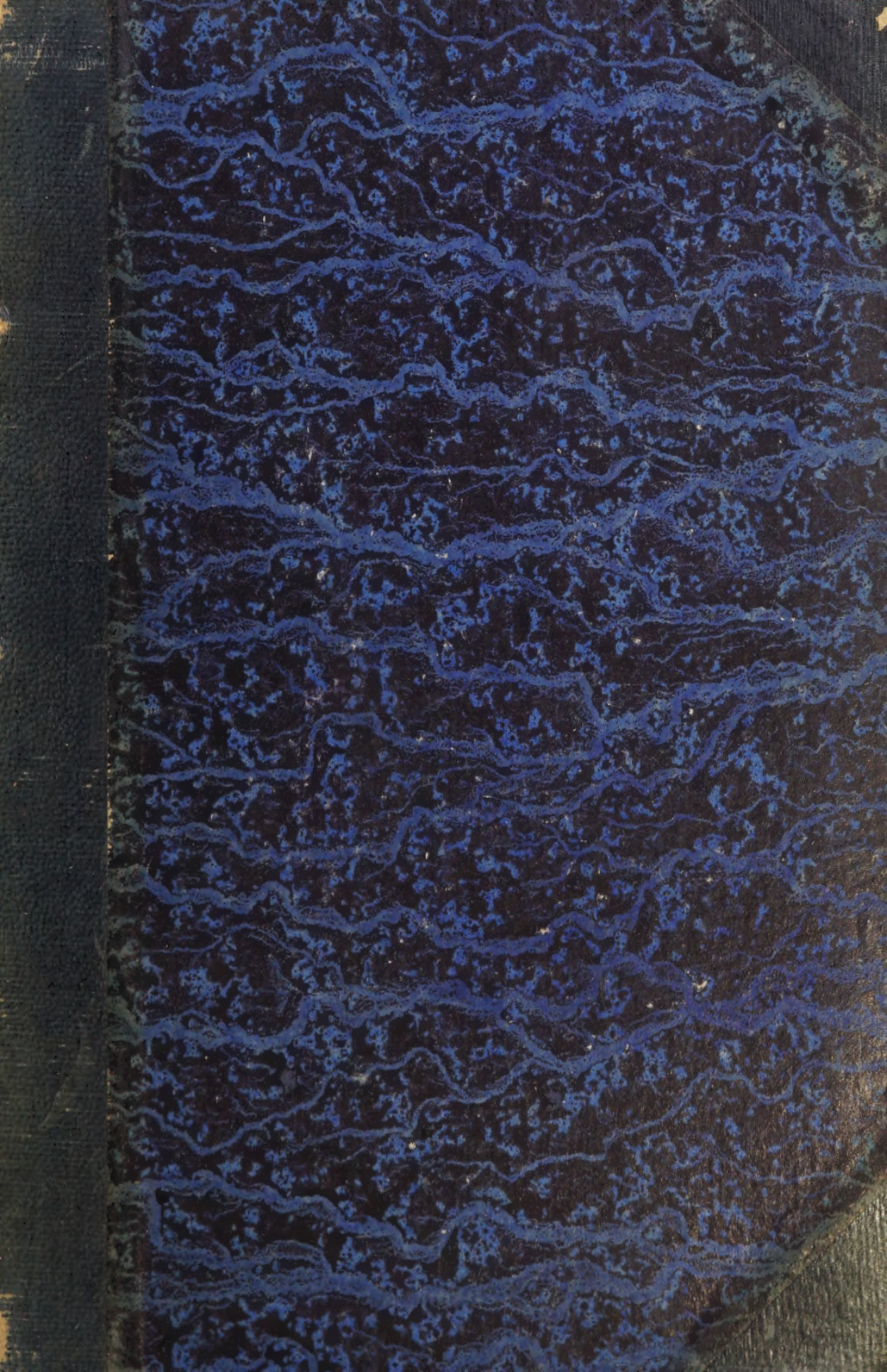




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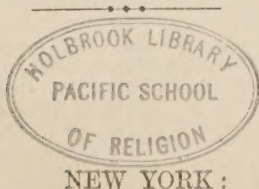
Christian World.

EDITOR:

Rev. HENRY M. BAIRD, Ph. D.

Though all the winds of doctrine were let loose upon the earth, so *Truth* be among them, we need not fear. Let her and Falsehood grapple; who ever knew her to be put to the worst in a free and open encounter?—*Milton*.

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THE CHRISTIAN WORLD.

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No. 1.

EDITORIAL NOTES.

TO OUR SUBSCRIBERS AND TO LIFE MEMBERS.—We beg leave to solicit of our subscribers an early renewal of their subscriptions for the ensuing year, reminding them of the necessity which the present law imposes upon us of prepaying postage on all copies sent by mail from this office. Life Members will also please to send us *ten cents* to prepay the postage on the copies which they are entitled to receive free of subscription price. At the same time we reiterate our hope that all, whether annual subscribers or life members, who believe that the CHRISTIAN WORLD is doing valuable service for the cause of Christ, in diffusing correct views of religious obligation respecting the work among Roman Catholics, in pleading for religious liberty, and in combating the errors of the Papal system, will freely contribute of their means, even above our claims upon them, to secure its permanence as a publication. All sums, whether large or small, will be gratefully received.

BIBLE BURNING AND BIBLE CIRCULATION IN IRELAND.—The *Banner of the Truth in Ireland*, published by the "Irish Church Mission Society," gives some extracts from a volume just issued detailing the interesting story of the Society's work. From these we take, as suggestive of the state of things in the island, a score of years ago, a few paragraphs respecting the burning of the Bible by the priests and the consequent demand for the sacred volume.

"At Tourmakeady, where there had been abundant blessing on the teaching of the Word, where might be seen a large Sunday-school, and large classes round the teachers, with old people and middle-aged, as well as young, eagerly drinking in the glad tidings of salvation, the opposition was manifested in this form. A fire was kindled by the monks on the battlement of a small bridge near the Reader's door, and a Bible was thrown into it. A boy who was in the Mission school snatched it out, but a monk ran after him, and having seized the treasure,

again consigned it to the flames. The Missionary addressed the people afterwards on this sacrilegious act, and the conscience, of many were with him. The case was brought before the Petty Sessions, and the jury returned a verdict of 'guilty,' but the sentence was not enforced.

"Another case occurred at Ballinrobe, where there was, with great display, a fire kindled for the same purpose. This was officially announced in the *Tablet* thus :

"The means taken at Ballinrobe to root out this heresy was to burn this heretical volume, and for this act the monk who officiated in the *auto da fê* was summoned before the magistrates to answer two charges—first, that of burning a copy of the New Testament, and secondly, that of profanely scoffing at the Holy Scriptures. We must say, that if Brother John, the defendant in the suit, was guilty of an offence, the present writer is equally an offender. He has burned a Protestant Bible, and is prepared to burn a thousand more if he can gratify his tastes economically; and he heartily wishes that the whole seed, breed, and generation of them was exterminated, except, perhaps, a stray copy in the Collector's Library. When a bribing Bible Reader brings Brother John to the sessions, and the magistrates, espousing the quarrel, send him to the assizes for protecting the faith of the poor, we beg leave perfectly to associate ourselves with Brother John in this particular—to scoff at the book which he scoffed at, and to pronounce it not the book of God, but the book of the Devil.' These are some of many similar instances of conflagration."

But burning the Bibles only enhances the demand :—

"Increasing desire was manifested toward the close of the year 1856 for more instruction in the Scripture. There was a general cry for Bibles, especially from the country districts. At Portarlinton, where a colporteur was employed, 583 copies of the Douay Scriptures, and nine copies of the authorized version, were sold in the course of the year. Among the purchasers were twenty-seven priests, some of whom bought several copies; and one, who was very ill on a dying bed, bought a copy of the Rhemish Testament, which he did not possess before being visited by the colporteur. This feeling was continually promoted by the different handbills circulated through the country, all referring the reader to passages of Holy Scripture. The following handbill was one which was widely circulated, and which lead many to search the Scriptures :

"All the doctrines of the Protestant religion are to be found in the Roman Catholic Bible, while none of the peculiar doctrines of Rome can be found there. Who can remain a Roman Catholic?"

"So lively was the desire of all classes to possess this sacred treasure, that for the first time, perhaps, in the history of Ireland, an advertisement appeared in the newspapers from a Roman Catholic bookseller, offering the Douay Bible for sale, to which is added, 'Wanted, some Catholic men to sell these Bibles.'

"The Roman Catholic hierarchy was awake to this new feature of progress. The violent opposition that had led to the burning of the sacred volume had caused a reaction on the minds of their own people, and an earnest desire to read for themselves. Popular feeling forced upon the priests a new line of policy, which had never before been considered allowable.

"The following year, 1857, new and conspicuous placards appeared on the walls of Dublin, announcing for sale 'A new edition of the Holy Bible, sanc-

tioned and approved by Archbishop Cullen, the Papal Legate, and Head of the Church of Rome in Ireland.'

"The laity could not believe these placards to be genuine, and numbers of the Romanists tore them down, on the supposition that they originated with the Protestants, and could never have the sanction of their Church. A new edition of the Douay Bible was actually in the hands of the people, stamped with Dr. Cullen's own imprimatur, and with that of every Roman Catholic bishop in Ireland and it was published, not only with his permission, but with his 'approbation,' which is affixed to this Bible, and which states that 'the same may be used by the faithful with great spiritual profit, provided it be read with due reverence and with the proper dispositions.' Then follows the signature, *Paul Cullen, Archbishop of Dublin, Primate of Ireland, Delegate Apostolic, etc.*, with that of sixteen bishops. The last clause of the proviso was still made use of by the priests to discourage its perusal."

THE OLD CATHOLIC MOVEMENT in its present aspect is certainly far from meeting the expectations which many friends had framed. With bold and whole-souled leaders, the results of four years of effort ought to be something more than what now meets the eye. The ground seemed prepared for a grand movement. There was a wide-spread and apparently deep dissatisfaction with the results of the so-called (Ecumenical Council of the Vatican. A considerable part of the Roman Catholic Church, distinguished for its learning, sincerity and influential position, was reluctant to endorse the doctrinal decisions of 1870; and pronounced the decree conferring the attribute of Infallibility upon the Pope, as not less blasphemous than absurd. There was a disposition to treat it as null and void, because both of its inherent vices and of the conspicuously unecumenical manner in which it had been forced upon the reluctant members of the Council. But, for some reason or other, nothing worthy of the name of opposition has developed itself. We feared this from the very commencement, and our grounds were found not so much in the power of Rome to crush out dissent, as in the absence of the tokens of a warm spiritual life, of deep and thorough convictions, in its principal leaders. An attempt to lop off a few excrescences, to correct a few flagrant evils, is a very different thing from undertaking to cure the prolific source of corruption. A hundred Erasmuses deriding the ignorance and stupidity of the monks, could not have so moved Germany and entire Europe as did the single voice of a Luther denouncing the Church that had abandoned the cardinal truth of Justification by Faith. We are not disappointed, therefore, as we read of the comparative failure of Döllinger and other leaders to gather about them even a respectable corps of adherents. It requires an appeal to the heart rather than to the head to produce a deep impression. None the less, however, do we regret to hear of the unsatisfactory issue. For even as affording a basis of union between different

religious denominations, the failure of the Old Catholic movement is all but admitted. Of the late gathering with this end in view, Bishop Bedell, of the Protestant Episcopal Church, has recently written : "The results of the late Bonn Conference, I think, have dissatisfied the best friends of the Old Catholics, and disappointed those who were looking to it to aid in a reunion of Christendom. The Old Catholic movement does not seem to be gathering strength. Having regarded it heretofore so hopefully, I form this opinion now with regret and reluctance. It has been confirmed by the testimony of a German (a Protestant) Professor from Heidelberg, who spoke regretfully. It numbers not more than 30,000 as yet. The leaders, actuated by the best of motives, move with so little nerve and force that it has lost the appearance of a genuine reformation. This age demands action, not mere theories. The people are willing to believe in truth, if it is earnestly pressed by men whose souls are kindled by enthusiastic love for it."

EXCOMMUNICATION, AS A POLITICAL WEAPON, has been pretty freely brandished of late, but to little effect. We fancy that its advocates will soon come to the conclusion that it has lost half its efficacy. On both sides of the Ocean the people who used most to fear its edge now treat the menaces of using it with supreme contempt. We saw how, a few months ago, the priests in the State of New Jersey undertook to dictate to their flocks, assembled for divine worship, how they must vote at the coming election, if they desired to be reputed true Catholics. And we saw, too, how generally the dictation was resented, or, at least, disregarded. For no small part of the parishioners made up their minds that, whatever might be the interests of their ecclesiastical guides, their own welfare and that of their children was best subserved by the maintenance of the American Public School.

From Roman Catholic Belgium comes a similar story of growing independence of priestly authority. The clergy at Antwerp for weeks left no stone unturned to secure a victory for the Ultramontane party in the municipal election lately held. The city was and is thoroughly Roman Catholic. The bloody persecutions of Philip II. and Alva, and of successive kings and governors of the Spanish race, spared no professors of the Protestant, or, as it was commonly called, the Huguenot faith. The knots of Protestants, now to be found in this and other Belgium cities, are the converts made since the kingdom has enjoyed a free constitution and religious liberty, with a few emigrants from abroad. But a moderate policy would not suit the hierarchy, and, inspired by Rome, the prelates demanded that the people should elevate to office none but the advocates of extreme subserviency to the Pope. Last year they had been defeated by a scanty majority of fifty votes. They were de-

terminated this year to obtain a more decided success. Of the means the Romish Church used to secure a victory an English journal says : " It employed *suo more*, and after its wont, the press, the pulpit, the altar, the confessional. Sisters were set to work to cajole their brothers, wives their husbands. It was publicly declared from the altar that to vote for a Liberal would ensure excommunication and damnation, and that absolution would be refused to the readers of Liberal papers. If the Liberals triumphed, truth, virtue, religion would be bleeding—murdered, or be banished altogether. The Holy Mother of God would be displeased, and her Son filled with anger. Even the comforts of purgatory were denied the unfortunate Liberals, who, in the Ultramontane papers were loaded with every term of invective and reproach."

Yet these efforts, these threats, this priestly pressure proved abortive. The Liberals carried the day, not by a paltry majority of 50, but by a majority of full 500. The city was delirious with joy, and the old historic cry of "*Vive les Gueux*"—"Long life to the Beggars"—resounded through the streets. It was, as we said, a signal evidence of growing independence of priestly authority. We wish we could add that it was growing adherence to Truth and to the authority of God's inspired Word. But, alas, we cannot. In that land, where Romanism has for centuries had her own undisputed sway, the only Church known has been the ally of superstition, imposture and tyranny. There being no religion proclaiming a Truth that makes men free as well as intelligent, the revolt against the gross errors of Rome has necessarily inured to the benefit of Infidelity and even Atheism. And so between the extremes of a faith that belittles God and degrades man, and of a skepticism that totally ignores God and so sinks man, made in his image, to the level of the brute, the unhappy nation is in a state of chronic unrest.

THE EARLIER HISTORY OF THE GUIBORD CASE.—Shortly after the last number of our magazine went to press, the last act of this exciting case closed, with the interring of M. Guibord's remains in the cemetery of Notre-Dame, at Montreal, under the guard of a military force, which effectually silenced the opposition of the mob that sullenly watched the ceremonial. So far then as the question of the enforcement of British law is concerned, the matter may be regarded as settled, and be dismissed from mind. But as illustrative of the pretensions of the Romish Church to exercise a narrow supervision of the life of every layman, demanding of him an acquiescence in a species of perpetual minority and tutelage under priestly guardianship, the Guibord case in its earlier stages is deserving of careful study. For this reason we deem it important here to give for preservation, a sketch of the offence for which

Joseph Guibord's lifeless body was treated with ignominy, and which, according to the Bishop of Montreal, necessitates the formal cursing of the spot of consecrated ground where it has at last reached a resting place. We use the account of the *True Catholic*, which is clearer than any other we have seen. It will be noticed that the censure of books is by no means an obsolete office, and that the "Congregation of the Index Expurgatorius," to which the American Cardinal has been assigned, claims real authority and formidable powers, even in this year of grace.

"A calm examination of all the facts of this case show it to be a test of power between British law and Papal arrogance—between civil freedom and ecclesiastical control. In the year 1844 a number of French Canadian young men in Montreal organized themselves into a literary society, to which they gave the name of 'Canadian Institute.' The respectability of this society became manifest when, ten years after its birth, congratulatory addresses were presented to fourteen of its members on occasion of their election to Parliament; and its efficiency and usefulness were certified by the establishment of institutes on the same plan, and bearing the same name, in various parts of the country, all being branches of the parent society. It is said that the priests were from the first jealous of its influence, and that this jealousy broke out openly in 1855, when a proposal was made to admit other than French Canadians to membership. Failing to prevent this enlargement of the basis, the priests forthwith set up rival institutions under their own management, having the designation of 'National;' and in course of time they so plied their peculiar agencies as to swallow up the Canadian in the so-called National, and thereby reduced to its original limits the parent society in Montreal, against which Institute the priests assumed a posture of avowed hostility—confident, no doubt, that as ancient Rome had only to pronounce *Delenda est Carthago*, and Carthage was in due time blotted out, so they had only to determine on the deletion of the *Institut Canadien* from the list of things existing, and it would perish accordingly.

"Now the Montreal Institute possesses a good library of about 9,000 volumes. After a time, the clergy raised a cry that the library contained immoral books. Milton's 'Paradise Lost,' we believe, was described as one. The members of the Institute took the charge into serious consideration, looked over their catalogue, and felt able to record a declaration that their library contained only moral books. The Papal Bishop of Montreal, Bourget, on the other side, issued a pastoral letter on the subject, wherein he asserted that the majority of the Institute which passed that declaration had fallen into two errors—first, in declaring that they were the proper judges of the morality of their books, whereas, their spiritual guides alone could be that; and, secondly, that the li-

brary contained only moral books. The Council of Trent, he said—but there he was certainly mistaken—pronounced excommunication against those who read or kept bad books, and he threatened that if the members of the Institute persisted in their bad ways, they would bring down upon themselves the severest punishment. Unmoved by the denunciation, they did not amend their ways to the satisfaction of the Bishop, whose annoyance continued without remedy or abatement for nearly seven years, when, in 1835, Joseph Guibord, and several other members, made an appeal to Rome, where the matter slumbered for four years, when the Bishop being expected to go to the Vatican Council, a deputation was sent to him with a list of the books, and a request that he would point out any which he considered objectionable; but, after leaving him for six months to revise the list, they had it handed back to them without a single note. He would suggest nothing for their guidance, but he recommended them to consult their confessors, and so departed. From Rome, then he sent a pastoral letter to Montreal, saying that the Pope had rejected the appeal and condemned the Institute. A decree was also issued, in which two things were specially forbidden—first, to belong to the Institute; and secondly, to publish, retain, keep or read the yearly report (*Annuaire*) for 1868, in which are found, among other things objectionable, two speeches on ‘liberty of conscience.’ The pastoral further informed the Canadians that whoever did either of these two things forbidden would be deprived of the sacrament, ‘*even in the article of death.*’ Alarmed at this terrible sentence, the Institute met (Sept. 23rd, 1869), and passed the following resolutions:—

“ ‘1. That the Canadian Institute, which was founded on purely literary and scientific objects, teaches no doctrine of any kind, and certainly excludes all teaching of pernicious doctrine.’

“ ‘2. That the Catholic members of the Institute, having learned the condemnation of the *Annuaire* for 1868, declare that *they submit purely and simply to the decree.*’

“Such an act of submission ought to have satisfied the Roman censors, but the Bishop of Montreal answered from Rome that it was hypocritical. That letter was received by the administrator of the diocese on the 17th of November, (as he afterwards said), and on the 18th Guibord died. Six months before his death, he being very ill, Guibord was attended by a priest, who gave him extreme unction, but would not administer the sacrament of the Eucharist, because he would not consent to leave the Institute. The administrator and curé, acting on the letter, refused permission to bury his body in consecrated ground, and, pending the issue of a succession of appeals to Canadian courts, the corpse was deposited in a vault of the Protestant cemetery, and the case was eventually submitted to Her Majesty in Council. There it was fully argued. The right of the Romish Church in Canada to adminis-

ter merely spiritual discipline in its own way was not in question, but its pretended right to enforce the temporal effects of excommunication and prevent the interment of a body in consecrated ground was absolutely disallowed. Therefore, on the 21st of November, 1874, 'it was ordered that a peremptory writ of *mandamus* be issued, directed to "les Curé et Marguilliers de l'Œuvre et Fabrique de Notre Dame de Montreal," commanding them, on tender of the usual fees, to prepare, or permit to be prepared, a grave in that part of the cemetery in which the remains of Roman Catholics who have received ecclesiastical burial are usually interred.' For the most satisfactory legal reasons, and after thorough and impartial investigation, the Privy Council arrived at this conclusion, and the Queen's order ought to have put an end to all contention; but the Bishop and his priests seemed rather to make the assertion of Imperial authority an occasion of revolt, and take pleasure in resisting the highest court."

INTOLERANCE IN SPAIN.—Among the recent items of information brought us by the cable, none is more deplorable than one from Toledo, announcing that the authorities have closed the Protestant church in that city, and have expelled the pastor and schoolmaster. As yet the particulars of this occurrence have not reached us. It is chiefly significant as marking a disposition to make concessions to the exorbitant demands of Cardinal Simeoni, the Papal Nuncio. Previously to this it had been stated that the Cabinet's reply to this call for the observance of the Concordat, contained an admission that, although there had been undeniable infringements of its provisions, yet the Government felt compelled to accept accomplished facts. Between this implied recognition of religious toleration as a part of the situation in Spain and the news above referred to, it is difficult to frame an adjustment.

THE ROMAN CATHOLIC PRESS IN GERMANY.—The Church of Rome has scarcely shown its usual sagacity in the matter of the Press. In fact it is only of late that it seems to have realized the danger lest by neglecting to furnish itself with organs to influence public opinion, it may lose its hold upon the masses that are even yet blindly devoted to it. We see the reaction in the vigorous efforts now made to establish a daily newspaper in the city of New York, to circulate in Roman Catholic families in place of the *Herald*, whose ideas are too liberal for the priesthood. The growth of the Romish press abroad is worthy of notice, and marks a new epoch in the religious struggle. If we may credit the figures of the Bishop of Mayence, Monsigneur Ketteler, as reported in the *Catholic Review* of this city, there were, ten years ago, in all Germany (Austria included), not more than *six* or *seven* Roman Catholic

journals. Now, according to the same authority, there are about *three hundred and thirty-five!*

THE APPEAL TO BRUTE FORCE is one that rarely answers its ends ; yet it is one which the Roman Church on either side of the ocean seem never to be weary of trying. About the same time that a riotous crowd were disputing at the gate of the Montreal cemetery the right of Guibord's friends to inter him in his own purchased burial place, and driving off the hearse containing his remains ; an Irish mob of Romanists was engaged in demolishing the house occupied by the well-known Father O'Keeffe. Our readers may remember that this priest, then stationed at Callan, first attracted the public notice from the circumstance that, having been suspended by his Bishop for bringing an action in the courts of law against a fellow-priest, he was, apparently for no other reason, removed from his office of manager of the parish schools by the Commissioners of National Education. (See CHRISTIAN WORLD for October, 1872, January, 1873, etc.) It was admitted even by his opponents that he had the law upon his side, but none the less did the official action of government authorities support the prelate's arbitrary conduct in O'Keeffe's regard. It is not strange, therefore, that the ignorant populace have deemed themselves warranted in going to extremities. The *Monthly Letter* of the Protestant Alliance tells us, on the authority of secular journals, that the house where "Father" O'Keeffe lived has been completely wrecked. The force of police in charge of the building had been diminished ; whereupon an attack was concerted, crowbars and other weapons having been stored for the purpose in an adjoining chapel. Not only was the furniture dashed into the street, but the interior of the house was destroyed, and even the roof was removed. "The police force having been augmented, and seventy men of the 100th Regiment brought into the town, the rioters were overawed ; and twenty-eight men were committed for trial, bail having been refused. When the prisoners were brought out for conveyance to jail, matters appeared so threatening, that it was deemed necessary to take an escort of sixty men of the 100th Regiment." From the same paper we learn that previously to the preparation of the outrage, "Father" O'Keeffe had, on the 8th of October, written to the English Premier, calling to his attention the fact "that the power of life and death which Cardinal Cullen exercised over him had been conferred upon him by the Irish Government ; that his Eminence had admitted on oath that he possessed no jurisdiction over him, except what he derived from a Papal Rescript which the Court of Queen's Bench in Ireland pronounced to be an illegal and invalid document. Yet the Irish Government had dismissed him from a work-house chaplaincy at Cardinal Cullen's dictation, and had allowed the Cardinal to imprison him now for nearly four months with-

out affording him necessary support, or permitting him to find it by the discharge of the duties of his office."

Nor can it be alleged in defence of the hierarchy that the excesses committed by the ignorant people were committed in defiance of the instructions of the clergy. Unfortunately, those instructions were altogether favorable to the excesses, and may be said to have instigated them. For the *Dublin Daily Express*, of July 5th, "states that at a confirmation held in one of the chapels captured from Mr. O'Keeffe, 'Bishop Moran informed the congregation that the people who wrecked the chapel were perfectly justified in doing so, and that if a few should suffer for having violated the civil law, THEIR SUFFERING WOULD EARN FOR THEM A HEAVENLY REWARD.'"

The *Monthly Letter* seems to be fully justified in asserting that "the oppressive penalties inflicted by two departments of the State, and the silent acquiescence of the Government, are a stain and a reproach upon the honor of England."

IMMORALITY OF THE ROMAN CATHOLIC DOCTRINE OF PURGATORY.—We have been much struck, in reading a recent report of one of our missionary laborers, by his references to the influence exercised upon the masses of the Roman Catholics by the doctrine of a purification of the souls of the finally saved by means of purgatorial fires. It is no misrepresentation to say that this doctrine is bad, and only bad, in its tendency. It might be imagined that the prospect of a long period of corrective suffering would tend to promote holiness of life, especially when accompanied by the persuasion that the length of the suffering will depend directly upon the number and character of the sins committed. But this is not the case. In the daily experience it is found that, however potent fear may be in repressing for a time the outbursts of evil passion, it ultimately loses its power. The very prospect of death cannot destroy, it sometimes even stimulates into more vigorous activity the dormant tendencies to crime. The Greek historian tells us that never did city reek with audacious crime more than did Athens when the frightful plague was daily carrying off its unnumbered victims, and death stared every man in the face. The historian of more modern times notices the same paradox in connection with the widespread expectation of the approaching end of the world in the Middle Ages, and with the pestilence that carried its fearful ravages from one end of Europe to the other. The fact is that fear, while it may seem for a moment to soften the heart, in the end only hardens it. Not fear, but *love* is the constraining motive to holiness of life. And the religious guide who attempts to coerce the sinner into conformity with God's law by the sole display of the terrors of a place of prolonged purgatorial discipline, instead of offering him the motives drawn from the melting compassion

of a Divine but incarnate Redeemer, must, if honest with himself, ultimately confess his radical mistake. The consciousness of being the object of a love that stooped to earth, that endured death to atone for his sins ; the assured belief in a sustaining and guiding Spirit in his struggle against inward corruption—these will impart to a man a moral courage and determination to overcome sin which the fear of Purgatory can never confer.

Of the Roman Catholics with whom he was permitted to hold serious conversation, the missionary to whose observations we alluded above, remarks that “many think that, if they are sufficiently religious to be admitted to Purgatory at death, they will—to adopt their own phraseology—‘be all right ;’ for the punishment is not to be everlasting.” “One said to me,” he continues, “‘If I could only be good enough to go to Purgatory, *I should be happy.*’ Another said : ‘I should be glad to go to Purgatory. I should be willing to die this minute, if I thought I should go to Purgatory.’ While still another said : ‘If we are sure of going to Purgatory, of keeping out of Hell, we are all right. But if we go to Hell, there is no getting out of it.’ ”

A NEW PAPAL DEPARTURE IN BRAZIL.—Affairs in Brazil have recently taken one of those sudden turns which it is hard for the uninitiated to understand or follow. When we last touched upon the relations of the Imperial Government to the Pope, the breach between the two parties was open and apparently complete. The Pope had expressed his direct and unqualified approval of the course of the two Bishops of Para and Pernambuco, in excommunicating the Fraternities that had refused to expel the Free Masons from their membership ; he had commended them for denying the demand of the Government for the removal of the censures pronounced ; he had written to comfort and confirm them in their “tribulation.” The Imperial Ministry, on the other hand, had suffered the civil law to take its course, imprisoning the recusant prelates, and prosecuting their vicegerents. We have now to announce that Pope and Emperor are at the present time ostensibly on the best of terms with one another !

On the 17th of September last, to the amazement of the good people of the capital, there appeared over the Emperor’s signature, counter-signed by Sen. Cavalcanti de Albuquerque, Minister of Justice, a decree proclaiming a formal pardon of the imprisoned Bishops, and their subordinates ! It ran as follows : “Taking into consideration the proposition made to me by my Council of Ministers, and having heard thereupon the Council of State, I have seen fit, in the exercise of the powers conferred upon me by Art. 101, section 9th, of the Constitution, to decree the following : The Bishops, Governors and other Ecclesiastics of the dioceses of Olinda (Pernambuco) and of Para, who were involved in

the conflict excited in consequence of the interdicts laid upon certain fraternities in the aforesaid dioceses, are pardoned, and the suits that had been instituted for this cause are dropped (*em perpetuo silencio*)."

It was not long before the cause of this sudden leniency of the Government came to light. On the 5th of October, a telegram was dispatched from Rome in these words: "In consequence of the amnesty proclaimed by the Brazilian Government, in the religious question, His Holiness Pope Pius IX. *has just removed the interdicts fulminated by the Bishops of Para and Olinda against the Fraternities of their dioceses.*"

That both the adherents of the State and those of the Roman Church in Brazil should have been somewhat startled at this strange adjustment of the trouble, is not surprising. The latter were at first incredulous of the authenticity of the telegram, but expressed their submission in the current slavish exclamation, "*Roma locuta est, causa finita est!*" Subsequently when its genuineness was placed beyond all dispute, the *Apostolo*—the clerical organ—said, "Nothing could be more natural." In the latter statement we may acquiesce. As the *Imprensa Evangelica* remarks, the politics of Rome are pliant and adapted to every emergency. But Rome will not find it so easy to silence the thinking men of Brazil as to effect an adjustment with the Government. What has become of Papal consistency, if not of Papal infallibility? The Bishops have accepted an *amnesty*—a pardon. What is this but an open admission of the justice of their condemnation? The Pope has removed the interdicts imposed with his approval and endorsement upon the Brazilian Fraternities. Those Fraternities are certainly the same in character that they were. If they deserved excommunication at any time, they still deserve it. They have shown not the least sign of compunction. If obstinate and disobedient two years ago, they are even more obstinate and disobedient to have held out thus much longer. If they do not deserve the interdicts now, they certainly never deserved them at all. Is not the Pope's course as truckling as it is undignified? Has he not shown to the world that although he could not be moved to compassion by the distress of mind, not to say the spiritual ruin, his excommunications were inflicting upon entire communities, he was moved to reverse his action by the persuasion, forced on him by the remonstrances of the rest of the Brazilian episcopate, that, if he persisted, he ran much risk of losing the Empire for Roman Catholicism. And what then, at any rate, of his much vaunted Infallibility?

GEN. LAFAYETTE'S PROPHECY.—We cheerfully accede to the request of a respected friend and subscriber of our Magazine, that we should insert the celebrated prophetic words of Lafayette respecting the perils of our country. They were these: "*If ever the liberty of this Republic is*

destroyed, it will be by Roman Priests!" A half century has elapsed since these words were uttered, and there are many of the most thoughtful men of our times who believe that they contain as clear and succinct an account of our present situation as the same number of words could possibly convey.

A Retrospect of 1875.

WHILE the past twelvemonth has not perhaps been so marked by salient events of wide-spread interest as some of its predecessors, there is much in its history to repay a careful survey. Beginning, as it did, with the interest engendered by Mr. Gladstone's remarkable publication on the Vatican Decrees, the year 1875 has ended leaving the public mind more excited than ever as a consequence of the consideration of the bearing of Roman pretensions upon civil and religious liberty. Whatever has been the result of the discussion, however unsatisfactory in part, however far from reaching a harmonious solution, so much at least has been gained: the majority of thinking men have definitely made up their minds that here is an issue which cannot be overlooked or neglected. Rome, traditionally and essentially, is in undisguised antagonism with modern civilization, with the liberties we cherish, with the ideas of individual freedom, and of national progress, that constitute the proud heritage gradually and painfully acquired for us by our ancestors. Her universal triumph can only be secured at the expense of all individual rights of conscience, and by the restoration of the spiritual tyranny supreme throughout the Middle Ages.

Particularly has this been the conclusion reached by a great part of the intelligent men in the United States. They have therefore espoused the advocacy of our Public School system, threatened by the attitude of the Roman clergy, with more determination than hitherto manifested. They have adopted as their motto of action the thought so tersely expressed by the President of the United States in his speech at Des Moines, on the 30th of September, 1875: "Encourage Free Schools, and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that neither the State nor the nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical dogmas. Keep the Church and the State forever separate." The resolutions of various religious bodies, the platforms adopted by political parties, the decisions of the popular voice, as in the State of New Jersey, sufficiently evidence the fact that President Grant has only given utterance to the over-

whelming sentiment of the nation. The American people is neither frightened by the virulence with which "Father" Walker and other priests have attacked our popular schools, nor abashed at the honors which the Pope has seen fit to confer upon the American branch of his Church, by selecting one of its archbishops to become one of his seventy bosom counsellors. If it takes any account of the American cardinalate, it sees in it an index of the dangers, in which, had it a sufficient body of adherents, Romanism might involve the nation. For Archbishop McCloskey is now a prince of a foreign potentate, claiming and partly enjoying, a temporal jurisdiction. Both in this capacity, and as a member of the congregation, or commission, entrusted with the compilation and enforcement of the Index of Prohibited Books, he occupies an anomalous position in view of our republican institutions.

In *Canada* the position of the Roman Church has certainly not been strengthened—we believe firmly that it has been weakened—by the signal exhibition of intolerance and bigotry in connection with the burial of M. Guibord. In *Mexico* the cause of pure Christianity has made steady progress, though not without the most resolute opposition of the priestly party. The Government has continued to exhibit commendable impartiality; and the recently reported punishment of the perpetrators of the assault and murder at Acapulco, on the 26th of January, 1875, will be accepted as a proof of its desire to hold an equal balance. But in spite of governmental protection, the foreign, and especially the native laborer, in places distant from the capital, will continue for a long time to jeopardize their lives in proclaiming the Gospel to communities, subject at any moment to be inflamed to murderous deeds by a seditious priesthood. Yet everywhere there are found those that hunger and thirst for the truth; and Mexico could well furnish fields of labor for ten times as many Christian workers as she can now boast.

In South America the aspect is perhaps materially changed only in *Ecuador* and *Brazil*. The former has by the assassination of President *Moreno*, been freed from the rule of a cruel and relentless tyrant, who had endeavored to atone for his arbitrary and reckless management by propitiating the favor of the Jesuits, by consecrating the republic of the Andes to the "Sacred Heart," and by devoting a portion of its revenues to the support of the distressed Pontiff of Rome for so long a time as he should be in "captivity." We are as yet without means for judging whether his death will contribute to break down the illiberal constitutional and legislative enactment respecting all other religions than the Roman Catholic.

Brazil continues to be the most inviting of all countries in South America for Protestant effort. The present Emperor is not only a benevolent, but a highly enlightened ruler, keenly sensitive to the demands of the physical and intellectual welfare of his subjects, and in-

tent upon introducing every improvement which has been tested satisfactorily elsewhere. If he has actually decided to come to this country at the time of our Centennial Exposition, and has sought and obtained a leave of absence from the Legislative Chambers, there is every reason to hope that his visit may encourage him still further to persevere in the liberal course he long since entered upon. This Government's relations to the Papal See have within a few months been greatly modified. In accordance with a private arrangement, undoubtedly, the Brazilian Emperor has formally pardoned the offending Bishops of Pernambuco and Para; while, as an offset to this act of clemency, Pius IX. has removed the interdicts laid upon the Brazilian Fraternities. Thus the conflict between the civil and religious authorities has been brought to a conclusion, and peace is nominally restored. But it will not be easy for the Roman Catholic Church to recover the ground she has lost in this struggle of over two years. The faith of multitudes in the corrupt Christianity, with which alone they are acquainted, has received a rude shock. It remains with the Protestants of the United States especially, to decide whether these multitudes shall be allowed to drift into open infidelity, or be taught the pure truths of the Gospel.

Of the Roman Catholic religion in the Old World, it may be said that it has exhibited the tendencies developed in previous years to a greater degree than ever before. In his fancied "prison" of the Vatican, Pope Pius IX., now in the 30th year of his long pontificate, has, during the year 1875, been giving more and more distinct utterance to demands clearly incompatible with civil or religious freedom. The Papal Nuncio to Spain, Cardinal Simeoni, lately demanded of the Government of Alfonso the unqualified recognition of the Concordat of 1851. He refused to listen to any proposition for its modification. Pius V. himself could not have been more intolerant of dissent. "There is a thing," he said, "which people desire with criminal intent to promulgate in this country: it is called *religious liberty*." He professed to be "alarmed at the sad consequences which the promulgation of the law of religious liberty would entail upon the Spanish nation." And he had the audacity to utter virtual threats against the Crown contained in a circular letter addressed to the Spanish prelates. Meanwhile Spain, though disgusted with these demands, has not exhibited all the decision it ought to have displayed in rejecting them. The very first day of 1875 brought tidings of one of those political revolutions that amaze us by their suddenness. The Republic was overturned as easily as a house built of cards might be thrown down by a blast of wind. Alfonso, the son of the detested Isabella, succeeded to power, and his advisers during the entire year pursued a course far less satisfactory to the Liberal than to the Reactionary party. The new reign opened with the forcible closing of Protestant chapels, and the suppression of Protestant journals. The

remonstrances of Germany led for a time to the adoption of a more tolerant policy, but the year closes with reports of outrages similar to those that marked its commencement. The projected article of the Constitution on the religious question offers little hope for the future. Yet the work of evangelization continues in spite of difficulties; while the leaven of Bible-reading is quietly at work in many parts of the kingdom into which the voice of the preacher has never as yet penetrated.

In *France* and *Belgium*, now the strong-holds of Romanism in Europe, the passion for pilgrimages and for miraculous prodigies has continued unabated during the year. The extasies of Louise Lateau and her pretended stigmatization have occupied the attention of the credulous masses, who trouble themselves little with the adverse reports of medical experts. The shrines of Lourdes and of Paray-le-Monial were crowded with worshipers from January to December. In France the priesthood alarmed, not without good reason, at the progress of infidelity, has thought that its hold upon the people could be retained only by the establishment of a Roman Catholic system of instruction, and the autumn of 1875 witnessed the opening of two or three of the Faculties of the New University of Paris under clerical influence and patronage. Meanwhile the Protestant Evangelization Societies of Paris, Geneva, etc., prosecute their work if not with remarkable, yet with encouraging success.

In Russian *Poland* the year has been a notable one on account of the renunciation of Romanism by a large body of members of what is known as the "United" Greek communion—that is, of that part of the Greek Church which, many years since, was induced to submit to the supremacy of the Roman Pontiff, on condition that its peculiar customs should be retained—the marriage of the clergy, the use of the vernacular language in divine service, etc. The successive encroachments of Rome upon their guaranteed rights led some forty-five entire parishes, it is reported, with twenty-six priests and fifty thousand people, to seek admission, in January, 1875, into the Russian "Orthodox" Church.

Of other parts of Europe, and especially of England, where the discussions both of the bearings of Romanism and of the Ritualist innovations, unhappily so prevalent, have been of exceptional interest, we cannot now speak. We have only this general remark to make upon the entire history of the year, so far as we have been able to read it aright: that it confirms us in the belief that the whole current of events, under God's providential direction, is tending to the establishment of that liberty and that general popular enlightenment which are the most favorable conditions for the rapid advance of Christ's kingdom. May future years prove the correctness of this persuasion, and may the year on which we are just entering witness the faithful improvement of those remarkable facilities which God has preëminently afforded Christians of this age for evangelizing the entire world.

Brazil, its History, Condition and Prospects.

BY REV. G. NASH MORTON.

[We commend to our readers the careful perusal of this excellent article, written by a missionary of the Presbyterian Church (South), stationed at Campinas, which we take from *The Missionary*, the official publication of that Church.—Editor CHRISTIAN WORLD.]

BRAZIL dates her first settlement from the middle of the sixteenth century, but her independence only began on the 7th of September, 1822. When Bahia and St. Vincent were founded, perhaps the oldest colonist who afterwards settled at Jamestown, was not yet born. But when Brazil took her place among the nations of the earth, the United States had been independent for nearly half a century, and the first constitutional Emperor was contemporary with the fifth, sixth and seventh Presidents. Brazil, therefore, is old in regard her settlement, but young in regard to her nationality. This should be taken into account in considering the place which she occupies among her sister states. It must be remembered that she was not mistress of her own resources until within a very recent period. During these forty-three years which mark the limits of her separate national existence, she has made evident progress. Her population has increased, her agricultural and mineral resources have been considerably developed; she has built some railroads, she has opened all her ports to foreign trade; she has created schools for the instruction of her people; but nothing is more notable than the growth of liberal opinion among the masses of the people. In towns where twenty years ago it might have been as much as a man's life was worth to declare himself a Protestant, the gospel is preached with perfect security from Sabbath to Sabbath, and Protestant schools are crowded to overflowing; still, it cannot be denied that Brazil is backward in everything that constitutes true enlightenment.

When we consider to what extent Providence has favored this country with a rich soil, with innumerable natural products, with a climate almost unsurpassed on the globe, and with a talented race of people, it is natural to ask what causes, besides that of dependency, have produced this condition of affairs, and what is the hope that these causes may be neutralized or removed, and that a brighter future may be in reserve for Brazil.

In answering the first question, I cannot do better than quote the words of the Vicar of Campinas. He said that Brazil labored under two insufferable evils which were the causes of all her backwardness. "In the first place, her people are descended from the Portuguese; and in the second place, they have inherited the Catholic religion."

; The policy which Portugal pursued toward her colonies was anything

but promotive of their welfare. Her policy was altogether exclusion ; no foreign powers were allowed to trade in the colonial ports. Colonists were obliged to ship their products to Portuguese merchants, and were obliged to receive in return only Portuguese goods. Of course the young Brazilian was brought only in contact with Portuguese civilization, and this civilization by no means of the best type, was impressed upon the Brazilian nation.

The baneful influence of the other evil, Catholicism, is too evident to need any commentary. Gross ignorance, mental and spiritual slavery, moral and social obliquity, in short, the whole inventory of the devil's store-house catalogued in the first chapter of Romans, are the sad inheritance of those who are born Catholics in a Catholic country. *All the noxious fruits of idolatrous Paganism thrive equally well in the soil of idolatrous Romanism.* Every spiritual crime which blackens the Roman apostasy finds its expression and counterpart in carnal acts. In nothing is this more notable than in the flagrant and ingeniously varied and multiplied crimes of adultery, which afflict like set-sores every society over which the great whore has her sway. Many of the feasts, such as those of the Bom Jesus of Pirapora, if not accompanied with as obscene rites, are at least made the occasion of as obscene practices as were the Egyptian or the Eleusinian mysteries. If Bacchus were substituted for one of these good Jesuses, or Ceres for one of the Virgin Mary's, an old Pagan would not feel himself a stranger at one of the night scenes which not unfrequently occur under the auspices of modern Rome. Did decency permit, I could relate facts of recent occurrence in the Episcopal Seminary of St. Paulo, not to say anything of the far-famed Seminary of Minos Geraes, which would make the very hair to stand on end. But I will pass now to consider very briefly some of the agencies which are at work in weaning away and undermining this debasing system which for more than three centuries has had almost undisputed dominion on Brazilian soil.

If I decipher aright the hand-writing which the finger of Providence is silently tracing on the walls of the Roman Catholic Church of Brazil, the doom of this church is written. Events over which no man, not even the nation itself, has any control, are sweeping on with an irresistible flow, and washing away the very foundations of Romanism. For the sake of convenience, I will distribute these agencies under three heads, political, social and religious. I shall not always be able to keep these distinct, for their lines must continually coincide or cross, and what to-day is only social, may to-morrow, by passing into a measure of government, become also political.

I. Among the most operative political causes we may mention :

(1) The labor question. The chief and almost only source of Brazilian wealth is agriculture. The only dependence for labor is on the slaves.

But slavery is doomed by the legislation for free births, which renders its extinction only a matter of time. The great question then, with statesmen, is how to supply its place. The only solution which has presented itself is to encourage immigration and introduce colonists. For field laborers nothing can be hoped from the Italian, the Spaniard or the Frenchman. The Portuguese are more serviceable; but if Portugal were to empty her entire population into the lap of Brazil, the necessity of the case would not be met. The only hope, then, is Northern Europe, which pours forth from her prolific womb such a stream of hardy people fitted for any and every service. But Northern Europe is Protestant. Clumsy and ineffectual as have been hitherto all the measures for attracting this emigration, still the Brazilian government has been forced, however reluctantly, to make certain concessions to Protestantism, reform certain abuses, and restrain the fury of mobs and the blind hatred of priests. The grip on many a cherished weapon which the church held as by *mort-main* has been loosened, and these weapons will be finally wrested altogether from her hands. The influence of this great question of emigration will be seen in the following "Avizo," issued by the Imperial Government on the occasion of a disturbance of a Protestant meeting in Jundiaby. The Ministry of the Empire despatched the following Avizo:

RIO DE JANEIRO, 11th of December, 1869.

Most Illustrious and Most Excellent Sir:

It has come to the knowledge of the government through the daily press, that a Presbyterian minister being in Jundiaby, in the lawful practice of acts of the respective worship, was insulted, threatened and obliged to interrupt those acts.

This fact, not common among us, is contrary to the free exercise of rights which the constitution guarantees. Moreover, since the law No. 1,144 of the 11th of September, 1861, the pastors of divers religions are called to take part in acts of the greatest importance for their civil effects, such as the marriage of those who do not profess the religion of the State. If they lack the security which civilized nations are accustomed to give to all foreigners, without distinction, the difficulties which already exist for the regular union of the Catholics will increase.

The authorities should always show the respect due to the religion of the State, and, by the means at their disposition, contribute to the greater splendor of Catholic worship. But it is necessary that keeping in sight the constitutional principle of liberty of conscience, they make effective the permission of the worship of other religions in the terms of the 5th Article of the Constitution.

I recommend, therefore, to your excellency, that inquiring in regard to the fact to which I refer, you communicate the information you may gather, taking measures to prevent its repetition. God guard your excellency.

PAULINO JOSE SOURES DE SOUZA.

To the President of the Province of S. Paulo.

2. The next question which demands our attention is the conflict with

the Masons, which the church has brought on herself. Besides the alienation of many thousands of minds from Romanism by the course which the church has pursued, the political results of the contest have been most disastrous to her. The Bishops of Olinda and Para, in their zeal to suppress the Free Masons, put these Masons under the ban. The Masons, therefore, after twelve months of grace can neither be baptized, married nor buried by Roman Catholic priests. The Bishops went further. They laid under edict certain brotherhoods which were infected with Free Masonry. These brotherhoods have defined ecclesiastical relations, and at the same time, independently of the church, hold their corporations from the state. The state feeling that its province was invaded, ordered the interdict to be raised. The bishops refused. The government had no other alternative but to treat them as contumacious. They were tried and condemned to four years' imprisonment. The government has doubtless taken each step in this contest with the hope that it would be necessary to proceed no further, for both the Emperor and a large part of his cabinet are Roman Catholics in sentiment and sympathy. They doubtless would willingly have compromised, but in the Providence of God, who knows how to bring good out of evil, the blindness, bigotry, infatuation and obstinacy which so often characterizes the Jesuits, clung to their representatives, the bishops, with a terrible fatality. They would listen to no counsel, they would take no warning, and they would yield nothing. They counted on the sympathy of the people. It was even boasted that a warrant for arrest could not be executed on the person of the Bishop of Olinda. But these blind Pharisees had not read aright the signs of the times. The Lord made them obstinate, and their obstinacy is doing for the cause of religious liberty in Brazil, what twenty years of direct labor on the part of her liberal statesmen could not have done. The government which so reluctantly entered into the contest, and which has so reluctantly prosecuted it, finds itself shut up to the necessity of resisting to the last the claims of the bishops, or of suffering a defeat which would sound like the knell of its downfall.

There is no stopping-place short of a complete separation of Church and State.

This separation will be the signal to thousands for abandoning the foundered ship. Men everywhere make no secret of the fact that they are Romanists only for political considerations. With separation will come the removal of many disabilities, which at present rest upon non-conformists, and many crying abuses will be reformed.

The priests seeing that there would be no voluntary movement of the people in their behalf, are stirring up the ignorant masses and the fanatical devotees in the northern provinces. But this expedient only shows how desperate their cause is. Its only end will be to force the government to more decisive measures and to hasten the catastrophe.

3. The Attitude of Political Parties.

No more hopeless task could be proposed than the one to define the characteristic principles of the various parties into which the people are divided. There are three general divisions, however, which may give some idea of the state of public sentiment. These parties are the Conservative, the Liberal and the Republican. The names sufficiently indicate the general outline of their policy, if policy they may be said to have. The Conservatives are really the only party in power. Their great preponderance in the government is due to three causes : (1) To the influence of the court—to what is called by the opposition the “Personal Power”—to-wit : of the Emperor. (2) To the fact that the Liberal party, by common consent, withdrew from the polls with the hope that division in the Conservative ranks would inevitably come, and then they could ally themselves with the most advanced wing. (3) To the fact that when the Liberals have pressed so successfully upon public attention any measure that they seem likely to ride into power on it, the Conservatives frustrate their opponents by taking hold of the measure and passing it in some modified form. These oppositions, therefore, are in part successful ; though like Fabian generals, the party leaders never have the honor of a triumph. Whichever faction gains or loses, the cause of religious liberty steadily progresses. *No party could stand the odium of any harsh measure against the Protestants.* Whatever is done in their favor, is readily defended as in harmony with the enlightened principles of the age.

II. The social influences which are at work in favor of the propagation of the gospel and against the Romish dominion are many and deep-reaching. As might be imagined from what has been said of the political condition of the country, society is undergoing a great revolution. We can only point out some of the symptoms and phases of this revolution.

1. Education.

One may say that there is a national fever on the subject of education. The awakening Brazilian mind is dazzled by the progress of such nations as England, Germany and the United States. The most enlightened Brazilians are anxious to enter on the same career of glory. These men consider Rome as an enemy of all progress and of all true education. The syllabus (Art. 80) puts the Pope in direct antagonism with modern civilization, and the apostasy of the Brazilian clergy helps to strengthen the conviction in the minds of the people that they have nothing to expect from the church. Night-schools are springing up in every town and village ; societies are organized by enterprising young men for propagating instruction. These schools and societies are recognized as hostile to Rome. On the other hand, Protestantism is supposed to favor education and enlightenment. Protestant schools, therefore, are crowded,

their religious training is accepted as a matter of course, and if Protestants are faithful to their opportunity, the present generation of Brazilian youth will be as firmly grounded in Bible truth as the Presbyterian youth of the United States.

2. The Longing for some more Vital Principles of Morality.

The maxim which regulates the training of youth, whether in the school or in the family, is that the only safeguard against sin is the removal of the opportunity. The practice, therefore, is espionage and restraint of personal liberty. Rome has nothing higher and better to give them ; and she herself, in the person of her priests, teaches but too plainly that there is nothing better even for the incumbents of the holy office. The lives of a few honest Protestant families which are found here and there in the empire, and the reading of such books as "Paris in America," have opened the eyes of the people to the fact that there are such things as living and powerful principles to regulate the conduct of men ; these principles they would like to have instilled into their children. Looking out upon the general corruption which afflicts society, they sigh for some remedy, though they may not know where to seek it. While I write this, my eye falls on an article reprinted from the "Jornal de Pácie," in the "Correio Paulistano," which will allow the Brazilians to speak for themselves. The article is headed "1875," and is introduced to the readers of the "Correio Paulistano" by a long and favorable editorial comment.

"It is thus that the moral education of families, being at the mercy of the clergy, has become corrupted from day to day, since the clergy has ceased to teach the gospel in order to teach the sterile practices of an external worship, since they have ceased to fortify souls by doctrine, in order to materialize them by the vain repetition of prayers and blessings.

"It is thus that the most simple ideas of duty and of virtue, known by all spirits not absolutely blinded, are found in Brazil upturned, confounded with the most extravagant aberrations of conscience.

"It is thus that the elevation of the soul is not attained by the development of generous sentiments, by clear notions of duty, by the sincere love of virtue, but by alms for St. Peter, by the laying on of hands and by the absolution of the confessor. It is thus that he who hates, persecutes and exterminates the sectaries of another religious creed, is dispensed from the universal law of labor, of charity and of dedication to the welfare of others.

"It is thus that all religious exercises being perverted, without in any manner having inspired in the mind of the people one noble sentiment, one generous idea, one profitable thought ; superstition invades all empty minds, gross prejudices sway them, and brutal pre-conceits deprave and corrupt them.

"Where there is no idea of duty, no law has any force; criminal instincts spring up, social disorganization dissolves everything. Are we far from this? What is the cause from which results this depravity? Why is it that the clergy of Brazil does not teach? Why does it not undertake the restoration of evangelical teaching so shamefully corrupted? For one simple reason: how is one to teach who knows nothing? How is one to know who does not learn?"

"The clergyman of Brazil has no necessity of learning or of teaching. In order to live at the cost of the faithful, it is not necessary to know the gospel, or any other rules of morality; the ritual of worship is enough for him. Here the priest stops, for it is only for this that the faithful pay him. Living under the protecting shadow of the state which sustains the holy church, enjoying privileges and advantages denied to other creeds, guaranteed by the laws of the country in the peaceful possession in which he is of these large domains where no one *dare* dispute his ground, what necessity has the Brazilian clergyman to learn in order to spread his religion? Does he not count on the contrition of all hearts, the devotion of all citizens who do not care to lose their political rights? Why toil and labor when the blessings of the Lord protect and prosper the church?"

The writer closes with an earnest wish for reform, for the separation of Church and State, and equal liberty guaranteed to all creeds.

(To be continued.)

Text of the Protest of the Papal Nuncio in Spain.

[The Protest of the Papal Nuncio against the proposed Constitution of Spain, as conflicting with the provisions of the Concordat, has been several times alluded to in these pages. It is a paper of exceptional importance as reflecting the irreconcilable aversion of the Papacy to Religious Liberty, whatever pretensions Papal advocates may make in the United States of being friendly to it. Monseigneur Simonetti's words have the full endorsement of the Pope. On the 17th of September last Pius IX. solemnly announced in the Consistory that Simonetti, Archbishop of Chieti, and Nuncio of the Papal See in Spain, was one of the five Cardinals whom he had created, March 15th, 1875, but whose names he had reserved *a postero*. The following are the most important paragraphs of the Protest translated from the document as published in the *Independence Beige*. Editor CHRISTIAN WORLD.]

"The draft of the Constitution is so drawn up that at the first glance one sees the great difference between what it orders and what is presented by the first article of the Concordat. In that article it is said:

"The Catholic Apostolic Roman religion, to the exclusion of any other mode of worship, continuing to be the sole religion of the Spanish nation, shall forever retain, in the dominions of His Catholic Majesty, all the rights and prerogatives which it ought to enjoy, according to the law of God and the ancient canons."

"This Article expressly declares and sanctions, as is evident, the principle of religious unity ; it recognizes, moreover, that the sole religion of the State is the Catholic religion, and excludes the profession of any other mode or belief of worship. The XIth Article of the new Constitution, on the contrary, does not declare that the Catholic religion is the sole and only religion of the Spanish nation ; still less does it express the exclusion of every other mode of worship than the Catholic. And, in going on to order, in its second part, that "no one may be disturbed in Spanish territory, either for religious opinion, or for the exercise of his respective mode of worship, provided that Christian morality be respected," it explicitly authorizes the public exercise of any mode of worship whatever, guaranteeing thus the liberty of worship, by religious toleration, contrary to the letter and the spirit of the aforesaid Article of the Concordat. The Catholic religion is, in fact, the sole religion of that nation, to the exclusion of any other mode of worship ; and as it is announced expressly with this character in the secondary proposition of the Article mentioned, when it is agreed in the principal proposition that this religion shall be forever maintained, there must also be understood to be admitted, relative to the manner of maintaining it, the exclusion of every other mode of worship ; and, in the same manner that this exclusion was in the mind of the high contracting parties, it enters into the reciprocal obligation contracted and expressed in the Article.

"If the exclusion of any other mode of worship had not entered into the views and into the obligations of the high parties, they would have omitted the paragraph of the article to which we refer, in the same way as has been done in Concordats between the Holy See and other Catholic Powers, who could not consent to the exclusion of other modes of worship, by reason of the liberty or toleration of different modes of worship actually existing in their territory. But it is not only Article I. of the Concordat which is struck at by the new Constitution. Article II., agreed upon as based on and a consequence of Article I., and which therefore explains and establishes its meaning, establishes and orders that the teaching in the public and private schools of every kind shall be fully conformed to the doctrine of the Catholic religion, and, to this end, it was equally agreed that the bishops and other diocesan prelates charged, in virtue of their ministry, to watch over the purity of the faith, the morals and religious education of youth, should be free from all let and hindrance in the exercise of this right and this duty. By Article III., in order to fully assure to the prelates entire liberty in the use of their property, and in the exercise of their pastoral functions, the Catholic Queen and her Government promised to the Episcopate aid and succor, with all the power of the temporal arm, whenever it had to oppose itself to the malignity of those men who seek to pervert the

souls and corrupt the morals of the faithful, or when they would hinder the printing, the introduction, and the circulation of evil books. But, by stating in the second paragraph of the XIth Article of the new Constitution that "no one may be disturbed in Spanish territory, either for religious opinions or for the exercise of his religious opinions, provided that Christian morality be respected," this result is reached, that even the public or private teaching of anti-Catholic doctrines is a matter outside the cognizance of the law, and cannot be hindered or repressed, either by the civil or the religious authority; in other words, it is implicitly authorized and positively admitted. Here is certainly a manifest infraction of Article II. of the Concordat, by which it is agreed solemnly and in formal terms that the public and private teaching of schools of every kind shall be fully conformed to the doctrine of the Catholic Church."

MISSIONARY INTELLIGENCE.

HOME WORK.

Chicago, Ill.—Rev. A. Miller.

Louisville, Ky.—Mrs. J. M. Sadd.

In her last report, Mrs. SADD mentions with gratitude the interest taken in her work among the poor by the Christians in Louisville. This was exhibited a few weeks since, when, on Thanksgiving Day, a very generous contribution was made by several of the churches to enable our excellent missionary to relieve the necessitous.

Mrs. Sadd alludes to several interesting cases among the Roman Catholics, showing the accessibility of the masses to the Gospel. "I asked," says Mrs. S., "a Roman Catholic woman to sit by a sick person for half an hour. She replied, 'If you put the pay in my hand, I will do it.' I said to her, 'Will you not do it for Christ's sake?' 'No, indeed,' she retorted, 'I must have pay. I want to buy something to live on.' I said to her, 'Will you please to tell me *who do you live for?*' Her husband who stood by interposed and said, 'Aye, she has you. Whom should we live for if not for Jesus.' The less Roman Catholics are glued to their Church, the more ready are they to talk of Jesus."

Rev. A. MILLER, our German City Missionary in Chicago, Ill., sends us this report for the month of November:

"The past month has been one of hard labor. It is not an easy thing to walk through this great city, seeking the destitute and sick. In the dark alleys, amid poverty and crime, we find many outcasts. They have been redeemed with the precious blood of Christ, and shall we not exert ourselves to save them? One poor old man, whom I visited, was almost reduced to starvation. When I brought him temporal supplies, he burst into tears, thanking me for my kindness. I told him that I was only doing my duty. Jesus said, 'I was sick, and ye visited me, hungry, and ye gave me meat.' My conversation deeply impressed him, and he promised to seek that Saviour who had sent his servant to provide for his bodily and spiritual wants.

"In many families which I visited, I was permitted to pray and hold religious conversation. During my calls from house to house, I encountered a

priest, who said it was wrong for young people to read the Bible. He was glad because the word of God had been excluded from the public schools of Chicago. His remarks did not please the German family, who heard us, and the priest injured his cause.

"I have preached every Sabbath and addressed many mission schools. We are praying for a gracious revival, and there are indications that we shall be favored soon. Pray for us in this wicked city."

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Milwaukee, Wis.—Rev. H. Mix.

Our German City Missionary in Milwaukee, Wis., Rev. H. Mix, makes the following report for the month of November:

"The cause of truth is advancing in this city, though the opposition to it is strong. German Romanism is well organized, and resists every attempt of the Protestant Church to instruct its superstitious devotees. Yet the missionary can quietly drop a truth into the heart of the Romanist, whom he approaches kindly in his home. Without attacking the errors of the Papal system, he can talk of the 'simplicity of faith,' and the 'beauty of holiness,' and thus attract him to the Cross.

"In my visits to the people, I find many who are indifferent concerning their salvation. The skeptic lives only for the present world, and hence does not appreciate the things that are unseen and eternal. The Roman Catholic looks to the Virgin Mary as his hope for salvation, and rejects the grand truth that we must be saved by faith in Christ alone. Yet among these two classes, both hostile to evangelical religion, there are some who desire to know the true way. There are some cases I would like to mention, but I do not like to give the priest the slightest clue. The Lord knows what a good work is

being done, though it may not appear in figures. In due time it will be manifest. This is a difficult field, but the Lord is with us."

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Muscodia, Wis.—Rev. J. Zvolanek.

Rev. J. ZVOLANEK, our Bohemian Missionary in Muscodia, Wis., and surrounding country, writes as follows of his labors during the month of November:

"Our congregations are about the same, and the mission school exhibits no new feature. It is encouraging, however, to observe the growing tendency on the part of intelligent Roman Catholics to think for themselves. A short time ago one of these had an interview with the priest, to whom he put two or three unanswerable questions: 1. 'Why was the Lord's Supper mutilated, and the wine withheld from the people?' He was informed that one reason was that the people did not wish to receive the wine! 2. 'Why were not the people instructed and shown that so Jesus had commanded, and so they ought to receive the Supper?' To this no answer could be given. 3. 'Whether the Gospel did not give peace to those accepting it?' 'Certainly,' said the priest. 'Well,' said the man, 'I feel a peace superior to anything I have ever known: and am I wrong in putting my trust where it is, directly on Christ?' The priest accused him of reading Protestant books, but the result of his interview was to confirm him in his newly-adopted hopes, by direct faith in the Redeemer. He attends our service regularly.

"The Lord is evidently working upon the hearts of multitudes in the Papal Church, saying, 'Come out of her my people.' May the children of Bohemia respond to the call!"

Iowa City, Iowa.—Rev. J. Poduril.

Rev. J. PODURIL, our Bohemian Missionary in Iowa City, Iowa, and surrounding country, sends this report for the month of November:

"Many instances have recently come under my observation, which indicate the sad condition of those who have been blinded by the superstitions of Romanism. A lady, conversing on the subject of religion, said she wished she could be enabled to see the truth. She confessed that doubts had overcome her, and that she had not visited a church for years. When Christ was mentioned she said, 'Do you think he was more than a man—wise and good?' I replied that he was God also. This she said was too surprising, and she could not believe it. In answer to the question whether she did not wish that God might reveal himself visibly among men, and as a man, she said, 'Yes.' I answered her, 'Well, that is Christianity.' I urged her to pray for faith and guidance; and, going away, she said she would. She asked for a Bible, and carried it home. Alas! in giving up Romish errors she had, unhappily, given up all.

"The Bohemian youth are more favorable to the truth than the adults. They learn the English language rapidly, and are more inclined to attend places of Protestant worship. Recently one or two young men professed religion. Their parents are Roman Catholics, and persecute them, but they remain firm. We are encouraged in our work."

St. Louis, Mo.—Rev. R. S. Stubbs.

Rev. R. S. STUBBS, who is acting as City Missionary in St. Louis, Mo., makes the following statement of his work during the month of November:

"The position of St. Louis is an im-

portant one. It is the great city of the Mississippi Valley. The Romish Church understands this, and has concentrated its strength here. The first discoverers and early settlers were French Catholics, men of prominence, who gave prestige to Romanism. With this advantage, it has rapidly increased in wealth, social influence, and political power. Indeed, it claims St. Louis as its own, and manifests an arrogant, despotic spirit.

"Notwithstanding this fact of Romish strength, Protestantism is slowly advancing. The want of unity has been a serious obstacle, but there is a better state of feeling now between the Northern and Southern branches of the Protestant Church. Meetings for the promotion of the higher life are bringing them together in Christian fellowship. Mission work in behalf of our neglected multitudes unites these laborers in Christian effort.

"This is a great field for evangelical work among Roman Catholics—German, Irish, Bohemian, and French. In my visits I have reached many of these, especially the Germans. We have recently erected a chapel in the south end of the city, among the Germans, where I preach every Sabbath. Our mission school is mainly composed of German children, and is growing. May God bless my efforts to reach those who need the Gospel!"

Pittsburgh, Pa.—Rev. C. Lepper.

Rev. C. LEPPER, our German City Missionary in Pittsburgh, Pa., writes as follows concerning his efforts during the month of November:

"The Lord is still gracious and permits me to visit the poor, the sick, and the sorrow-stricken. It affords me comfort to bow in prayer by the side of those who feel their need of a Saviour. How many burdened hearts would

gladly come to the 'Friend of Sinners' if some kind Ananias would instruct them. The city missionary finds them sad and weary, but often leaves them cheerful, with their benedictions following him. It is truly a luxury to give them a cup of cold water in the name of the Master. In some cases he is not welcomed, because of cherished prejudices, but, as a general rule, he is cordially received and invited to return.

"In the work of tract distribution I am greatly encouraged. The people seem to desire knowledge, and nothing is so well calculated to attract the attention and impress the mind as the tract. If it contains a thrilling incident, so much the better. When it is illustrated, the children are eager to have it. It is a source of pleasure to me to scatter these leaves of the 'tree of life,' and thus counteract the pernicious literature that is now so extensively circulated.

"It is sad to observe the skeptical spirit which pervades among many prominent Germans in regard to the Bible. We must, if possible, save their children from this great danger. Hence I intend to inaugurate Bible reading in the families. During the month I have expounded the word of truth to a large number of hearers, who seemed to be interested and profited. May the Holy Spirit sanctify them through the 'truth as it is in Jesus!'"

Chelsea and Boston.—Rev. M. Dwight.

During the portion of the month of November our missionary was permitted to work, he visited 207 Roman Catholic families, and supplied some 28 destitute Roman Catholic families with the Word of God. He writes: "My practice of reading and repeating distinctly, with a full voice, selections from the Holy Scriptures, usually secures the attention of our Roman Ca-

tholic friends, as well as that of Protestants. And they also listen attentively to the exposition of the Word read, and of the Protestant view of regeneration by the Holy Ghost, and justification by faith. Forty-two families, all entire strangers to me, have allowed me to pray with them, viz.: fifteen Protestant, and twenty Roman Catholics, and some mixed families. Though I cannot reasonably expect to see any immediate fruit of my Bible and Missionary work among the Roman Catholics in the conversion of their souls to God, still I fully believe good will result from it. I trust that the prejudices of many Romanists against Protestantism have been essentially softened, and an interest awakened in favor of Bible reading and Bible study; also, in favor of Protestant religious worship which will result in essential spiritual good to some who have hitherto been entirely ignorant of the way of salvation by faith in the Redeemer."

Chili.

DEATH OF REV. J. M. IBANEZ-GUZMAN.

WE are very much pained by reading, in the *Valparaiso Record*, of October 28th, 1875, just received, tidings of the death of a former Missionary of the American and Foreign Christian Union, the Rev. Mr. Ibañez. His name and his labors are doubtless fresh in the memory of many of the readers of the *CHRISTIAN WORLD*. While a missionary of our Society, he labored in Santiago, the capital of Chili, where he was ordained first native pastor of the Protestant Evangelical Church. He continued to fill this office under the care of the Presbyterian Board of Foreign Missions, up to the time of his death. A man of fine intellectual abilities and good oratorical powers, he attracted good audiences to his preaching ser-

vices, and in his controversies with the priests on the subject, we believe, of the worship of the Virgin Mary, he acquitted himself with great credit, and sensibly advanced the cause of vital Christianity. His life was pure and consistent, and his loss is deeply felt in a country where well qualified and trustworthy laborers are so few. The *Record* says:—

“Mr. Ibañez had been ill for about ten days, but was considered to be improving, and himself thought he should soon be able to resume his public duties; when a sudden attack, supposed to be of the heart, resulted in death.

“He has left a widow and one child, a son about two months of age. From his knowledge of Spanish as well as English, we had entertained great hope of the success that would attend his ministry in this country. He was a native of Chili, educated partly in California, where he had united with a Presbyterian Church and entered college, intending to preach the Gospel in his native land. Impaired health interfered with this purpose for a time; but, later on, he resumed his studies in this city, and was ordained about four years ago to be pastor of the flock gathered by Rev. Mr. Gilbert in Santiago.

“The cause Mr. Ibañez represented was not popular, though it was the cause of the people. He had many difficulties to contend with, social and otherwise. But he has borne his testi-

mony to his countrymen, as he was able to the truth in Christ Jesus; and we can only turn to the Lord, asking him to lead forward others who may take up the banner that has fallen from his hand. The congregation to which he ministered continue to meet and hold divine worship as usual in Spanish, which is conducted by Mr. Davies. The attendance is reported to be good. The Rev. Mr. Merwin proposes to visit the capital once every month to spend a Sabbath with the congregation until some other arrangements can be carried into effect.”

INTOLERANT REGULATIONS AS TO MARRIAGE.

The same paper says: “The question has recently been put to one of the editors of this journal whether a man who is not a [Roman] Catholic can be married to a woman that is. We are compelled to answer *that the laws of the country do not allow it*. Either she may become a Protestant, or he may become a [Roman] Catholic, and then their union may be made legitimate. The case in question is one of peculiar hardship. There are children of the union; the wish is to legalize the family, to remove dishonor from parents and offspring, *and yet it cannot be done*, simply because the parties are not both of the same faith, of the same Church. The present state of the law tempts people to ignore every marriage solemnization, and set a premium on apostasy.”

LITERARY NOTICES.

• *Forty Years in the Turkish Empire*; or, Memoirs of Rev. William Goodell, D.D., late missionary of the A. B. C. F. M., at Constantinople. By his son-in-law, E. D. G. Prime, D. D. (R. Carter & Bros.) Dr. Goodell's extensive correspondence has furnished abundant material for constructing a work which is less a memoir

of a single missionary than a connected story of one of the most interesting and glorious episodes of modern missions. The whole of the earlier history of the Armenian mission of the American Board can here be read, in connection with the life of the first missionary sent by that society to Constantinople. The appa-

rently insurmountable difficulties encountered, the self-sacrifice of the handful of devoted laborers, the encouragements vouchsafed in the midst of trials, and the final glorious outpouring of the Holy Spirit, leading to the establishment of a pure native Church—all these are set forth in the correspondence of the veteran missionary. They give to this volume a permanent value which no record of individual fortunes could confer.

The Old Paths. By Rev. Jesse S. Gilbert, A. M., of the Newark M. E. Conference, author of "The Mystery of Iniquity," with a Preface by Rev. J. T. Crane, D. D. Newark, N. J.: Ward & Tichenor, pp. 158.

The author of this very attractive little volume announces it as his object "to point out and delineate the fundamental principles" of the Christian faith: such as the doctrines concerning God, the Inspiration of the Scriptures, the Immortality of the Soul, the Atonement, the Church of Christ, etc. These he discusses in a plain and unaffected manner, with much earnestness, and with Scriptural clearness. Such a simple presentation of the cardinal truths of the Gospel cannot fail to be useful, where a fuller and more profound treatise on theology would awaken little interest. We heartily commend the book to our readers.

Life and Adventures of a Quaker among the Indians, by Thomas C. Battey, (Lee & Shepard), is a book of an unpretending character, but of real value. The view which the philanthropist gives of the people whom he went to attempt to benefit, is perhaps less attractive than that of the novelist or the adventurer, but it is more truthful, and, on the whole, more encouraging. Mr. Battey, after laboring a considerable time as a teacher among the Kiowas, was compelled by ill health to relinquish the work. His faith in the efficacy of a true peace policy in treating with the Indians, he tells us, is unabated; and with many of the Indians, even of the most degraded class, he believes that the ground is already sufficiently prepared to justify the putting forth of vigorous effort to Christianize them.

Messrs. Harper & Brothers publish *Bible Lands: their Modern Customs and Manners illustrative of Scripture*, by Rev. Henry J. Van Lennep, D.D., a large octavo of over 800 pages, well furnished with appropriate wood-engravings. This is really one of the most valuable contributions to our literature connected with Bible study made during the past few years. A mere compilation of all the oriental customs of the present day which throw light upon the Holy Scriptures incidentally mentioned by travelers, would have had a very appreciable value and utility. But Dr. Van Lennep, born, trained and laboring in the East, has had opportunity to do far more than this for us. He has given us what he has seen and is perfectly familiar with, and his statements have an authority which no statements of a casual tourist, liable at every turn to be mistaken or misled, could passibly possess. We know of no better way in which a parishioner, desirous of giving an appropriate present to his pastor can invest five dollars, than in the purchase of this handsome volume.

The Life of Rev. John Todd, D.D., of Pittsfield, written by his son (same Publishers), is an excellent specimen of biography. The subject was a worthy one, for few men of his time have influenced young men, and especially young men at their studies in school and college, in a more beneficial manner. And the work has been well executed, the son allowing his father to speak for himself, wherever it was possible, content himself to remain in the back-ground. Consequently, like the admirable lives of Goodell and Guthrie, it is in reality an autobiography. It is high praise to say that it deserves to rank with the two biographies to which we have just referred.

The Harpers have also brought out lately a new and accurate translation of about a dozen of the most celebrated *Dialogues of Plato*, by Mr. Cary, which will be of great service to those who are unable to read the works of the great philosopher in the original Greek; as well as a highly readable volume, *Macbeth's*,

The Might and Mirth of Literature, full of valuable suggestions, as well as of poetical and prose extracts, both serious and humorous.

Messrs. Robert Carter & Brothers have brought out three or four volumes of juvenile books. Two of these are the concluding volumes of the "Say and Do Series," by Miss Warner, entitled *Bread and Oranges*, and *The Rapids of Niagara*. No writer for children is more conscientious in her methods than Miss Warner. If we miss somewhat of the dramatic power belonging to the great masters of fiction, this lack is much more than atoned for by the positively wholesome tone pervading all her works. The present series is well adapted to girls and boys of twelve or fourteen, and will by them be read with interest.

Miss Mathews contributes to the family and Sunday school literature of the day another of her fresh and lively books—*Elsie's Santa-Claus*,—as appropriate in subject as in title to the holiday season. It is the concluding volume of the series, "Mrs. Ashton's Girls," with the previous volumes of which the public is already acquainted.

Coulyng Castle, or, a Knight of the Olden Days, by Agnes Giberne, or a somewhat more sober story of the time of the English Lollards, but one that is the more interesting, as it gives an apparently faithful picture of a critical period preceding the great Reformation. Great pains were taken by the accomplished author in the study of the history of the personages with whom she deals in the course of her narrative, and the result is a book well worth a careful perusal.

Messrs. A. D. F. Randolph & Co. have published four charming books for the holiday season, and indeed for all the year, as fresh and entertaining within as their exterior is dainty and inviting.—First, we have *Cloverly*, by Mary R. Higginson, author of "Rownie," etc., (price \$1.25, one of these attractively gotten up, red-edged 16 mos., a story essentially of family life, told in the form of an autobiography; abounding in fun, yet

abounding also in pathos; the central figure in which is one of those rare characters occasionally met with in real life as well as in story, that seem to grace every sphere, and are no less adapted to lend beauty to earth than to increase the preciousness of heaven in the eyes of many a friend. A fit companion volume, in the same alluring form, is *Faith and Patience*, or, the Harrington Girls. A Story, by Sophy Winthrop. (Price \$1.) With a quiet, unaffected style, the author combines great power of delineation, and she has constructed a tale which will be read with great interest by all who admire purity and strength of character exemplified.

Of Miss Rose Porter's volume, *The Years that are Told*, (price \$1.25), we need say little to those who are familiar with her previous efforts,—"*Summer Driftwood*," "*the Winter Fire*," etc. It is a book of thought, deep and pure, moving the reader by its tender and suggestive descriptions of a truly Christian experience.

Theodora: a Home Story, by Phebe F. McKeen, (price \$1.75), is by the author of "*Thornton Hall*." It is a good, healthy story, excellent in all respects. The scene is in this country, and almost of the present day, since its most exciting parts have a reference to our own late war. We think that it will be read with even more pleasure than the author's first literary venture.

New Publications of the American Tract Society:—

How Tiptoe Grew, by Katherine Williams, (price \$1, post. 14 cents), is the sequel of a story which attracted many young readers. Combining entertainment with instruction, it attempts to exemplify a cheerful but real and practical Christianity which none are too young or too old to set forth in their lives.

Proud Little Dody, (price \$1.25, post 17 cents) is in large type, with bold outline illustrations, for younger children. The circumstance that it is from the pen of Miss Chester, vouches sufficiently for its being calculated to interest.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending
30th November, 1875.

NEW HAMPSHIRE.

Charlestown. Rev. B. Labaree\$10 00

VERMONT.

Ludlow. Cong. Ch. and Soc'y, per N. M.
Pierce..... 12 10

MASSACHUSETTS.

Shelburne Falls. E. Maynard, for Mexico,
\$3, and C. W. \$3.10..... 6 10
Boston. A friend, for the Waldenses of
France 20 00
26 10

CONNECTICUT.

Norwich. Mrs. E. B. Huntington, for
Mexico, \$20, and for C. W. \$5..... 25 00
Westminster. And'w Dewing, for Mexico, 5 00
N. Woodstock. Bequest of the late Jonas
Childs, per the Ex. L. M. Dean, Esq. 72 62
102 62

NEW YORK.

Sweden. Mrs. Phebe Morgan, for C.W... 6 10
Troy. Dwight E. Marvin, for Mexico.... 20 00
N. Y. City. Interest \$240. Mrs. Stephen
Griggs \$35, and C. W. \$2 27; E. F.
for Mexico \$1, and C. W. \$1; Mrs.
Elizabeth Swan for Mexico \$25, for
the Waldenses of France \$25, and
and for general objects \$25354 27
Peekskill. J. B. Gregory, for Mexico.... 1 00
Brooklyn. Miss M. Ortleby \$5, and for
C. W. \$1 10 6 10
Campbell Hall. Mrs. C. Jackson, per S. C.
Hepburn 1 25
368 72

PENNSYLVANIA.

Philadelphia. M. M. for Mexico \$100,
and for C. W. \$10; M. H. M. for
C. W. \$50.....160 00
Cherry Ridge. M. Darling, for Mexico... 2 00
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C. W. \$2 20; Dr. G. W. Andrews
\$3.90, and C. W. \$1.10..... 10 00

ILLINOIS.

Sandwich. J. W. Bushneli 5 10

DAKOTA.

Bismarck. Wm. Selbie, for Mexico..... 10 00

IOWA.

College Springs. U. P. Church, T. H.
Whitaker, John Mouzingo, W. Orr,
C. S. Hart, Kate H. Hart, S. John-
son, \$1 ea.; smaller sums \$1.25..... 7 25

KENTUCKY.

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W. Kendrick, B. A. Robinson, W.
B. Belknap, L. L. Warren, S. Keith,
A. Peters & Co. \$10 ea..... 95 00
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Stucky, Hebbitt, Pettett, Dulaney,
Fox, Hardy, Caldwell, Guthrie, Bran-
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gart, Sheffel & Wheat, Cochran &
Fulton, Jackson, Lovina & Co., Rev.
Dr. Humphrey, Mrs. Judge Ballard,
Mrs. Graham, Mr. Cash.....130 00
225 00

MISSOURI.

St. Louis. Mrs. S. C. Cummings \$1; Mrs.
Sarah Collier \$50; H. D. Noyes, M. D.
Colber, S. M. Dodd, and Mrs. C.
O'Fallon in part L.M. \$20 ea.; D. C.
Jaccard, A. S. Mermod, \$10 ea.....151 00

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THE CHRISTIAN WORLD.

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FEBRUARY, 1876.

No. 2.

EDITORIAL NOTES.

TO OUR SUBSCRIBERS AND TO LIFE MEMBERS.—We beg leave to solicit of our subscribers an early renewal of their subscriptions for the current year, reminding them of the necessity which the present law imposes upon us of prepaying postage on all copies sent by mail from this office. Life Members will also please to send us *ten cents* to prepay the postage on the copies which they are entitled to receive free of subscription price. At the same time we reiterate our hope that all, whether annual subscribers or life members, who believe that the CHRISTIAN WORLD is doing valuable service for the cause of Christ, in diffusing correct views of religious obligation respecting the work among Roman Catholics, in pleading for religious liberty, and in combating the errors of the Papal system, will freely contribute of their means, even above our claims upon them, to secure its permanence as a publication. All sums, whether large or small, will be gratefully received.

BACK NUMBERS WANTED.—Any of our readers who have copies of the CHRISTIAN WORLD for February and September, 1870, which they can spare, will confer a favor upon us by sending them to this office; our edition of those numbers being exhausted.

ULTRAMONTANE DEMANDS IN BELGIUM.—In some respects the little kingdom of Belgium offers remarkable advantages for studying the nature and the claims of the Papacy. The country is a small one, and the actors upon the politico-religious stage are easily distinguishable. The Protestant element is small and almost insignificant, so far as regards its influence in national affairs. The Papacy claims Belgium as its own. At the heavy cost of thousands upon thousands of human lives, Rome purchased the Southern Netherlands. The blood of the Spanish soldiers of Philip the Second, mingled with that of the brave

but unsuccessful defenders of Flemish liberty, sealed Rome's title to Belgium until the beginning of the present century. The Roman Catholic Church therefore believes itself warranted in asserting its claims with more distinctness here than almost anywhere else. It cannot realize the fact that, as the natural and inevitable result of its oppression, its trickery and treachery, and the wretched spectacle of the inconsistent and immoral lives of many of its teachers, it has alienated the best and most cultured minds among the laity, and created, unhelpfully, a large and growing body of all but avowed unbelievers.

Not many months since the Belgian Roman Catholics, by priestly suggestion, instituted a "Pilgrimage" to visit Pius IX. — the great "Captive of the Vatican." In his allocution to them, the Pontiff entreated the "Pilgrims" to demand that *religious* marriage should be made to precede *civil* marriage. Accordingly on their return the Belgian Pilgrims promptly drew up and signed a long petition to the King with this end in view. "Let us merely remark," says the *Chrétien Belge*, "that it is based not upon the declarations of God's Word, but on the decrees of councils and on the bulls of the infallible Pope. In this there is nothing to surprise us; the Bible is a closed book for the Romish Church." The demand amounted to nothing less than to a change of the tolerant Constitution of Belgium. No wonder that the audacity of the petitioners aroused a storm of indignant remonstrance. In fact, the Roman Catholic journals hastened to lower their sails. They declared that neither the Pope nor the petitioners meant any such thing. Unfortunately for them, the words of both were unmistakable; and to the Belgian Minister of Foreign Affairs, who strove to explain them away, Mr. Bara, a liberal, could reply: "You make the Pope say quite another thing from what he said. You strive to make us believe that he cannot utter two words that are intelligible."

What did the Pope say? Simply this: "Among the many things which must be claimed from the governments, DEMAND *that the Sacrament of marriage shall precede the civil contract*; and in this way will cease the distress (*angoisses*) of conscience of those curates who, in certain cases, find themselves in a very difficult position; and the contracting parties who content themselves with the civil contract will no longer be exposed to live in an illicit and reprehensible union. *Speak!* in order that the Church may be free of all trammels, and may be able to act for the good of souls." The italics are those of the petitioners.

What could be more distinct than this? It is a cool demand from the Pope and his willing followers, for a repeal of one liberal provision of the Belgian Constitution, logically involving all the rest. No marriage but by Roman Catholic priests; since marriage by civil officers or by ministers of other so-called Churches is sheer concubinage. Farewell to religious liberty, to religious equality in the sight of the law.

ROMAN CATHOLIC PROCESSIONS.—At the same time with these arrogant demands, comes an attempt of the Belgian hierarchy to override the civil authority in the matter of processions. The political character of the "Jubilee Processions" was so distinct, and the disturbances and bloodshed they unavoidably occasioned so serious, that in the city of Liège, in particular, the highest municipal officer, the Burgomaster, prohibited them. And although the Bishop of Liège did his best to get the royal government to reverse the order, he was unsuccessful. Recently, however, the clerical party has obtained from a subordinate judge, who is apparently an Ultramontane of the highest type, a decision reversing the Burgomaster's decision. Here is a part of the preamble:—Are we not to expect such documents when "good Catholics" shall occupy our judicial seats in America?):

"In view of the fact that the procession of April 18th last was organized, in the parish of Saint Denis, by virtue of the prescriptions of the Pope and of the Bishop of Liège, and formed one of the necessary conditions for being able to profit by a favor accorded by the head of the Catholic Church:—that it was therefore an act of piety which constituted the exercise of a mode of worship;—that it is of little importance whether this ceremony was consecrated by tradition or an innovation;—that Art. 11 of the Constitution evidently gives to the ministers of a worship the right to regulate its exercise, and that the adherents ought equally to be able, in all liberty, to engage in acts which are prescribed to them or even merely recommended."

In other words, to give the comment of the Belgian journal above referred to, "*Any act prescribed by the Pope and the Bishop, and granting right to indulgences, is an act of worship and ought to be permitted to be accomplished freely and with impunity.* Under such a *régime*, not many efforts of the clergy would be needed to bring us back to the Inquisition. The fraternity of the *Flagellants* could again begin to run the streets, half naked, flogging heretics for the greater glory of God; the fires would be rekindled, and the bigots would throw on a faggot in order to obtain an indulgence; these would all be acts of worship. If we have not yet reached this point, the fault is certainly not due to the priests."

The strangest thing is that, as the Burgomaster has appealed from the decision of our Ultramontane judge, and meanwhile will not permit the processions to take place, some curates of churches in Liège, making great parade of moderation, have announced to their flocks that they will have none in their parishes; and they say: "*The faithful will have but the more merit in going fifteen times to visit instead the three churches designated in order to gain plenary indulgences!*" The processions were not then, after all, in the least necessary!

THE CANONIZATION OF CHRISTOPHER COLUMBUS.—We imagine that not a few of our readers will be surprised, perhaps a little amused, to learn that it is in serious contemplation to make a saint of the bold and sagacious navigator of Genoa, who first discovered this Western World. Yet this is the sober truth. If we may credit the *Messenger of the Sacred Heart*, to Count Roselly de Lorgues, author of "The Cross in Two Worlds," published in 1844, belongs the honor "of bringing out in bold relief the truly saintly character of Columbus, a character which shines forth in every period of that noble life, and surrounded it, in the eyes of every honest reader, with the aureola of the Christian apostolate." When, twenty-one years later, Count de Lorgues was presented to the Pope and begged him to sanction the opening of an inquiry into the propriety of canonizing the great Genoese, Pius IX., in a somewhat non-committal manner, it must be confessed, replied "*Tentare non nocet*"—"There is no harm in trying." Evidently the Pontiff's infallibility does not, or did not then, extend so far as pronouncing upon the beatitude of the dead. Five years more passed, and the Council of the Vatican furnished a capital opportunity for obtaining signatures in goodly numbers to a petition to the Pope to have the canonization of Columbus laid before the "Sacred Congregation of Rites." We are told that but for the "untimely interruption of the sessions," every member of the Council would, not improbably, have signed the application. In this document Columbus was described as "a most truly Christian hero, a benefactor of religion and humanity," the result of whose enterprise was the extension of the true faith and the salvation of many souls; and the circumstance was noted that Count de Lorgues' historical proof of the supernatural vocation of Columbus "had instantly aroused through the Christian world a universal feeling of gratitude towards the apostolic hero."

The same authority to which we are indebted for these facts, informs us that the great obstacle encountered in the way of the proposed canonization (interrupted by the suspension of the Vatican Council) has been found to be "a defect of strict legal form in the canonical process, required in such cases, but not duly entered upon at the time of the death of Columbus, and which cannot be easily supplied now." We understand this to refer to an absence of the requisite proof that the candidate for beatification—the preliminary to canonization—died with a general reputation for sanctity and supernatural gifts, in lieu of having suffered martyrdom. Our Roman Catholic friends do, however, hint that as Columbus was a remarkable man both in his character and in the incidents of his life and death, some grace may be shown him, and perhaps an exception be made in his favor.

For ourselves we strongly recommend the advocates of the beatification or canonization of Columbus not to be easily disheartened. Even

should the proof of two miracles, demanded in such cases, be not forthcoming, we should not be astonished to see this case favorably reported upon. There are sometimes political exigencies in canonization, as in other pontifical decisions. We anticipate the speedy advent of the day when Joan of Arc shall be reckoned a saint ; for does not the cause of Legitimacy and of the "Catholic Revival" in France demand it ? And if America is indeed, in Pius IX.'s view, the only country where he enjoys complete liberty of ecclesiastical action, as he informed the so-called "American Pilgrims" a twelvemonth or so ago ; if he thought it worth while to "honor" the United States by creating a first American Cardinal ; why not, it may be asked, in all reason, take a further step in conciliation of a great nation by adding one more name to the Roman Pantheon, that of the humble but fortunate Christopher Columbus of Genoa ?

THE "PRIVILEGE OF CLERGY" IN CHILE.—A law recently passed by both houses of the Chilean Congress, and signed by the President, has abolished one of the most flagrant abuses handed down from the Dark Ages. We refer to the protection thrown by law over the persons and property of the clergy. No member of the clergy, regular or secular, whether parish priest or belonging to the higher ranks of the hierarchy, or to any monastic order, male or female, could be cited before a civil tribunal. The Romish Church, claiming the clergy as the "clerus," or peculiar "lot" or "portion," of the Almighty, successfully vindicated its right to try all cases in which an ecclesiastic was interested, in the Church, or as they were styled, Spiritual Courts. This was deemed a just precaution against bringing the ministers of God into contempt. The priest or friar who committed murder, theft or any other crime, enjoyed immunity from punishment, so far as the ordinary courts of law were concerned. His fellow ecclesiastics might, indeed, investigate his misdemeanors, and inflict upon him the just deserts of his crimes, but, as a writer in the *Valparaiso Record* observes, "the practice has been, for the glory of God, to conceal and cover up misdeeds and scandals." The Chilean people has at length very wisely put an end to so absurd and anomalous a system, which precluded even the collection of a debt owed by a person in orders without recourse to the Church courts. It has made all classes equal in the eyes of justice. The highest prelate is now amenable to the same process of law as the most insignificant and the poorest layman. Another victory has been gained over the persistent opposition of the Chilean hierarchy.

AN AMERICAN LADY'S LETTER ON DR. RILEY'S WORK.—We have been recently permitted to see a private letter written from the Mexican

capital, containing so appreciative and impartial a reference to the success of the "Church of Jesus," and the incalculable importance of giving it needed support, that we are thankful to be allowed to transfer some paragraphs to our pages. We may be excused for prefacing them with the remark, that the letter is from the wife of an American gentleman of high social position to her former pastor in this country. The writer says:—

"The letter of introduction to Dr. Riley, which you were kind enough to give me, I scarcely needed to present, as Mr. — was already well acquainted with him. I have seldom met with a person so entirely wrapped up in, so unselfishly devoted to, his work, as Dr. Riley—none ever more so; and my greatest regret is that I cannot be of some material benefit to him. But the very slight knowledge that I have of the Spanish language, renders this next to impossible, so far as personal efforts here are concerned. However, it has occurred to me that I might at least try to influence some friends at home to give him a helping hand.

"I have not only attended his Church, and seen the deep and touching interest manifested by large native congregations in the services; but have also taken the trouble to inquire about his labors in this country, and the results he has accomplished, and have learned from reliable sources enough to more than satisfy me, that he is far better calculated to be successful in the work of evangelizing this country than any other missionary, for several reasons; prominent among which is the fact that having been born in a Spanish country, he thoroughly understands the language, and knows the character, wants and tastes of the people to perfection. Being first in the field, he conceived the idea that policy dictated the building up of a Church, national in its character, and not connected with, or controlled by the Church organizations of any other country; thus removing any ground for national prejudice, which might otherwise be aroused by the cunning of the Roman Catholic clergy.

"Acting upon this idea, he has sought in furtherance of it, to supply the ministry chiefly with native preachers; and as a result, there are now nearly sixty congregations in the Republic, enrolled under the name of the 'Church of Jesus,' while the number is rapidly increasing. There are connected with Dr. Riley's Church in this city, a 'Young Men's Christian Association,' a 'Children's Society,' and a number of other organizations, all in a flourishing condition, so far as interest is concerned. But the great drawback to the accomplishment of grand results is the lack of funds with which to carry on the work.

"As you doubtless know Dr. Riley himself has already spent a large part of his fortune in the cause, and I know that he is now devoting nearly his entire income to it. Indeed, he himself is living almost in want, in order to eke out, if possible, enough to keep his head above water, in the hope that help may come to him from abroad.

"It has occurred to me that if the Churches at home could only know what has already been accomplished through the efforts of this good man—how nobly, and cheerfully, and self-sacrificingly he has labored and is now laboring for his Master, how sorely he stands in need of pecuniary assistance, and how great are

the possibilities open to him, they would not only *not* allow him to sink under his burdens, and the fruits of his labor to be lost, (as I fear is only too likely to happen); but they would come to his relief so promptly and so generously, as to cheer and encourage him to renewed efforts, give a fresh impetus to the cause of religion in Mexico, and insure its final and glorious triumph."

THE ROMISH SYSTEM AND PERSONAL TRUTHFULNESS.—We do not recall any more explicit and significant testimony to the ruinous influence of Romanism upon personal truthfulness than that of the Rev. E. S. Foulkes, which we find quoted in the *True Catholic*, of London. Mr. Foulkes is a distinguished English clergyman, who, some years since was led to believe that the Roman Church could alone afford him the spiritual peace his soul demanded, but after becoming acquainted with that Church *from within*, frankly confided his delusion and returned to his former faith. He appears to be a sincere, earnest and pious lover of the truth as it is in Christ Jesus. Over three years since (July, 1872), we published some excellent remarks of Mr. Foulkes on the question, "How the Papal Temporalities were secured." His words on the blight which Rome casts on personal character, so far as veracity is concerned, are well worthy of being pondered. He says:—

"To be pledged to a system, to have to swear solemnly to maintain a system based upon lies, must, in spite of themselves, act as a mill-stone upon their consciences, and necessarily form characters more or less callous to truth. And such has been my own personal experience. When Canon Kingsley, eight years ago, wrote: 'Truth, for its own sake, had never been a virtue with the Roman clergy,' I thought this was a harsh way of putting it; but when Dr. Newman said in reply, 'Protestants think that the Catholic system, as such, leads to a lax observance of truth. I am very sorry that they should think so, but I cannot help it; I lament their mistake, but I bear it as I may,'—when Dr. Newman said this, my own reflection even then as a Roman Catholic was, it is no mistake of theirs at all; it is the simple fact. I am as certain that the Roman Catholic system is and must be as prejudicial to the general truthfulness of those who support it, and *in proportion to the zeal with which they support it*, as that pitch sticks to you when you touch it, and the more pitch the warmer your hands are; and I unhesitating go to the extent of maintaining that nobody can go over to Rome *from heart-felt* without endangering his truthfulness, do what he will, and whatever else he may be supposed to gain. When Father Gratry mercilessly laid bare the forgeries on which the advocates of infallibility rested their premises, and when Bishop Strossmeyer demanded that no conclusion should be come to by the assembled bishops that was not based upon truth, one was called heretic and Protestant for his apprehensions, the other quietly consigned to the shelf with his facts. The triumphant

majority never cared to inquire whether what they were about to decree was true, so long as they believed it themselves. How indeed can people go on reciting breviaries all their lives, teaching catechisms, encouraging devotions, brimful of falsehoods and legends, and *not* become callous to truth? The wonder is rather that they are not more so than they are. I submitted specimens of each kind to the highest Roman Catholic authorities in this country myself, and they, not I, were met with the serenest composure. I felt I breathed an atmosphere of truth in returning to the communion of the Church of England, to which I had been a stranger since quitting it. I should say this is the note which characterizes her above all others; and has become, through her, the characteristic of Englishmen, high and low, wherever you go. Roman Catholics of English extraction thus inherit it from the land that gave them birth, in spite of their system. This, again, accounted to me simultaneously for the numbers of educated men of all ages that are to be seen regularly frequenting her services—so many more than I ever saw in any church abroad.”

CHRISTIANITY OR FETICHISM?—No one can closely examine tendencies of the more corrupt forms of Christianity in our own day—whether Greek, Roman, Armenian or other—without becoming convinced of the great justice of the underlying thought in that capital essay of the late Archbishop Whately, on “The Errors of Romanism traced to their origin in Human Nature.” Falsehood repeats itself. A religion that forsakes the trammels of Revelation to find liberty to invent doctrines, ceremonies and prescriptions based on other authority than that of God in His holy Word, will, if left to itself, infallibly reproduce the absurdities in belief and practice of those religions which never possessed the light of Revelation. Accordingly, Romanism is not only, historically speaking, in part a baptized Paganism. That is, its antichristian doctrines and rites are not a mere result of the well known attempt to reconcile Christianity and Paganism by a sacrifice of some of the distinctive features of the former and a partial adoption of the forms in popular use in the latter. Besides this element of corruption, Roman Christianity has experienced the common fate of every religious system of human origin. Such a system, of necessity, tends to become the reflection of the human heart, with all its weaknesses and follies, with all its mental and moral obliquity. Romanism is, Archbishop Whately remarks, “as being the gradual, spontaneous growth of the human heart,” “what may be called, in a certain sense, the *religion of nature*; viz., such a kind of religion as ‘the natural man’ is disposed to frame for himself.”

And so, among other degrading tendencies which Romanism, like Paganism, develops, is the tendency to the lowest forms of superstitious

veneration for places, and for irrational or inanimate objects; in other words, the tendency to that worship which is little, if at all, raised above the worship of the fetish by the most degraded heathen of Africa or Polynesia. Because of the reputed appearance of the Virgin Mary to a young girl at Lourdes, in France, Lourdes has ever since been regarded by devotees as a place of peculiar sanctity. In spite of our Saviour's declaration to the Samaritan woman: "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. * * The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him;"—in spite, we say, of the implied rebuke of a worship so confined to local associations, the Roman Catholic priesthood sedulously encourages a belief in the special advantages of prayer at Lourdes, at Paray le Monial, and other scenes of pretended supernatural appearances. Magnificent church edifices then arise even in the most secluded spots. Extraordinary privileges and indulgences are promised to those visiting them. The walls of the shrines are loaded with the votive offerings of those who desire, or who believe they have received, miraculous curative power from this source. Pilgrimages are instituted, by Papal authority, and great numbers are induced to try this method of obtaining the remission of their sins.

But it is difficult to set bounds to superstition when once it has begun to have a free course. If Lourdes is a peculiarly sacred spot, its fountain must be more than usually health-giving. If the waters drunk upon the spot are so beneficial, why not beneficial when drunk away from the spot? And so the columns of the Roman Catholic newspapers, even in the United States, contain advertisements of bottled waters from the miracle-working fountain of Lourdes, for which, not on account of their chemical ingredients, but on account of their special sanctity, more remarkable efficacy is claimed than for the waters of Congress, or any other mineral spring! The superstition of the fountain leads to the superstition of the grass growing on the hallowed spot. The French correspondent of *Evangelical Christianity*, writing from Paris, under date of November 17th, 1875, tells us that "at the Lourdes pilgrimage beholders were astonished to see pilgrims bend down and eat the grass and herbs, cropping them with their teeth. They were referred to bills stuck up, which counselled the practice as salutary." And the writer that gives us this account, also informs us, that "another pilgrimage is being brought into fresh repute at Prime Combe (Gard), originated by an ox having knelt before a bush in which was found hidden a statue of the Virgin in 887."

Such illustrative examples of the tendencies of Romanism might be indefinitely multiplied, but perhaps these will suffice. In view of them, we may well ask, whether this is Christianity or Paganism. Is there,

after all, much difference between the reverence shown by the European or American devotee to the consecrated water or green grass of Lourdes, and that homage paid by the degraded African to the disgusting object from which he expects to obtain health and long life? Is the venerated relic, or cross, or scapulary inscribed with mystic prayer and consecrated by a Roman Catholic priest, after all, anything but another kind of fetish?

GOVERNOR DIX ON UNSECTARIAN SCHOOLS.—Ex-Governor John A. Dix, in an Address on "Some of the Political and Social Evils of our Times," delivered before the New York Association for the Advancement of Science and Art, January 31, 1876, made some interesting observations on our Unsectarian Schools. He said :—

While there are many things to reform, there are others in which innovation would be disastrous, and which we should adhere to as tenaciously as to life itself. I allude particularly to the public school system which exists in most of the States. Let me say, at the outset, I have no fear that it is danger. It is regarded, and justly, by the great body of the people throughout the Union as the surest preservative of our free institutions; and if it were abolished, and education were left to the desultory efforts of individuals and private associations, having no concert of action, I do not believe our liberties would long survive. They certainly would not unless our theory that popular intelligence is the most stable basis for popular freedom is a delusion. Though we may trust with confidence to the firm hold which the system has on the public mind and heart, the simultaneous movement which has been made in three States to weaken it, by open denunciation on the one hand and insidious encroachment on the other, must satisfy us that there is need for unslumbering vigilance to maintain it in its integrity. While it is held by some individuals of high standing that the State should have nothing to do with the education of the people, thus placing their opposition on grounds of principle, others denounce the existing system as "the offspring of the devil" and as "a floodgate of social and national corruption." As all religious denominations, with a single exception, are nearly if not quite unanimous in favor of upholding it, I think, with the vigilance necessary to preserve intact almost every beneficent institution, we may count upon its stability, at least as long as we can count upon the preservation of our freedom. As this hostility is coupled on the part of one class of opponents with a movement in favor of establishing sectarian schools and maintaining them by taxation, I trust it will not be considered out of place to say something on this subject, as I was for six years Superintendent of the Common Schools of the State when it was divided into more than 10,000 districts. One of the most difficult and delicate duties I had to perform was to compose dissensions arising out of differences of opinion on points of religious faith among the parents of children attending the schools—differences so stubborn that they extended to matters of school discipline. Such were the jealousies in districts, of which the schools were attended by children whose parents were of two or three different religious denominations, as was the case in most of the districts, that it became a question of dispute whether a teacher should be allowed to open the school with prayer

It was feared that he might introduce into his supplications something which would favor doctrines antagonistic to the faith of the parents of some of his pupils. There were similar questions arising out of the use of particular school books; but all these differences were satisfactorily adjusted, and public opinion settled down into the conviction that religious instruction could not, without endangering the system, be given in the public schools, but that it must be left to teachings in private schools, in the Sunday-school or under the paternal roof. I have never been able to comprehend why there should be any objection among Christians to the New Testament as a reading book, except by those who found on a difference in translation a difference on points of faith. But the State has left to the school districts themselves the choice of all class-books. The peaceful settlement of all these questions was virtually a popular verdict against sectarianism in the schools, and it is this verdict which a certain class is laboring to reverse. I can fancy nothing but the ultimate destruction of the system if the schools established by the State, and partially supported by public funds, are thrown open to the inculcation of the religious doctrines of any one sect. The danger would be more imminent if those doctrines were combined with political dogmas, which, carried out in practice, would be subversive of the liberty of the press and the freedom of opinion. It may be said that these doctrines are theoretical, but we should look with distrust and alarm upon any theory which, if practically enforced, would lead to the overthrow of all we consider vital to the existence of popular government.

Christian Work in Italy.

[Our esteemed friend, the Rev. J. R. McDougall, of Florence, sends us the following jottings from the November reports of the Evangelists under the care of the Evangelization Committee of the Free Italian Church. And he makes an urgent appeal for assistance in the good work in which the Committee is engaged. He says: "We can only pray that in the name of American Christianity, you may return to your first love and powerfully help forward the evangelization of Italy. *Is the Pope to be deeply interested in plans for the enthralment of the people of the United States, and are you, living evangelical Protestants, with this open door of usefulness in Italy, to stand aloof from the preaching, printing and widest dissemination of the doctrines of the Word of God?*" We heartily bespeak for this important field the prayerful consideration of all God's people, and shall gladly forward any gifts sent to us for this end. Editor CHRISTIAN WORLD.]

TURIN.—Two conversions last month. One is the father of a family and the other a lieutenant in the Army. Both are very earnest in seeking to bring others to Jesus, as indeed are all the members of the church. The delivery of a course of scientific religious lectures by the Evangelist, has created much interest. One of the Turin journals continues gratuitously to advertise the subjects of discourse, both on the Thursdays and Sundays. The recent topics have been as follows: "The necessity of Regeneration," "The Summary of the Law," "Spiritual existence," "The utility of the Gospel," "Serpents, ancient and modern," "The

Papal Church is not and cannot be the Christian Church," and so on. In addition to monthly subscriptions for sustentation fund, the church regularly gathers in subscriptions for a larger and better place of worship. Two leading journals urged the municipality to grant some old Roman Catholic Church to this popular movement, but there is little hope in this direction.

PISA AND GHEZZANO.—166 pupils are on the rolls of the two evangelical schools there, so admirably conducted by Miss Carruthers and the Rev. Prof. De Michelis. This evangelist was last July appointed by the Italian Government to an important educational post, which places all schools, both public and private, in the whole country district around Pisa, under his inspection and control, including those of two convents, as also those supported by the King of Italy, in the grounds of his shooting-box of San Rossore, near Pisa. Permanent buildings have been secured at Ghezzano. An Italian Christian distributes Scripture portions in Pisa, gratuitously, *but not indiscriminately*. Here also the evangelical journal, *Fide e Scienza*, is published.

OSTIGLIA.—(17 miles E. S. E. of Mantua, on the Po.)—Hitherto less religious feeling has been displayed than had been expected. Though it may be said that there is scarcely a house in which a Bible and some tracts are not to be found, they seem to be unread through the prevailing indifference to the interests of the soul.

BOLOGNA.—The Ultramontane party here is very active through the "Society of the young, on behalf of Catholic interests." Notwithstanding their Jesuitical arts among families, not all the people are Papists, or indifferent or incredulous. Now and again some anxious soul turns to Jesus Christ. Six members of the church have died during the last two months, and several families have removed from the town, yet there are 60 communicants and a large number of catechumens. Many families kindly open their doors to the evangelist. Two Jews have lately been inquiring as to the way Zionward.

NAPLES.—The Rev. Francis Ligomarsino, whose ministry in Milan has been so largely blessed during many years, has been transferred to this important capital of southern Italy. He will have associated with him the eloquent converted priest, Cocchi, who has made full proof of his ministry in Florence during the last year.

SAVONA.—The little church of ten members and six catechumens is looked upon with a kindly eye by the members of the many operative societies in the town. The evangelist has insisted very earnestly in favor of the complete sanctification of the Lord's Day. So much so that one family, which has recently begun a business, which certainly would have thriven best on the Sunday, regularly closes the shop on

the first day of the week, in obedience to the law. This is only one out of several instances of a similar kind. At the close of each service the contrilution box, which was presented by one of the elders, is placed on the table, in the sight of all the worshipers, and each one adds his mite to the Lord's Treasury.

TREVIGLIO.—(18 miles east of Milan.)—Three Popish missionary preachers have lately so fanaticised the population, that the evangelist has been turned out of house and hall, and has had the greatest difficulty, in a free Italy, to obtain a quiet roof over his head. The first apartment secured happily, belonged to a proprietor who resided at a distance. But this availed little. The other tenants united in a nine days' supplication to the Virgin Mary; and when at the urgent pleading of the owner, and on condition that another lodging should be found, the evangelist removed, they cried out loudly that a miracle had been wrought from Heaven, in answer to their prayers. The reason of all this disturbance is that the evangelist is unwearied in speaking for Christ and distributing tracts from house to house. His present landlord is liberal, and sympathises strongly with the evangelical movement in Italy.

TARENTO.—(Important sea-port of 15,000 souls, in southern Italy, the ancient *Tarentum*.)—There are already twenty brethren in connection with this promising mission, most of whom are full of faith and Christian life. Large crowds attend the meetings, the preaching of the Gospel being a novelty in these southern regions. One of the members of the Church, who has a hardware shop, keeps a small depot of Bibles and tracts. As his business requires him to keep pictures of the Madonna, it often happens that intending purchasers of these, carry away the Bible or some evangelical book instead, for this evangelical shop-keeper never loses an opportunity of testifying for Christ. His shop is the place where the evangelist carries on much of his Christian work.

BARI.—(Important sea-port on the Adriatic. Population 27,000.)—Only one of the hearers last month joined the church, while two of the brethren, in name, but not in living faith, have separated themselves. Though with us, they were not of us. Large gatherings, though, from mere curiosity, in church. In some, however, the Word of Life has operated as good seed. Let us go on sowing that seed, without any pretensions to be reapers. The harvest will come in God's own time.

MILAN.—One marriage, one baptism and two conversions in November. One of these converts is a Roman gentleman, the other a Milnese laborer. The gentleman is so grateful to God for convincing him of the error of his way, namely, the incredulity of many years, caused by the scandalous actions of the priests of Rome and their absurd teachings.

Attracted by the beauty of Christ's life and the purity of his doctrines, exhibited in all their simplicity in the Evangelical Church, he longs to join that body in which God is worshipped in spirit and in truth, and Christ is adored as the only and the living Saviour. Not less excellent and zealous is the other neophyte. May the Lord hear our prayers for the conversion of thousands of Lombard workmen to Christ. Pray for us.

TREVISO.—This church has varied in numbers from forty-one to twenty-four during the last year, from deaths, removals and other causes. The clerical party wages war against us constantly. There is a strong desire to get a better place of worship, so as to bring in the thirty-six Protestants of different foreign denominations. Little gatherings of brethren at *Conigliano* and *Belluno*. Many visits paid by the active evangelist to scattered Christians in the Venetian Provinces. He protests against the entrance of another denomination at one of his stations, on which he has labored so much for two years.

UDINE.—The evangelist has returned from Trieste, where he has been interesting German Protestant brethren in Italian work. Larger and more accessible place of worship much needed for this growing cause—also school-rooms. Has held many conferences this autumn, at the request of the people, in different parts of Friuli. Writes much in the journals, particularly in that of Signor Vogrig, a liberal evangelical priest, whom the parishioners of Pignano have chosen, in defiance of the Bishop's threats.

VERONA.—Religious indifference prevails. The evangelist, in proof, refers to an officer who denied the existence of God, a professor of languages who confessed his ignorance of the Bible, and a priest who declaimed against the knowledge of Scripture truth, saying that all that was needed for salvation was to be within the pale of the Holy Mother Church.

BRESCIA.—Two departures from the town, and the grievous attack of an incurable disease, have thinned lately the ranks of this small, but living and interesting church.

DESENZANO.—Though the religious excitement and the crowds of a few months ago have passed away, and though the priests have indulged in every variety of persecution, and have prevented the hiring of any large place of meeting, the brethren gather in each other's houses, and their bold testimony for Christ has led to several notable sinners being converted.

BASSIGNANA.—(Village of 3,000 souls in central Piedmont.)—Crowded services in the new church buildings secured for this agricultural burgh. These were sold by the Mayor in the central square at a low price.

Hearty, sturdy and loving Christians here, many of whom are small proprietors. If the Lord would but grant two or three hundred such movements, the turning of the tide in Italy would not be long delayed.

SAN GIOVANNI PELLICE—As the result of the revival of last month, the ordinary services are much more numerous attended, and many have had their mouths opened to praise the Lord for what he has done. Nightly meetings for the study of the Word have deeply interested the congregation, and attracted many hearers, among whom quite a number of Roman Catholics remain constant in their attendance.

FLORENCE.—Seventy-five children in Sunday-school, conducted on the most approved American principles. Day-schools very prosperous, 150 children in attendance. The bazaar on their behalf has this week realized above \$400 in the Rev. J. R. McDougall's house. Church regularly and very numerous attended at all the services, and precious signs of God's presence and blessing are afforded in frequent conversions. One occasional hearer died lately in the hospital, witnessing a noble confession. Another, a member of the church, lies here, who has fought many of his country's battles, but glories more in being a good soldier of Jesus Christ. The Hon. Arthur Kimsird found time to pay him a visit the other day, and was greatly refreshed in spirit. This church and school work is now esteemed and loved in the whole Santa Croce District. The gift of £40 a year to the schools by the Florence Municipality, and the presence and presidency of the Lord Mayor at the recent examination, must have helped towards this result.

PRATO and PIETRA SANTA Churches are visited by the Florentine evangelist.

LIVORNO.—One hundred and thirty-six children in the Bible day-schools. The Church goes forward peacefully. The evangelization of the city takes wide proportions. One of the newspapers has asked to print the sermons of the evangelist from number to number.

The Church of **ROSIGNANO** is regularly visited. The church people, and the school children also, make collections for the work of evangelization. A successful interference took place lately on behalf of a sister, who was being maltreated at the hospital. The Church looks forward anxiously to entering soon on the vast premises lately secured for it, in such a central position, and so populous a neighborhood.

PISTOIA.—A large and systematic distribution of excellent evangelical tracts has lately taken place here. Prayers are offered for a copious harvest of spiritual results.

POGGIO MIRTETO.—Regular monthly collections are now made for evangelization. The priests work hard to keep people from the meet-

ings, and disturb the services, and seek to prevent the night-school from being held. Weekly service held at *Civita Castellana*. The schools at *San Francesco* are a great blessing to the country side. *Cerchiara* and many other parts of the *Sabine* country are visited by the two evangelists at Poggio Mirtelo and San Francesco.

ROMA.—Not only the number but the earnest attention of the hearers gratifies the evangelists Conti and Gavazzi. An officer in the army and two gentlemen of good social position, and two women, have joined the Church in November. The Sunday-school has nine monitors, each with a group of eleven or twelve children. Tracts are distributed by means of the children in many a Roman workman's house. The day-schools are crowded by above two hundred children. The baptism of a Jew, the son of a Rabbi, takes place here shortly, and has excited much attention in Rome. The theological students, eight in number, have their annual examinations this month. In a few months all these earnest operations will be housed in the splendid building, facing the bridge of St. Angelo.



Encyclical of the Holy Synod of Greece against the Evangelical Church.

REMARKABLE TRIBUTE OF THE ATHENIAN PRESS.

AMONG the most interesting and significant events affecting the progress of a pure Gospel in Greece, is the recent publication of a letter of the "Holy Synod," warning the people against our friends who are laboring for the spiritual regeneration of their countrymen. The document is of importance chiefly as indicative of so substantial a progress of evangelical religion as to alarm those members of the hierarchy (and we fear they constitute the majority of the episcopate, if indeed they do not comprehend all its members), who desire anything rather than a return to the simplicity of the Gospel. Here is a translation of the letter in question, which we make from the original text in the columns of the *Mellon* ("The Future"), a journal published in Athens, under date of November 20th (December 2d, new style) 1875. It will be noticed that it is directed chiefly against Dr. Kalopothakes and his newly erected "Evangelical Church," in the vicinity of Hadrian's Gate and the Temple of Jupiter Olympius.

"THE HOLY SYNOD OF THE CHURCH OF GREECE

"To the entire Orthodox Christian Body in this land.

"The Synod, grieving in common with the entire body bearing the Christian name, witnesses to what a degree of boldness those men have of late advanced who clothe themselves with the name of Evangelicals and

establish themselves here as missionaries ; men who, whereas they were formerly Orthodox Greeks, have unfortunately fallen away from Orthodoxy to the doctrines of the Protestants. In the first place, the establishment is known which, for their own ends, they have erected near by the columns of Jupiter Olympius, and which they themselves call an Evangelical Church. In the second place, the measures of all sorts are not unknown, by means of which pursuing proselytism according to the common opinion, they scandalize the Orthodox community of the capital, and not this alone but also all Christians within the kingdom. The general invitation issued every Saturday, through the press, to the special teaching of their doctrines has frequently created great confusion and disturbance, and the removal of this scandal has often been sought in vain.

“ The Greek Orthodox race, both in days of power and glory, and in days of misfortune and failure, both in times of its great intellectual development and in times of its darkest ignorance and barbarism, has ever exhibited itself constant in the right faith, which the Apostles of the Saviour and the Fathers of the Church delivered to its fathers.

“ On this account the Synod has not the least fear respecting the shaking of the faith among the Orthodox Greeks, by any soul-destroying and impious heterodox teaching whatever, in these times and especially in the capital. None the less, learning that the teachings of the so-called Evangelicals are sometimes frequented by some of the more simple men and women, from motives of curiosity, and that they listen to soul-destroying words and blasphemies against the divine doctrines of our Orthodox Faith, and desirous to protect beforehand from all possible danger the rational flock of Christ, which, by divine grace and the consent of the State, it has assumed in order to watch over the safety of the right faith and the turning away of all injury and heresy, [the Synod] judges it indispensable, on this occasion again, to hasten to direct its paternal exhortations to the entire Orthodox body here. It therefore advises that for the future no one of the Orthodox shall frequent the aforesaid establishment on any account whatever. Even the simple hearing of blasphemies defiles and corrupts the soul, and is reckoned sin.

“ Moreover, it is not altogether impossible that, from negligence and ignorance respecting the doctrine of the right faith, some one of the more simple and unstable may fall away from the Orthodox belief, which he has received as a trust from his fathers, and which, above all, he promised in holy baptism itself to guard up to the bound of life.

“ These words, according to its duty and from fatherly affection, the Holy Synod addresses to all, crowning them with its paternal prayers and benedictions, and hoping that not only those who have not heretofore frequented that abode of heterodoxy, but any who from any reason

have entered it once or twice or often, will all be eager to flee from it as a dangerous snare. Hereupon may the grace of our Lord and mercy be with all. Amen.

“In Athens, the 28th day of October [November 9th] 1875.

“† The [Archbishop] of Athens, PROCOPIUS, *President*.

“† The [Bishop] of Naxos, PARTHENIUS.

“† The [Bishop] of Carystia, MACARIUS.

“† The [Bishop] of Naupactia and Eurytania, ANTHIMUS.

“The second Secretary, Damascenus Christopoulus.”

Upon this document, which we confess compares favorably in its moderate tone with the great majority of similar effusions of the Greek, Armenian and Roman Churches, the editor of the *Mellon*, himself a member of the established Church of Greece, makes lengthy and very apposite observations, which we can only touch upon here. On the remarks of the Synod respecting alleged “soul-destroying” words and “blasphemies against the divine doctrines of our faith,” the editor comments thus: “Is this true? If it is, the Holy Synod ought not to be satisfied with a simple recommendation and enlightening of the flock, but to proceed also to a prosecution of those who plot thus. The laws of the land punish those who proclaim soul-destroying words and blasphemies against the divine doctrines of our holy faith. Two respectable and enlightened clergymen, upright and just, not . . . fanatical and violent, or even laymen of similar character, present at the teachings of the so-called Evangelicals, could establish the offence, if in reality the aforesaid offence is being committed by the Evangelicals, and could denounce it to the prosecuting officers of the realm for further proceedings. But, in our opinion, the Holy Synod does not possess correct information respecting this matter. For, as we know, both from our own observation and from other Orthodox [Greeks] present at the teachings and services of the so-called Evangelicals, nothing blasphemous against the holy doctrines of the Orthodox faith or injurious to the soul, is taught or proclaimed. But the Gospel is simply preached and explained, and the hearers are exhorted to the understanding and practice of its injunctions; and there are sung by boys and girls of the Evangelicals hymns and songs to God, hymns and songs from the Holy scriptures, and the rest of their services are performed publicly. In our estimation, these are not at all blasphemous nor soul-destroying for the heterodox who are present.”

On another point the editor is equally happy and complimentary: “So far as it respects ‘the proselytism which they practice,’ we know nothing, but that we see that those who have gone from our doctrine to the doctrine of the Evangelicals, have been made new men, have been educated, have found the means of subsistence, and are living in peace and

brotherly love, both with each other and with all, sober and temperate and industrious citizens, inferior in nothing to us the Orthodox."

This is certainly high praise, much like the testimony given by contemporaries to the virtues of the primitive Christians; and all the more precious because it comes from one who is in no sense an adherent of the "Evangelical" faith. But this is not all. The editor insists that from the "Evangelicals" the "Orthodox" clergy of Greece can learn a useful lesson. He says:

"It is sad that they have obtained all these advantages in exchange—if, they have indeed obtained them in exchange—for the faith of their fathers. Would it not, however, have been more efficacious, if, instead of attacking the denial of the faith on the part of these fellow-citizens, we were solicitous for their salvation, and that of others who are in danger of being destroyed by the same means by which these remarkable proselyters rob us of them? That is, by giving them a livelihood, means of education, guidance in evangelical nurture and conversation. How much more beautiful, more effective, more conducive to their end would it have been, if our Holy Synod, instead of publishing prohibitory encyclicals to the flock, did what these very Evangelicals are doing, forming a Christian Brotherhood or Society, for the translation into the simple Greek language, and for the dissemination through the whole East, of the Holy Scriptures, intended to furnish a livelihood, means of reformation, education and nurture to thousands of Orthodox [Greeks], weak until now and wavering through the demon of changing faith or of crime! Oh! let our Holy Synod be assured, that some such an achievement will be far more conducive to salvation than twenty, than a hundred, than daily encyclicals like the above. This exhortation is indeed honorable; but let not our reverend fathers forget that man is composed of spirit and flesh, and that there are countless temptations daily assaulting the flesh as well as the spirit, and that the best doctrine or religion is that which satisfies and saves both flesh and spirit at once. *The doctrine of the Evangelicals, unfortunately or fortunately, we know not which to say, seems to satisfy both of these, both the material and the immaterial man.* And on this account it gains proselytes, gains proselytes uninterruptedly and every day; not by violence, not by deceit, not by corruption, as the haters of other men's opinions, as the crafty slanderers assert, but by freedom, by knowledge, by free will. It gains proselytes both here and in the provinces, and in all the cities of the East; especially in those of the East. Shortly the multitude of its followers and its spread will be great; at which, we repeat, we know not whether we ought to lament or to give thanks."

Against this startling progress the writer maintains that no other method of resistance will be of any avail, except a similar plan and energy.

We need not emphasize the statements of this remarkable article. Never, within our knowledge, has so striking a tribute been given by any Greek journal to the marvelous vitality of that heaven which, by its secret but irresistible influence, is permeating the entire East—a heaven which, with God's blessing, will yet make even an incredulous and hostile clergy recognize its Divinely conferred power.

Brazil, its History, Condition and Prospects.

BY REV. G. NASH MORTON.

(*Concluded from the January number.*)

[We commend to our readers the careful perusal of this excellent article, written by a missionary of the Presbyterian Church (South), stationed at Campinas, which we take from *The Missionary*, the official publication of that Church. — Editor CHRISTIAN WORLD.]

III. Religious Agencies.

1. Time was when excommunication, the refusal to baptize and to bury, were terrible weapons in the hands of papal Rome. The gleam of these weapons was enough to awe all hearts into silence and subjection. But Rome is now learning to her cost that these weapons have two edges. To persecute a man after he is dead, to deny to his lifeless body a decent resting in the earth by the side his forefathers and his friends, is sufficiently revolting to stamp any set of men who should practice it as imps of the devil. But men once considered the practice as an awful sanction of the holy religion of Jesus. Now, however, they look on it as a trick of money-loving, power-grasping Rome, and stamp it as inhuman and brutal. Every time that the church refuses to give burial to a corpse she drives some from her communion, and unsettles the faith of others. She is, therefore, placed in the sad dilemma of not being able to use in her own defense the weapons of her own forging without wounding her own body. I might mention other particulars in which Rome so far overreaches herself that what she intends for her salvation works directly for her destruction. Many a time have men remarked to me, "Our priests are co-laborers with you, gentlemen, in spreading your religion." So God has ordered it, and the praise be to Him. But I must hasten on to the greatest of all the agencies.

2. The Gospel.

This mighty influence is felt almost everywhere in Brazil. The gospel is preached steadily by the living minister in ten or fifteen cities; many more places are reached by the evangelist; innumerable tracts are scattered abroad in every direction. The "*Imprensa Evangelica*," an excellent religious semi-monthly, finds its way into many families, and is doing a good work; and finally, there are many thousand Bibles

in circulation, and we have almost daily testimony that the Bible is a powerful agency in the conversion of souls. I do not intend to say that the means and agencies for propagating the truth are adequate to the wants ; nor to produce the impression that all those influences arrayed against Rome are consciously or willingly exerted for any love which the actors have for the cause of Christ ; but there is much rank infidelity among those who are warring against the established church. In the work of demolishing the Roman dominion they are our allies, but we need ten times more missionary force in order to seize the present opportunities and make the most of them, that when the work of destruction is done we may save the country from the materialistic atheism which will then turn its arms against us. It is not only these things which I have related which call the attention of Christian people to Brazil, but the very FINGER OF GOD seems in remarkable ways to point to this great Empire, and the voice of His Spirit seems to say to the true Israelites, "Go up and possess the land." Behold, my Christian brother, some of the clusters of Eschol which have been gathered here, and say if there be any land like it ; "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills," a land that "drinketh water of the rain of heaven, a land which the Lord thy God careth for."

The modern missionary effort began in Brazil in 1859. There are now fifteen organized churches, several of which have a membership of about two hundred. I believe that there is no city or town in which a missionary who could speak the language of the people, has labored for a year without being able to organize a church, and from regions where no missionary or Christian had ever trod, have come up appeals for some one to go and baptize, and receive into the church men and women who had arrived at the knowledge of the truth by reading the pure Word of God.

In Rio Novo, many leagues from any Christian church, there was a man who by some means had found a Bible. He read it, and its truths took such a hold of his heart that he called in his friends and neighbors to hear it. The Spirit of God wrought with those rude, far-off peasants. They sent a man to Brotos to ask for some one to come down and teach them. It was impossible for the minister in charge of the Brotos church to go. The man insisted that some one should be sent. The colporteur went down to them. He came back with, I think, about two hundred names of persons who wished to unite with the church. A minister was afterwards enabled to go, and he found twenty-seven persons fully prepared to receive baptism.

A member of the Brotos church has a brother living near Faxina ; he has been sending to this brother Bibles and tracts. A few days ago an earnest petition came from that region asking for a minister, and de-

claving that eighty persons are waiting to make their profession in Christ.

Some time during the last year, a man left his home, far off in the interior, eight hundred miles from Rio de Janeiro, and rode on horseback to that city in order to profess his faith, and said there were others around him who were also desirous of following Christ. He had come under the conviction of the truth by reading the pages of the "*Imprensa Evangelica*." But God seems to be dealing in a still more peculiar manner with Brazil. His Spirit seems to be working, as it is His sovereign right to do, not altogether in the ordinary, but in an extraordinary way. I wish to gather up and present in this paper some of the extraordinary facts which have come to my knowledge. I know that many think it a weakness to credit anything of the marvelous, but those who are familiar with the introduction of Cornelius the Centurion into the church, who have read the history of the Log College and the Life of Col. Gardener, will at least allow that I am in good company, though I relate what many may set down as dreams or mere coincidences.

A short time ago, Mr. LeConte and myself visited Penha. No one knew of our visit before hand ; it was only determined on by ourselves a short time before starting. On the first evening of our stay in Penha, a young man came into the room where we were preaching ; he shook our hands and expressed his delight at seeing us. After preaching he went with us to our lodgings ; he told us how he had been reading the Scriptures ; how he had cleaved to Señor Antonio, our Bible-reader, in order to get all the information possible, and how he had earnestly longed to see some minister of the Gospel. "Now," said he, "I am here to-night ; no one told me that you had come, but I came into the village for the purpose of seeing you and hearing you preach. I was killing ants on a farm several miles distant, when I saw in my mind the faces of you two so distinctly that I needed no introduction to you, but I recognized you immediately on entering the room where you were. I left off work earlier than usual and came directly to town, confident that I would meet you, and I found everything just as I had seen it in the vision." He talked much with us about Christ ; he seemed unwilling to leave us, and the evening before our departure from Penha, he said : "For you to go back home is a great pleasure to *you*, but it is a great loss to *me*. If I could find work in Campinas I would go with you." I told him that it was better to remain where he was, because he could bear witness of the grace of our Saviour before those who had known him. The name of this young man is now enrolled on the list of the church members of Penha, and, I hope in the Lamb's Book of Life.

A lady living near the same village, through reading the Scriptures and conversing with Señor Antonio, became deeply interested in the Gospel, and found a hope in Jesus as the only Saviour. She is bitterly

opposed by her husband who is a fanatical Romanist, but she remains firm in the faith, and gives a good testimony to all who visit her house. She instructs her slaves in the same blessed truths which have made her free, and always sends them to church when there is preaching. Last summer there was a considerable drought ; the corn was in danger of being cut off entirely ; the priests ordered the image of the Virgin to be carried in procession through the streets, but no rain came. The Vicar went out to the lady's house and abused her in the most disgraceful terms for having abandoned the religion of her fathers. She told us that God gave her patience to listen to the abuse without retorting a word. Finally the Vicar concluded his tirade by saying : " It is because of you and other apostates like you, that God does not send us rain." " Then," said she, " my mouth was opened, and I said to him, ' Go, Vicar, go ; you shall never say that. If God hears prayer you shall have rain to-morrow.' " God saw fit to answer the prayer of this woman, and the next day the earth was refreshed with rain. When the Vicar returned he was much milder in his tone, and carried away with him as a loan " *Seymour's Evenings with the Romanists.* "

The next instance which I shall relate, was told me by a young Brazilian preacher, who stopped at my house on his way to take charge of the Broto's church. During the Paraguayan war a soldier fired a revolver at his captain, but missed his aim ; the captain, exasperated against the soldier, prosecuted him with all the rigor of the regulations of the service. The soldier was condemned to be shot. The captain began to relent ; his conscience told him that he had gone too far ; he endeavored to have the sentence revoked, but it was too late, he could effect nothing. The execution took place, and the captain suffered all the remorse of a murderer. The war over he went home to Alagoas. He had been and continued to be a great devotee. He counted his beads, he did penance, he attended masses, and he performed many good works ; he fell sick, his physician gave up his case as hopeless. One night, tossing about unable to sleep, he fell into a trance ; he thought that he was a dead man ; his soul contemplated his lifeless corpse, and while doing so, something caught his spirit and hurried it off with awful velocity through immeasurable distances and placed him by the side of a book, a hand turned its leaves ; he read by intuition every page as rapidly as the spirit hand could turn it. Not an act, not a word, not a thought of his whole life was left out. Presently the book ended, and his conscience answered, " It is all true." Another book was opened. The same hand turned the leaves ; leaf by leaf was folded, but every one was blank. He watched eagerly, but not a word was recorded from beginning to end. It was the Book of Good Works. He came to himself disturbed in spirit, and his forehead covered with perspiration. " What," said he, " have I no good works ? Have I labored and prayed and spent

so much, and yet every page is a blank?" He was overwhelmed; he recovered, however, from his illness, and the first thing he did when he was able to walk, was to go into the streets to seek and purchase a Bible; he found one and studied it diligently. He did not study it in vain, for when Señor Trajano saw him he had come to Rio, a distance of many hundred miles, for the sole and special purpose of professing his faith in that Jesus whose righteousness fills the blank book, and whose blood cleanseth from *all* sin in the Record of life.

I will give the outlines of one other striking case. I hope that it will one day be published in full, and if so, it will prove to be one of the most interesting histories of remarkable conversions ever given to the world.

In Rio de Janeiro is a young engineer, who in politics was a Republican and in religion a Materialist. He studied the Bible because he thought it a very interesting book; he attended Mr. Blackford's services because he imagined that Protestantism was in some way favorable to Republicanism. He delivered a course of lectures on the Books of Moses, in which he endeavored to do away with all that was miraculous. His lectures were published in the newspapers and read with great avidity; they were published also in pamphlet, and had many subscribers. He thought that he had undone Moses.

One night after Mr. Blackford had finished preaching, the young engineer remained in his seat. It was found that he could neither move nor speak. The physician was sent for, but before he arrived the engineer had recovered the use of his body. He embraced Mr. Blackford, exclaiming that he had found Jesus. When the physician entered he turned upon him, saying: "Why are you here? Do you think to reach my malady by your charlatanry?" He said that during his trance it seemed to him that God said to him: "You believe in the omnipotence of matter, I will now show you." Wherewith God took his soul out of his body, and said: "Now see what a helpless, lifeless thing is your body." He saw and felt God's power, despaired of himself, and cried to Jesus for help. He, who, a half-hour before, was so confident in the proud philosophy of materialism, appeared to be now a little child filled with the Holy Ghost.

He refused to take any medicine, or subject himself to any medical treatment. He said he knew that men would say that he was crazy, and if he took any remedies they would say he was cured by material agencies. He burned his pamphlets on Moses, united himself with the church, and is now laboring faithfully in building up the great spiritual kingdom of our Redeemer. Now, my dear brother, considering all these things, the political, social and religious condition of the country, the indications of God's providence and the mighty workings of His spirit, does it not seem that there is a door opened which no man can

shut; and while it is ajar, ought not the church to make more than ordinary effort to enter it? Ought not the violent to take the kingdom of Brazil, as it were, by force? If we falter and hesitate, and trille, may not the same mighty hand which opened the door close it again, and closing it seal the fate of myriads of immortal souls? Then, methinks I see, in the great day of accounts, the doom of these souls laid to the charge of a slothful church, and methinks I hear that terrible sarcasm, "O ye hypocrites! ye could discern the face of the sky; *but the signs of the times ye could not discern.*"

A Statement regarding the Church of Jesus and its Christian Work in Mexico.

By REV. H. CHAUNCEY RILEY, D.D.

DURING the last twelve years, copies of the Spanish translation of the Holy Bible have been widely circulated in the City of Mexico and the surrounding country, and many, having searched the Scriptures, have, by the blessing of God, been led to a clear knowledge of the Gospel, and to a living faith in our Lord and Saviour Jesus Christ. A large number of these Bible students having become convinced that the Roman Church has wandered far away from the faith and practices of the early Christian Church, have endeavored to organize a branch of the Church in Mexico, which shall maintain the faith in all its primitive purity. Those at the front of this Christian work have taken the primitive Church for their model. Several former Roman Catholic presbyters have joined this movement. Prominent among them was Manuel Aguas, a man of great ability, eloquence, and influence, who greatly aided in organizing and extending the Christian work throughout our neighboring republic.

When I left the City of Mexico, the 13th October, 1875, this Mexican branch of the Christian Church had connected with its organization fifty-seven congregations. Its presbyters celebrated divine service and preached the pure Gospel regularly to large numbers of hearers in three former Roman Catholic church buildings, and many of its earnest workers were being educated for its ministry.

This earnest and faithful band had organized a society, to which it had intrusted the supervision of a large part of its work. The "Christian Society of Mexico" had a fine Bible and evangelized publication depot on the principal street of the City of Mexico. It had charge of nine day-schools, where over two hundred children were receiving earnest Christian instruction. Members of the Society edited two Christian periodicals—one in Central, the other in Southern Mexico—which were

doing good service in the Master's cause. The Society had also established an orphanage in the spacious former Roman Catholic convent of San Antonio Abad in the City of Mexico.

Not only has this branch of the Christian Church in Mexico been growing in numbers and in good works, but also, and very notably so, in grace and in the knowledge of our Lord and Saviour Jesus Christ, showing itself clearly and unmistakably the work of Jesus, who has said "I will build my Church."

This organization is known in the Mexican republic by the title of "Church of Jesus in Mexico." Its prominent leaders are thorough Christians, who hold the faith in its purity and integrity, and who adorn the doctrines of the Gospel by their consistent Christian lives. Among them there are some very able preachers and men of ripe experience. The remorseless persecution with which the Romanists are trying to check and, if possible, destroy our Christian work, has frightened the rich away from it. The poor have been the ones to welcome, and to suffer for, the pure gospel in Mexico.

Some of the events connected with this Christian enterprise bear a close analogy to incidents in the history of the Church during the first and second centuries; others resemble the triumphs of the Church in the sixteenth century, during her courageous struggle to reject the novelties of Rome and to re-establish the ancient faith and practices; while a large part of the work, after years of brave and patient Christian labor on the part of its members, has been so admirably organized, that it is now very like our more earnest and thorough Church-work in these United States. It may not only be the dawn of a brighter future for multitudes living on the Southern portion of our own Continent in that neighboring land of marvelously varied and beautiful scenery and of delightful climates, but it may yet exercise eventually a most important influence upon South America, Cuba, and even in old Spain; for it may reasonably be expected that when this well-organized Spanish-speaking branch of the Christian Church shall have been once firmly established in the capital and central portion of the Republic of Mexico, its members, with their earnest faith and ardent zeal, love, and courage, will soon go forth to preach the pure Gospel far and wide among the many millions who speak their own musical, rich, and expressive language, and who are searching after liberty and truth, and trying to grope their way out from among the disastrous results and ruinous influences of the dark, blood-stained Inquisition.

Several of the members of the "Church of Jesus," as they have worked to lead their fellow-countrymen to Jesus and to the study of the Holy Scriptures, have died the martyr's death—murdered by Romanists. But their surviving brethren, nothing daunted by the deaths of those who have fallen by their side in the good fight of faith, praying for their

persecutors, and sincerely forgiving them, have bravely pressed forward in their Christian work. They have been attacked by means of the press and the confessional; by the public invectives and appeals of subtle controversialists, and by the organizing of a powerful and wealthy society to work against them. But they have met those fierce and subtle attacks of the Romanists as our Saviour met the temptations of Satan, with the Holy Scriptures, and the words, "It is written;" "It is written;" "It is written."

In the accession to their ranks of the marvelously gifted Manuel Aguas—once a Dominican friar, and for years a distinguished preacher in the cathedral of Mexico, but who afterwards, from deep Christian convictions, abandoned the Roman Church—the members of this church of Jesus in Mexico gained a most eloquent, talented, learned, brave and noble champion of the pure faith, whose thorough acquaintance with the errors of Romanism, and whose clear knowledge of, and intense love for, the truth of the Gospel, enabled him, by God's blessing, not only to silence many bitter opponents, but, better still, to win over multitudes to the pure Gospel.

The sermons preached by Manuel Aguas in the Church of San José de Gracia, and in the chapel of San Francisco, two of the former Roman Catholic church buildings purchased for the City of Mexico, and his able publications, very deeply influenced public opinion in that capital.

The Romanists, seeing the rapid growth of the purer faith in Mexico, and the courage, enthusiasm, and zeal with which its professors press forward in their Christian work, have become greatly alarmed, for fear that the evangelical work should yet extend far and wide throughout Mexico, and to South America and Spain. They have accordingly had recourse to the most harassing method of trying to break down the Christian work of this Church, by making a very general effort to impoverish its members to the last degree, and especially those of their number who take a prominent part in its Christian work.

Many have, because of simply their faith, been dismissed by their Roman Catholic employers, with the most unfeeling taunts, from positions where they had formerly earned their livelihood. Frequently Romanists refuse to buy anything from, or sell anything to, members of the "Church of Jesus."

To care for our fifty-seven congregations, to educate our earnest Christian young men for the ministry, to support many of our missionaries, to sustain our Christian schools, to publish our evangelical publications, hymns and Christian periodicals, to meet the expenses of our Bible depot, to support our Orphanage, to defray the many other incidental expenses of so important a Christian work as that in Mexico, and to do all this in the face of the cruel persecution of the Romanists, we urgently need the generous aid of our fellow Christians in the United States.

May Jesus move the heart of His Church in this Bible-land, so rich in Christian privileges, kindly to aid that Christian work in our neighboring republic. Will Christian men and Christian women of wealth, try and do something generous in its behalf?

Will those who can only give a little, gladly give that little, remembering that where many give a little, the aggregate of those little gifts may amount to much?

Reader, will you not give this work some earnest thought; will you not pray, and work for it, and give what Jesus would have you to aid it? Will you not try to interest your friends in it? And will not you do all this from love to Jesus?

Contributions in behalf of the work of the "Christian Society" of this Church of Jesus in Mexico, can be sent to the Rev. H. M. Baird, Assistant Treasurer of the American and Foreign Christian Union, No. 45 Bible House, New York. In sending your contributions, please to write "*For Mexico.*"

H. C. R.

MISSIONARY INTELLIGENCE.

HOME WORK.

Pittsburgh, Pa.—Rev. C. Lepper.

Our German City Missionary in Pittsburgh, Pa., Rev. C. LEPPER, writes concerning his labors during the month of December:

"The Hospital affords me the opportunity of reaching various classes. Recently I imparted religious consolation to a Jew, and it was with special pleasure that I repeated Paul's words, 'To the Jew first.' Then I conversed with a Russian, who speaks the German language, and he seemed to be comforted when I whispered the Saviour's name to him.

"In one part of the city, particularly, the prospect for mission work is very cheering. The people turn out in large numbers to hear the Gospel preached, and if the means could be obtained to build a mission school room, many children might be gathered together. The Roman Catholics watch their youth closely, but in a populous city like this, they cannot keep all away from the influence of Protestantism. Their children become tired of the pompous dis-

play of this Romish worship. When the little ones hear such grand hymns as 'Hold the Fort,' they are moved quicker than by a 'Te Deum,' rendered according to the Italian Opera. There are many thousands of sincere Roman Catholics, who desire a living worship. It is my prayer that I may be able, with blessing of God, to win them from a dead formalism to a vital faith.

Iowa City, Iowa.—Rev. J. Poduril.

Our Bohemian Missionary, Rev. J. PODURIL, labors in Iowa City, Iowa, and surrounding country. He says in a recent communication:

"Our remarkably mild winter is favorable to missionary work. The scattered families can be more easily reached. There are hundreds out on these broad bleak prairies, who are glad to be visited. The Bohemians are a social people, and I am hospitably entertained by my countrymen. It is a pity that Romanism has blinded them, but the 'true light' is beginning to shine upon them.

"A Roman Catholic woman, hearing the missionary speak of his enjoyment of God's favor said: "If I could only feel for myself, and know that my sins were forgiven, I should indeed be happy. But my Church tells me I must go to purgatory first, to purge my soul.' It made her feel better when she heard that the blood of Christ could wash away her sins."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. ZVOLANEK, our Bohemian Missionary laboring in Muscoda, Wis., and surrounding country, writes respecting his work during the month of December:

"During the month our public congregations and mission schools have been well attended. The Christmas festivities were very interesting, and delighted the children. We love to remind them of the advent of the dear Saviour, who embraced the little ones in his arms.

"In a previous report, I referred to a Roman Catholic man, who had his eyes opened to the truth. Another case—that of a Roman Catholic young lady—has recently attracted my attention. She obtained a Bible and read it. Then she attended Protestant services. All this she confessed to the priest, at the same time desiring the sacrament. This he refused, unless she would promise to give up these heresies. The priest asked her whether she believed in transubstantiation. She replied that she never believed it, and intended hereafter to trust in God's declarations, instead of the Pope's. The leaven in the meal is working."

Chicago, Ill.—Rev. A. Miller.

Rev. A. MILLER, our German City Missionary in Chicago, Ill., writes:

"The Lord has been gracious to us in our mission work. We have been re-

joiced to behold the evidences of revival power in our city. The German brethren are praying for the baptism of the Holy Spirit upon their labors. Among the 112 families I visited, were many who seemed to be awakened. After praying with and instructing them, I gave them a tract on 'Repentance,' 'Faith,' or some other subject, adapted to their condition.

"On the Sabbath, I am diligently employed preaching in different parts of the city, addressing mission schools, and caring for the sick in the Hospital, and other places. Indeed my hands are full, and I wish other laborers might be sent out into this great field. But my consolation is that the seed is being sown, and much fruit will be gathered unto life eternal."

Milwaukee, Wis.—Rev. H. Mix.

Our German City Missionary in Milwaukee, Wis., Rev. H. MIX, sends the following report for the month of December:

"In my work of visitation, I find many discouraging circumstances. Some German Protestants are not interested in the salvation of souls, but oppose the efforts of the missionary to have the people truly converted. These formalists are more difficult to reach than the Roman Catholics. While I have been, as a general thing, courteously received by them, yet, in a few cases, I have had a decidedly cold reception. About fifty families have been visited, and eighty Testaments distributed.

"Among the Roman Catholics I called upon, was one deserving special mention. The parents are favorable to Protestantism, and invited me to come again. The priest, hearing of my visit, was angry, and requested the parents to tell me that I was a 'child of hell! This language disgusted them, and they have left the flock having such a shep-

herd. Is it not encouraging to notice these evidences of an independent spirit in the Romish laity?"

Cincinnati.—Miss Schiller and Miss Purlier.

Miss PURLIER writes under date of January 3d:—

"Excuse my delay in writing, not my neglect, for my labors increase, and at times are very exacting. Winter is here, and with it comes want. Frightful and sudden sickness prevails, and from many a house is displayed the emblem of death. It is a good time to preach the Gospel by works; and bread, meat, fuel, clothes, with a little money, tell stories of love. By these love-tokens the ear is opened, confidence won, and the thoughtless become attentive listeners. In the prisons, hospitals, and desolate abodes of poverty and sin, are many wounded spirits. In the lanes and streets of the city, what multitudes bear about with them bleeding hearts! These wounds can only be healed by the leaves of the Tree of Life. In the form of papers, books, tracts and cards, these can not be procured in sufficient numbers without money; for the lost sheep and straying lambs are not only to be sought, but fed, with food adapted to their needs.

"The Sewing School has been encouraging through the month—only omitted on Christmas.

"The Sabbath-class retains its interest. The highest number in attendance, this winter, being two hundred and eight. Several visits have been

made to the Hospital. Here the inmates, young and old, would occupy my whole time. Many listen with deep attention, and the little ones obstruct my departure, claiming at least another word, or kiss, or look. God is good in giving them happy hearts, and the Saviour claims them as his own. Each Sabbath and week day I bear with me a large amount of reading matter, in different languages, and during the month the number distributed can not fall short of seven thousand. My voice has not been withheld from telling the story of the Cross, in the house and by the way. May the Lord of the harvest bless his word, spoken and read. In different places there are signs of life in young hearts. Dear Jesus, protect them from the enemy!"

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. SADD, under date of December 22d, reports the school under her supervision as "wonderfully prosperous." She mentions a number of incidents, some of them of painful interest, exhibiting the different ways in which this mission to the *people*, and pre-eminently to the *poor*, comes into living contact with the hearts of despondent, often despairing men and women. Not only Romanists, but also Protestants, feel its beneficent influence; and some whom the rude buffeting of the world had well nigh caused to lose all faith in God and his all-seeing and providential care, have been reclaimed and, we trust, saved.

LITERARY NOTICES.

The most recent issues of Messrs. T. & T. Clark's "Foreign Theological Library" (Edinburgh, 1875) are the 2d

volume of the *Biblical Commentary of the Proverbs of Solomon*, by Professor Frank Delitzsch, and translated from the German

by M. G. Easton, D.D., and the 2d volume of the *Theology of the Old Testament*, by Dr. Gust. Fr. Oehler, late Professor Ordinarius of Theology in Tübingen, translated by Sophia Taylor. Of each of these volumes a special edition has been imported, for use in this country, by Messrs. Scribner, Welford & Armstrong, of 743 and 745 Broadway, the price being \$3. Of the first named no words of commendation are needed; so often have the transcendent merits of the Keil and Delitzsch Commentary been alluded to, on the appearance of the successive installments of the work now fast approaching completion. It bears throughout the marks of the highest grade of Biblical scholarship, is clear, judicious, eminently fair, and shuns no difficulties of interpretation. Probably no other exegetical work of German origin is so well adapted for use by English and American students. The second is the conclusion of a valuable contribution to our theological literature, very systematic in arrangement, and thorough in treatment. The volume before us is taken up with the consideration of Sacrifices, of the Prophetic Office, and Old Testament Wisdom.

Messrs. Dodd & Mead publish a convenient volume of *Notes on the International S. S. Lessons, for the year 1876*, by Rev. Rufus W. Clark, D.D. The character of the Notes is both explanatory and practical, and so far as we have examined them, well adapted to facilitate the study of teachers and older scholars. They have also brought out in good style the two lectures of Judge W. Strong, of the United States Supreme Court, delivered before the Union Theological Seminary, on the *Relations of Civil Law to Church Policy, Discipline and Property*; containing much information of great moment for Ministers of the Gospel in the United States. The subject of the most recent volume of the series of "American Pioneers and Patriots," by John S. C. Abbott (same publishers), is very appropriate to the centennial year, George Washington.

The Asbury Twins, by Sophie May, is another volume of the charming "Maidenhood Series," published by Lee & Shepard, and quite worthy of a place beside "Our Helen," by the same author. We are sure, from the cursory inspection we have given it, that it will prove entertaining reading for our young friends of 15 to 18.

In Doors and Out; or, Views from the Chimney Corner, by Oliver Optic (Lee & Shepard), is a collection of short sketches of considerable merit and variety, contributed from time to time to the periodical press.

The Reading Club and Handy Speaker. Being selections in Prose and Poetry, Serious, Humorous, Pathetic, Patriotic, and Dramatic, for Readings and Recitations. Edited by George M. Baker. No. 3 (Boston: Lee & Shepard). 1876. 103 pages, 16 mo. Price 50 cents.—The full title sufficiently explains its character.

The American Agriculturist, holding fast to its old name, which it has carried successfully through the long period of *thirty-four years*, begins the new year with the vigor of the prime of life, and with well founded promises of still greater achievements in its appropriate sphere—that of a plain, practical, highly instructive and trustworthy family journal. Its name, adopted at the start for a special field of work, has become almost a misnomer, because it is now equally useful to City, Village and Country.—The first number of volume 35, now before us, like its usual issues, is full of good things, varied in contents, which are prepared with much labor, thought and care, and illustrated with some 50 or 60 well executed and well printed original sketches and engravings. This *Journal* is a marvel of cheapness, beauty and utility, costing only \$1.60 a year, postage included, for its more than 500 double pages of useful information, and 500 to 600, or more, of fine engravings. Every family should have it.—ORANGE JUDD COMPANY, Publishers, 245 Broadway, New York City.

R E C E I P I S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st December, 1875.*

MASSACHUSETTS.

Monson. Mrs. D. C. Norcross \$1.60 and C. W. \$3.20.....	\$5 00
Taunton. N. Rand \$3 and C. W. \$1 10 ..	4 10
Pittsfield S. L. Russell \$1 and C. W. \$1.10.	2 10
Fitchburg. Mrs. Deborah B. Thurston \$1 and C. W. \$1 10; Mrs. Martha But- ler \$2.....	4 10
	15 30

CONNECTICUT.

Canton Centre Mrs. L. H. Foote \$1 and C. W. \$1.10.....	2 10
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NEW YORK.

Poughkeepsie. Mrs. Margaret Jane Myers	30 00
Tarrytown. Mrs. Anson G. Phelps.....	25 50
N. Y. City. H. I. \$15 and for Mexico \$10.	25 00
Brentwood. E. F. Richardson	6 00
	86 50

NEW JERSEY.

Newark. Mrs. Janet McKenzie, for the Waldenses of France.....	100 00
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PENNSYLVANIA.

Philadelphia. F. Whitney, for Mexico, \$3.00 and C. W. \$1 10	5 00
Honeybrook. Martha Buchanan	15 10
	20 10

MARYLAND.

Baltimore. A friend, for Mexico.....	40 00
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MISSOURI.

St. Louis. Messrs. D. C. Jaccard and A. S. Menrod \$10 ea; W. Stoble, Mrs. S. W. Levering and A. Sumner \$5 ea.	35 00
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ILLINOIS.

Rockford. Mrs. M. A. Jacoby \$5 and C. W. \$1.10; Mrs. Curtis \$1; Mrs. C. Brown C. W. \$1.10; Mrs. G. Wood- raff C. W. \$1.10	9 30
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OHIO.

Strongsville. Dea. E. Lyman \$3 90 and C. W. \$1.10.....	5 00
Richfield. Rev. J. A. McKinstry.....	5 10
	10 10

WISCONSIN.

Otario. Rev. O. H. Millard \$3.00 and C. W. \$1.10.....	5 00
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IOWA.

Lind Grove. Ref'd Pres. Church, to con- stitute Rev. M. A. Gault a L.M....	40 00
Newt'n. M. E. Church.....	27 25
" Cong. Church	15 50
Northern Liberty. Union Collection.....	22 25
	105 00

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THE CHRISTIAN WORLD.

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MARCH, 1876.

No. 3.

EDITORIAL NOTES.

OUR PUBLICATION WORK.—At the time of writing, which is that season of the year when many of our friends renew their subscriptions to the CHRISTIAN WORLD, we are daily receiving from persons in almost every part of our country expressions of deep interest in our monthly. These expressions, with which, were we disposed to parade them as testimonials, we might fill many pages, we prefer to leave for the most part unpublished. After all, the CHRISTIAN WORLD must be judged not by the quantity of commendatory notices it could exhibit, but rather by the impression it makes upon each reader of being useful and timely, or otherwise. Yet we may be permitted to explain to those who may not have examined its plan with care, the objects we have in view. The very purpose of the founders of the CHRISTIAN WORLD brings it face to face with one of the most momentous issues which a free country was ever called to deal. The Romish Church, true to its spirit, more political than religious, has undertaken not only to convert this country to its dogmas, but to subvert the most cherished of our institutions. If successful in expelling the Bible from our public schools, and in virtually destroying these schools by placing by their side its own sectarian schools, taught at the public expense by Romish priests, most of them foreigners, it is not improbable that the Papal Church may yet some day make a desperate attempt to become established by civil law. Every patriot, as well as every true Protestant, is therefore awaking to the necessity of exercising unceasing watchfulness. Every movement of this great antagonist of religious and civil liberty must be sedulously studied. Its acts in foreign lands, whether on its own ground in Roman Catholic countries, or in those which long since renounced their subjection to it, must be noted, and the information turned to some profitable use. At the same time the success in the work of evangelizing the ignorant or deluded Roman Catholic masses must not be left unchronicled. And the facts thus gathered, and the discussions natur-

ally arising out of their consideration, ought to be of value and interest for all time.

It is on this ground that the successive editors have striven to make the CHRISTIAN WORLD not so much a Magazine adapted to create an ephemeral interest, as one whose volumes shall contain a series of views of Romanism in all its phases, such as it might be impossible to reproduce even after the lapse of a very few years. A periodical thus conducted could scarcely fail of becoming a storehouse of important facts and valuable opinions in its own special department. And many of our correspondents accord very welcome tributes in this regard to the CHRISTIAN WORLD. Thus one of them wrote a few days since (the italics are his own) : "In renewing my subscription for the CHRISTIAN WORLD for 1876, I send a small gift. The WORLD is so valued by me that the numbers of each year, placed in order, are collected into a volume. Five such (1871-'75) I have. They are of *permanent* value. There are *single* articles worth the subscription price for a year. For instance, in the volume for 1875, "*Does the Roman Catholic clergy discourage the reading of the Bible by the Laity?*" and the exposure of the miserable humbug of "*Mary Alacoque and the Sacred Heart,*" not to mention many others of equal value. Each volume is worth more than its cost, for reading and reference. You have my earnest wishes for success in your good work—a work so much needed in our times. The good Lord bless you!"

May we not venture to request our readers, in addition to their own personal contributions to the support of the CHRISTIAN WORLD, to obtain for us as many new subscribers as they can in the circle of their acquaintance? At a time when the public interest is so much greater than ever before in the questions at issue between the Protestant and the Roman Catholic churches—indeed, between the latter and the civil authority—it ought not to be difficult for each of our readers to get for us ten or more new annual subscribers.

HELP FOR THE UNDENOMINATIONAL WORK OF THE CHRISTIAN SOCIETY OF MEXICO is very much needed. Of one portion of that work—the Orphan House—Dr. Riley speaks at some length in the communication to be found on another page of the present number. We commend it to the prayerful consideration of all who read these lines. Let it be remembered that this work is eminently unsectarian, and at present receives no regular support from any Church in this country. The gifts of scattered friends of different religious denominations of Christians are not adequate to the wants of the workers ; and it is feared that the schools may have to be disbanded, the papers discontinued, the orphan asylum closed, the laborers recalled from fields already white to the harvest, unless some effective assistance comes. Dr. Riley, who is a prominent member of the "Christian Society of Mexico," has authorized us to solicit funds

in its behalf, and we shall bless God if his appeal to the friends of Evangelical Truth shall be widely and liberally responded to.

ROBERT HALL ON POPERY.—A correspondent encloses the following extract from a review of Robert Hall, with the sensible remark that “it is good reading for 1876, although published in 1823” :—

“Popery, in the ordinary state of its profession, combines ‘the form of godliness’ with a total denial of its power. A heap of unmeaning ceremonies, adapted to fascinate the imagination and engage the senses,—implicit faith in human authority, combined with an utter neglect of Divine teaching,—ignorance the most profound, joined to dogmatism the most presumptuous,—a vigilant exclusion of Biblical knowledge, together with a total extinction of free inquiry,—present the spectacle of religion lying in state, surrounded with the silent pomp of death. The very absurdities of such a religion render it less unacceptable to men whose decided hostility to truth inclines them to view with complacency whatever obscures its beauty or impedes its operation. Of all the corruptions of Christianity which have prevailed to any considerable extent, Popery presents the most numerous points of contrast to the simple doctrines of the Gospel ; and just in proportion as it gains ground, the religion of Christ must decline.”

THE GRAY NUNS LAW AND THE SUPERINTENDENT OF PUBLIC INSTRUCTION.—Before these lines reach our readers we trust that the bill for the repeal of the scandalous act of last Spring will have become a law. Already it has passed the Assembly, and as our legislators show less anxiety to defend the original measure than to throw the odium for its support upon their political opponents, we cannot doubt that little or no opposition to the repeal will be encountered in the Upper House. Governor Tilden will certainly interpose no veto, since, while leaving unexplained the reason for which he unhesitatingly affixed his signature to the Gray Nuns Bill, he has taken great pains to show that it is repealed or rendered inoperative by virtue of subsequent legislation. Our Superintendent of Public Instruction, however, does not acquiesce in the view that for this reason so disgraceful an enactment should be permitted to stand on our Statute books. In his recent Report to the Legislature of New York he remarks :

“This act makes an invidious distinction in favor of the graduates of seminaries of learning of a certain corporation ; it marks a discrimination not accorded to graduates of other schools and colleges in the State ; it gives to them a preference not even granted to those who have passed the examination, and hold the certificates, of the Regents of the University in Academies and Academical Departments of Union

Schools incorporated by, and under the aid of, the State. Chap. 353, above referred to, became a law without the knowledge of this Department. I recommend that the act be repealed by a special act, for although it is claimed by many that the later general law repealed the former special act, still, as a doubt on this point has been expressed, it is better that the act be specially stricken from the Statute book, so that all teachers, in applying for State certificates, may be upon the same level and be required to pass the same examination."

A NOVEL SUGGESTION.—THE GRAY NUNS BILL AN ANTI-CATHOLIC TRICK!—When the now famous Gray Nuns Act was first brought out from its concealment, the *Catholic Review* attempted to cast ridicule on the excitement which the discovery naturally excited, but gave forth no hint of disapproving its provisions. As the people more and more revealed their determination to insist upon its repeal, the Roman Catholic organs, and the *Review* among the rest, somewhat abated their defiant tone. Now that the advocacy of the law has been abandoned as too desperate an undertaking, the *Catholic Review*, in its issue of February 5th, has come out with an article broadly suggesting that the Gray Nuns bill was not a Roman Catholic measure at all, *but was a cunningly-contrived device of the enemies of Rome to bring the Papal Church into disrepute!* The somewhat notorious effrontery of the Romish apologist could not well go further. After crediting Mr. John Morrissey—a person whose life is pretty familiar to the majority of our readers, elected to the Senate of New York by a district which, according to his own statement, is "the strongest Catholic district in the United States," since "sixty or seventy *per cent.* of its inhabitants are of that faith"—after crediting, we say, Mr. John Morrissey with having uttered "the first really sensible words on the subject," "the *Catholic Review* proceeds to remark: "Mr. Morrissey's emphatic declaration, upon 'the highest Church authority in the State' that Catholics themselves neither sought for it nor know by what agency it was brought about, *will go far to engender the suspicion that the whole affair, from its inception to its end, was only one of those little games which our friends in authority have gotten up for their own ends.* Possibly they justify it to themselves—providing any over-scrupulous conscience among them requires any justification for what seems likely to be a good electioneering trick—by the reflection that they are only 'fighting the devil with fire.' Other people may not care for going farther back than Titus Oates for a historic precedent."

If anything were needed to exhibit the utter absurdity of the suggestion, we need only say that to our personal knowledge, the existence of the Gray Nuns Act upon our Statute Book was unknown to the editors of the religious newspaper which first unearthed it, until between

four and five months after its surreptitious introduction into and passage by the Legislature of New York.

A ROMAN CATHOLIC SENATOR ON OUR COMMON SCHOOLS.—In Mr. Morrissey's speech just referred to, there is one passage which not only is creditable to the candor of the speaker, but is interesting as being the testimony of a Roman Catholic Senator, representing "the strongest Catholic district in the United States," with "sixty or seventy per cent. of its inhabitants of that faith," to the excellence of our Common Schools. It is this: "As far as the Common Schools are concerned, what education I have got, Mr. President, I received in those schools. It is very little, and I know and feel the need of education. I appreciate the want of education, more, perhaps, than any gentleman around this circle; and, Mr. President, no person in the Senate will go further or do more to throw a safeguard around and protect our Common School system than I will."

GOVERNOR BEDLE OF NEW JERSEY ON THE BIBLE IN THE SCHOOL.—It is not the Protestant ministry alone or chiefly that urges the retention of the Bible in the Public School. Intelligent laymen throughout our country regard it as a matter of vital importance to the cause of morality that the young shall be taught that their obligations to their fellow-men and to their country rest not upon a mere utilitarian basis but on the law of a Supreme Being. Governor Bedle, late Chief Justice of New Jersey, an eminent jurist whose well earned reputation raises him above all accusations of bigoted partisanship, made these admirable remarks in his Message to the Legislature:

"Free schools are safeguards of the State and Nation, and should be kept completely divorced from sectarian control or influence. It is a cardinal principle in our political economy, and fundamental in our system of government, that Church and State must be kept perfectly separate; but mistaken notions arise oftentimes in applying the principle. We should never lose sight of the fact that this is a land of Christian, or Bible, character and civilization, and that its teachings are the foundation of our virtue and school elevation. These, it is true, may and do assume different shapes in men's minds, in considering their relations to God, thereby inducing such religious sects and associations for worship as may be deemed necessary or better for that purpose, according to belief, but the great undisputed, underlying doctrines of duty to God and man and individual virtue which make good citizens are in the Bible, and to exclude it from being read in schools, is a retrogression towards heathenism. The simple reading of the Bible in schools is not the teaching of sectarian or peculiar religious belief,

simply because it is used to establish religious creeds and forms. The schools should never be shut against the Bible. Our law is perfectly just. Its words are, 'that it shall not be lawful for any teacher, trustee or trustees to introduce into or have performed in any school receiving its proportion of the public money, any religious service, ceremony or forms whatsoever except reading the Bible and repeating the Lord's Prayer.' This gives the Bible a fair chance in its influence upon civil character and duty to the Creator, while an exclusion of it is a terrible stride in making the State godless.

"Also, for the good of society and citizenship, the State, in selecting the objects of taxation, can well afford to, and should, leave untouched by the assessor, all edifices for religious worship and the land upon which they stand actually necessary for their convenient use, and so exclusively used."

RITUALISTIC PUERILITIES.—How the Ritualistic movement is dwarfing the intellect, as well as debasing the religion of the multitudes unhappily brought under its influence, sufficiently appears from the following which we take from our London contemporary, the *Christian World*, of January 9th :

"Dr. Thomas Guthrie, in one of the closing years of his useful and honored life, made a tour of the chief Ritualistic churches in London, and he has left a vivid word-picture of what he saw in these places. He testified that the portraits of the male Ritualists which he had observed in the pages of *Punch* were true to the life. They were mostly persons of poor physique and retreating foreheads, obviously qualified by intellectual imbecility to become the victims of a purely mechanical system of religion. Any one who knew the large-hearted founder of Ragged Schools is aware that his word was well entitled to acceptance. He was a keen observer and also a man of unswerving integrity, who might be safely relied on when stating the results of his observations. But we question whether those who have no personal acquaintance with Ritualistic priests and congregations have any conception of the exceeding fidelity of the description which was given of these by the sturdy Presbyterian. The childish silliness which characterises the services of the men-milliners almost transcends belief. It might provoke laughter if it did not bring a blush of humiliation and shame to the cheek of every intelligent, right-hearted Englishman. By way of illustration, let us walk down to Westminster, whose genial Dean has just been charging those who advocate dis-establishment with being animated by a desire for 'revenge' and 'extermination.' The church to which we have come is 'St. Stephen's,' in Rochester-row, built and endowed by Lady Burdett-Coutts ; the time, the first Sunday of 1876. And this is

the sort of rubbish which the people are singing from specially-printed slips provided for the use of the congregation :

“ Joseph was an old man,
An old man was he ;
He married sweet Mary,
And a virgin was she.

As they went a-walking
In the garden so gay,
Maid Mary spied cherries
Hanging over yon tree.

Mary said to Joseph,
With her sweet lips so mild,
‘ Pluck these cherries, Joseph,
For to give to my Child.’

‘ O, then,’ replied Joseph,
With words so unkind,
‘ I will pluck no cherries
For to give to thy Child.’

Mary said to cherry-tree,
‘ Bow down to my knee,
That I may pluck cherries
By one, two, and three.’

The uppermost sprig then
Bowed down to her knee ;
‘ Thus you may see, Joseph,
These cherries are for me.’

‘ O eat your cherries, Mary,
O eat your cherries now,
O eat your cherries, Mary,
That grow upon the bough.’ ”

“ And so on through seven more verses of the same character. And this is the pabulum provided at Christmas time for the edification of Englishmen and women in the parish which contains the Houses of Parliament, not to speak of the Abbey and its Dean ! Be it remembered, too, that it probably does not indicate the lowest depth of mental debasement which the Ritualists have reached in that Establishment which even the *Record* and the *Rock* still persist in upholding as ‘ the bulwark of Protestantism ;’ for ‘ St. Stephen’s,’ we are informed, is by no means a church of the extreme type. To show that there are lower depths still, we may add an anecdote, for the accuracy of which we are prepared to vouch. A London artisan, whose child had been sent by her mother to a neighboring Ritualistic Sunday-school, asked her what she was taught there ; and all he could get out of the little one was, ‘ Why, they took me into a dark room, and made me kneel before a dolly !’ ”

We suppose *doll* is a playful contraction of *idol* ; at all events, it *was* an idol they made this English child 'bow down unto,' though no doubt like the Hindoo in the *Times*, they would protest it was not to 'worship' it. We should like to know what a sensible lady like the Baroness Countts thinks of the use that is being made of her church in Westminster ; and we would further ask how long this Protestant nation will suffer these absurdities and such manifest idolatry to be practiced in its name and with the authority of the State."

[It is only fair to state that, since the above was in type, a later number of the journal quoted from has been received, containing a communication from the clergyman in charge of St. Stephen's. From this it appears that the verses in question were not *sung*, though they were in the children's hands. They disgusted even some Ritualists.]

PROGRESS OF POPERY IN GREAT BRITAIN SINCE 1851.—Under this title the *Monthly Letter of the Protestant Alliance* (English) gives an extended exhibit of the growth of the Roman Catholic Church in the matter of Priests, Churches and Chapels, of Religious Houses of Men, of Religious Houses of Women, and of Colleges. This is made out for each of the thirteen ecclesiastical divisions of England and Wales, and the three of Scotland. We have not room for these details, nor would they interest an American. The summary, however, is of importance. In 1851, there were in England and Wales 826 *Priests* and 9 *Bishops* ; in Scotland 118 Priests and 5 Bishops. In 1876, there are 1,762 Priests and 18 Bishops in the former, and 241 Priests and 3 Bishops in the latter. The total increase of ecclesiastics in Great Britain is, consequently, 1,066.

The *Churches, Chapels and Stations*, in 1851, were set down as 586 in England and Wales, and 97 for Scotland ; or 683 in all. In 1876, there are reported 1,031 in England and Wales, and 233 in Scotland ; or 1,294 in all.

In 1851, there were 17 *Religious Houses for Men* and 53 *for Women* in England and Wales, and none for either in Scotland. In 1876 there are 89 for Men and 277 for Women, in England and Wales ; and 10 for Men and 22 for Women, in Scotland. This is a gain of 328 Monastic Houses.

The Colleges numbered 10 in England and Wales, in 1851, against 19, in 1876 ; and 1 in Scotland, in 1851, against 2 in 1876.

It will therefore appear that, during the past quarter of a century, the Roman Catholic Church has about doubled the number of its Priests and Bishops, its Churches, and its Colleges. And this perhaps is about the measure of its absolute (not relative) growth in Great Britain ; for the very rapid expansion of its monastic establishments is doubtless in great part directly connected with the expulsion of the members of religious orders from various countries on the Continent.

HAS ROMANISM INCREASED RELATIVELY IN GREAT BRITAIN?—This is a much more important inquiry than that concerning its absolute gains. And to it the answer, as the *Methodist* recently remarked, must be a decided and indisputable negative. In spite of the great increase of its ecclesiastical establishment, the Roman Catholic population of Great Britain is less, in proportion to the entire population, than it was at the beginning of the nineteenth century. It would have lagged still more had it not been for the very considerable immigration from Ireland to England and Scotland, which, if it has made them more Romish than they would have been, has, of course, made Ireland less so. And if we take into our comparison the whole of the United Kingdom, the diminution of the relative strength of Romanism is much more marked—we had almost said startling. It is true that the continued exodus from Ireland to America and elsewhere has much to do with this. Yet it must not be forgotten that England and Scotland have also contributed of their surplus population by hundreds of thousands to the colonization of this western continent, and of Australia, during the past three-quarters of a century. As the result of a careful examination, *Robenstein's Denominational Statistics* are credited with the following brief but forcible statement :—

“There are now nearly a million Roman Catholics in England and Wales, and these are divided according to their nationality thus : English Roman Catholics, 179,000 ; foreigners, 52,000 ; Irish, 742,560. This is one side of the subject, now look at the other. In 1801 the population of Great Britain and Ireland was about fifteen millions and three quarters, of whom four millions and a quarter were Roman Catholics, or twenty-seven per cent. of the whole population. Now the population is nearly thirty-one millions and a half, of whom little more than five millions and a half are Roman Catholics, or only eighteen per cent. of the whole population. In other words, while the Roman Catholics have increased at the rate of twenty-eight per cent., the Protestants have increased at the rate of one hundred and twenty per cent. Protestantism has therefore been advancing nearly five times faster than Romanism since the beginning of the present century.”

ROMISH MISSIONARIES IN CHINA.—The belief that the rite of baptism regenerates the recipient, while the souls of the unbaptized are irretrievably lost, is one that produces among Roman Catholic missionaries a far greater anxiety to baptize than to instruct the heathen. If to this we add that the Church of Rome admits the validity of the rite when administered by the laity, whether men or women, we can readily imagine how different a type is impressed upon the missions of the reformed and the unreformed Churches. The former study every means

of bringing the darkened intellect of those with whom they deal to a clear apprehension of the Truth. The mission house becomes a centre of light. Not only is the Bible translated into the vernacular language, but everything that can assist the ignorant in gaining a more intelligent understanding of it is so freely furnished, that even worldly men can not close their eyes to the evidences of the civilizing influence of these religious establishments. The process may be a somewhat slow one, but it has at least the advantage that it is thorough. What Protestantism does in this way, under God's blessing, is done for all time. A broad foundation is laid which even the storms of a long continued persecution, such as that which swept over Madagascar, can not shake. The promulgation of a religion that boasts a fascinating ceremonial and demands not so much an intelligent belief as an implicit obedience, that frees men of solicitude respecting future accountability by offering confession to and absolution by a human priest, is not compelled to encounter a tithe of the difficulties, but the results are incomparably more evanescent. It is not strange that a Jesuit missionary in China, "Father" Croulliere, reports as the results of four years' labors of himself and his companions, the baptism of 1,090 adults and 10,921 children.

A little light is probably thrown on the method by which these large apparent gains are obtained by the following sentences from a recent letter of the Jesuit Father, which we find in the *Catholic Review*:—"Lately I was asking one of our good Christian women: 'How many children have you christened during the last two months?' 'Seven, Father,' she replied. 'And you,' I said to another. 'Eleven.' 'Well,' exclaimed a third one, 'I baptized nineteen.' This last was a widow of seventy years."

A LONG-FELT NEED.—A fully equipped library of reference on the Roman Catholic controversy is at present a great desideratum. There should be at least one such in the city of New York, to whose well-furnished shelves all interested in obtaining information on one of the most vital issues of the day might resort with reasonable certainty of discovering the very books which they need. Strange as it may seem to those who have had no occasion to make investigations in this direction, there is no such library to be found. It is not indeed difficult to find in the city libraries the great historical works which constitute the ground-work of investigation into the career of the Roman apostasy. Of the most recent controversial treatises many can be bought in the book-stores. But even of these the inquirer is by no means certain of being able to purchase a copy after the lapse of even five or ten years from the date of publication, and there is, so far as we know, no library

that pretends to possess anything like a complete collection. It is, however, in the department of Roman Catholic literature that the absolute dearth of material is most appreciable. To meet the opponents of Protestantism it is absolutely necessary to be able to produce the authorized statements of the Papal Church as found in its manuals of philosophy and theology, in its books of popular devotion, etc. It is indispensable that these should be at hand in their original form, published with ecclesiastical sanction. To obtain them those of our friends who find themselves drawn into discussion with the champions of Rome naturally turn their eyes to New York. It is not practicable for the defender of Protestantism, who happens to live far out in the West or South of our extended territory, to gather about him a library of Roman Catholic authorities; yet if he is not prepared to support every assertion, however notoriously true, with a distinct reference to the volume and page of the writer, his veracity is instantly impugned. It was but a day or two ago that a letter was submitted to us, written by a gentleman of high standing in a Western city, in which he states that an anonymous Romish opponent had publicly accused him of forging a quotation from the late Bishop Kenrick's *Moral Theology*, in which the author admitted the priestly abuse of the Confessional, for purpose of immoral solicitation, to be a practical danger, and no mere invention of the enemies of his Church. The person making this audacious charge doubtless relied upon the impossibility of his Protestant disputant's obtaining access to a copy of a book rarely found outside the walls of Romish seminaries. Nor was his supposition far from realization; even the Astor Library, with its rich collections in so many departments, does not boast a copy of the book in question.

The library of the American and Foreign Christian Union has a small nucleus of the kind of books that are needed, but it would require great additions before it could be made of general utility. It is because of the frequent appeals from different parts of the country, which often can be but imperfectly satisfied, that these lines are written. We should be sincerely gratified if they should lead our friends to enrich the Library with any of those books that may help to make it what it ought to be—a storehouse of information for all who have occasion to study or to write upon the great Romish question.

LITERARY POWER OF MISSIONS.—THE MISSIONARY PRESS IN INDIA.—If any one doubts the growing influence of Christian Missions, let him look at the official statistics of the *number of works* published in India, Ceylon, and Burnmah, in *thirty-one languages and dialects*, by the twenty-four Mission presses. It is from the "Government Report on the

Moral and Material Progress of India ;" and we are indebted for it to the London *Day of Rest* :

English.....	375	Burmese	1
Bengali	206	Pali.....	2
English and Bengali.....	6	ꠅgau Karen.....	13
Sanskrit.....	4	Bghai Karen.....	10
Hindi	214	Marathi.....	13
English and Hindi.....	1	Tamil.....	568
Urdu	189	Telugu	38
English and Urdu.....	6	Canarese	158
Persian.....	4	Canarese and English.....	4
Oriya.....	131	Malayalim	395
Santali.....	24	English and Malayalim	23
Assamese.....	20	Khasia.....	1
Assamese and English.....	13	Tulu.....	11
Gujarati.....	125	Kodagu	1
English and Gujarati.....	6	Singhalese.....	289
Marwari.....	6	Portuguese.....	10
Nepalese	1	German.....	2
Kondah	1	Latin.....	1
Panjabi	40		
Tibetan	20		
Tibetan, Hindi, and Urdu....	10		
			3,410

"Many of these, however," remarks the *Day of Rest*, "were mere tracts. In the same period, according to the report, 8,570,129 copies of Christian books and tracts of all sorts were printed, besides 3,375,040 copies of school-books, and 1,315,503 copies of portions of Scripture."

A GOOD EXAMPLE.—An esteemed correspondent in remitting postage on the copy of the CHRISTIAN WORLD which he receives as a Life Member, together with a donation to aid us in our work, adds these words : "You may be pleased to know that your valuable Magazine is not consigned to the moles and the bats in a dusty attic, but, at the close of each year, is placed in the box sent from our village to some faithful Home Missionary at the West, there to diffuse light on a most important subject." We offer this as an example to be imitated, especially just now, when so many boxes of like character are being sent to different points in the far West. Our readers living in the more thickly populated regions of our country, can but imperfectly appreciate the longing for the Christian literature which we are inclined to think little of and neglect, on the part of many who are situated in our remote settlements. The missionary and other publications, here scarcely accorded even a hasty reading, would there be welcomed and perused with avidity.

The Work in Mexico.—Letter of Rev. H. Chauncey Riley, D. D.

A LITTLE MEXICAN HEROINE.—THE ORPHANAGE OF SAN ANTONIO ABAD.

A Christian lady, Mrs. Mary J. Hooker, widow of a Philadelphia clergyman, went to Mexico in the beginning of last year to establish an orphanage in that capital, in connection with the "Church of Jesus." Mrs. Hooker has secured for that purpose a former Roman Catholic convent named San Antonio Abad. She defrays her own personal expenses, but her orphanage needs contributions towards its support from her fellow Christians in this Bible land.

Among the inmates of that orphanage is a little girl twelve or thirteen years of age, who recently was instrumental in saving the life of a faithful evangelist. The following extracts from a letter from Mrs. Hooker to a lady in Philadelphia, tell of that brave act :

"A Mr. and Mrs. Betancourt were my companions from New York to Mexico. Mr. Betancourt is a very efficient missionary, and was recently attacked by Romanists in the town of Cuautla Morelos. Cuautla has about five thousand inhabitants. There is a congregation of the Church of Jesus in that town. Recently that congregation, and members of other congregations forming in the vicinity, went in procession to the cemetery. Soon after arriving there a party of fanatics, led by a woman, began to stone two prominent men of the congregation and Mr. Betancourt, as he was reciting the creed. All were seriously hurt, but Mr. Betancourt received so many wounds on the head that it is marvellous their intention expressed in the cries 'kill him! kill him!' were not accomplished. They pursued him into the street, where he fell the third or fourth time, and where his head would have been crushed by a huge stone that a man raised to cast upon it, had not a young girl from one of the village congregations hung over Mr. Betancourt, and at the risk of her own life, protected him.

"Another defender, a young man with a lance, stayed the mad crowd, and almost immediately a friendly woman brought the 'Gefe Politico,' and other protectors, who took the injured persons to the Government House, where they were most kindly and skilfully nursed for a fortnight, and then were committed to the friendly care of the congregation who desired to have the privilege of ministering to them. Seven persons were imprisoned for this assault, but four were soon released, in response to a petition signed by the three injured persons, and sixty members of the congregation.

"The three leaders in the attack, a woman and two men, are still in prison, but Mr. Betancourt is trying to have them pardoned. They read the Testament's that he has taken to them; he visits them daily,

and they appear glad to see him. Within a few months fifty have been added to the congregation.

"Two weeks previous to the attack upon our friends, the Roman Catholic Bishop, Labastida, passed through Cuautla, but refused to make any visit there, saying it was too much infested by Protestants. His people felt as if placed under interdict, and hence their excitement against us. Florencia, who was instrumental in saving Mr. Betancourt's life, is now in our orphanage. She has little education, but is amiable, affectionate, and good-looking. I think she will make good progress in acquiring knowledge."

The Mr. Betancourt, about whom Mrs. Hooker writes, was some years since noted in Cuba for his desperate wickedness. Having come to New York, he one Sunday attended a service where I preached in Spanish, and at the close of my sermon asked me for a Spanish Bible. He diligently studied that new-found treasure. Light dawned on his benighted soul—he was led to Jesus. Much forgiven, he learned to love his Saviour much. For years he was known in New York and Brooklyn as an earnest Christian, who faithfully worked to lead souls to Christ.

Feeling the Gospel struggle in Mexico was one in which all who speak the Spanish language should be deeply interested, he went to Mexico and joined the Church of Jesus in that land, and soon gained the affectionate confidence of those at the front of that church by his earnest, brave and laborious efforts to lead many to Jesus, and to the faithful study of the Holy Scriptures. That Gospel struggle in Mexico is one in which not only those who speak Spanish should take a deep interest, but also all who love our Saviour in sincerity and in truth. If few are asked to do what Mr. Betancourt has done, to go to the front, and there meet dangers many in the struggle for Jesus and His Church in Mexico, yet all can aid in that struggle by contributing in its behalf. We have sadly, most sadly, commenced to disband part of our work in Mexico, from lack of the needed funds to fully meet its expenses. This sad necessity is not only terribly discouraging to many, but it is also causing very deep suffering.

Fellow-Christians! come to our aid before it be too late. Do not despise your little gifts. If you cannot send dollars, send cents—where many give a little the aggregate is much. Some of you can give much; aid the "Christian Society of Mexico" to press forward in its Christian work. "Come to the help of the Lord against the mighty." "Give as to the Lord and not unto man."

In forwarding any gifts for the "Christian Society of Mexico" to the office of the American and Foreign Christian Union, No. 45 Bible House, please to enclose the words "*For Mexico.*"

H. CHAUNCEY RILEY.

Romish Doctrine respecting the Virgin Mary.

[Our Superintendent of Home Missions in the West, Rev. H. H. Fairall, D.D., recently found it necessary to write a letter to the *People's Paper*, of Clermont, Iowa, exposing the idolatrous character of the worship of the Virgin Mary, as authorized and practised in the Roman Catholic Church. Although some of our readers may be familiar with the facts to which he makes reference, there are many, we doubt not, in whom the daring blasphemy of the approved Romish theologians and the books of Romish devotion will excite real surprise. We therefore publish this letter, omitting a few paragraphs of merely local interest. Editor of the CHRISTIAN WORLD.]

It was my intention in succeeding articles to introduce those passages mentioned by you, but since you have done it, I will simply wait until Father O'Carroll reconciles the Roman Catholic doctrine as taught in the "Glories of Mary" with the word of God. He has promised to do this. We shall, therefore, expect texts from the Bible sustaining, without doubt, the five cardinal points presented in the "Glories of Mary:" 1st. That Mary coöperated in the original work of human redemption; 2d. That she conquered hell and crushed the head of the serpent; 3d. That Mary is the one sole fountain of grace, life and salvation, and that Jesus Christ has nothing whatever to do with it; 4th. That Mary is omnipotent; 5th. That God himself is under obligation, and is indebted to Mary, and that her petitions are really commands to God.

In accepting Father O'Carroll's challenge, you confine his quotations to one-half column space in any one issue of the paper. You need not fear that these texts from the Bible, authorizing the worship of the Virgin Mary, will fill more than a fourth of a column in one issue. We are indeed anxious to see them. In the meantime, the following extracts from various sources will show that the "Glories of Mary" is not the only Romish authority that can be produced to demonstrate the blasphemous and idolatrous assumptions of the Romish Church concerning the Virgin Mary.

Thus Bishop Bull, who had "studied the Roman Church," said:

"Such is the worship given to the Blessed Virgin by many in the Church of Rome, that they deserve to be called *Mariani* rather than *Christiani*," etc.—*Sermon 4th.*

"I do affirm that there are still such addresses and forms of prayer to the Blessed Virgin, either enjoined or allowed by authority to be used in the church of Rome, as no man who hath a due concern for the honor of his Redeemer, can read or hear without abhorrence and detestation, such as that in the Office of the Blessed Mary, where they thus speak to her: 'Hail Mary, queen, the mother of mercy, our life, delight and hope, hail! We shelter ourselves under thy protection.' * * * In the Litany of our Lady, published in English here among us, she is called the Queen of Angels, Patriarchs, Prophets and Apostles, source of the

fountain of grace, refuge of sinners, comfort of the afflicted, and advocate of all Christians.”—*Answer to Bishop of Meaux.*

Here sovereignty over all creatures is ascribed to Mary. *What more can be attributed to God?* So, can one who is “the source of the fountain of Grace,” be less than Divine? Bishop Bull, after giving other examples from Romish books of devotion, says :

“Upon the whole matter, I cannot but think those silly women of Arabia, who once a year offered a cake in honor to the Blessed Virgin as Queen of Heaven, to be as excusable at least as her devotees in the Church of Rome. And yet they in their day were thought worthy of a place in the catalogue of heretics. Sure I am, most of the arguments Epiphanius useth against the Collyridians may serve every whit against the Papist.”—*Answer to Bishop of Meaux.*

Bishop Whittingham, in notes to “Jewell’s Apology,” says :

“The blasphemies into which the Church of Rome runs in its addresses to the Virgin are such as could hardly be conceived before acquaintance with the fact.”

And he gives, from Faber’s “Difficulties of Romanism,” these examples of such addresses :

“Holy mother of God, who hath worthily merited to conceive Him whom the world could not comprehend ; by thy pious intervention wash away our sins, that so being redeemed by thee, we may be able to ascend to the seat of everlasting glory, where thou abidest with thy Son forever.”—*Collect. in Usum Sarcum, Paris, 1520.*

“Let our voice first celebrate Mary, through whom the rewards of life are given unto us. O Queen, thou who art a mother and yet a chaste virgin, pardon our sins through thy Son.”—*Ibid, fol. 80.*

Bishop Jewell, in his “*Defense*,” asserts :

“Cardinal Bembus, some time the pope’s secretary, calleth the blessed Virgin ‘*Dominam et Dom. nostram*’ ‘Our Lady and Goddess’ (in *Epist. ad Carol. I.*) Ambrose Catharinus, in your late chapter at Trident, representing as you say your whole Catholic Church, calleth the same blessed Virgin ‘*God’s fellow*,’ by these words, ‘*Fidellissima ejus socia*,’ ‘His most faithful fellow’ (or companion.)”

St. Alphonsus de Liguori, in his “*Glories of Mary*,” expresses himself with reference to her :

“She has merited to receive sovereignty over all creatures.” “She is the Queen of the Universe.” “All is subject to Mary’s Empire, even God Himself.” “Jesus has rendered Mary Omnipotent.” “O heavenly Queen, thou dost excel the highest of the Angelic host in merit, in grace and in holiness. All heavenly spirits bow down before thee and praise and glorify thee.”—*Quoted in Palmer’s letters to Wiseman.*

Palmer quotes the following passages, in which as an object of worship and supplication, the Virgin is equalled if not made superior to God the

Son. And no distinction of "*latria*" and "*hyperdulia*" will save the adoration thus authorized, from being the same, in kind and degree, which is offered to God himself.

"St. Anselm saith, 'There is no doubt but the blessed Virgin Mary, by maternal right is with Christ, President of heaven and earth.' St. John Damascene saith, 'It is fitting and convenient that Mary should possess what is her Son's.' She being really Mother of the World incarnate, there is in all propriety to her a certain power; or as others say, a dominion over all things, as well spiritual as temporal, doth extend itself."—*Short Treatise on the Antiquity, etc., . . . of the Confraternity of our blessed Lady of Mount Carmel.* Dublin, 1858.

In the Roman Church :

"There are three sorts of adoration or worship, *Latria*, which is due to God only; *Dulia*, which is due to creatures; *Hyperdulia*, which is bestowed on the blessed Virgin."—*Townely, De Incar., p. 782, quoted by Palmer in Letter 7th.*

To this distinction of theirs, Romanists are wont to confidently refer when they are charged with idolatry, or with "*worshipping*" the Virgin, or other saints, or relics, or images. But their current teaching and practice virtually set aside, if they do not entirely nullify such distinction. To the great mass of that church, the distinction is either unknown or too abstract and refined to be apprehended. This is admitted by Romish divines. Says Vaum :

"Certainly the people understand by the word adoration (*adoratio*) the absolute worship of *Latria*."—*Palmer's eighth Letter to Wiseman.*

"And the Wallemburghs affirm that the people often understand the word adoration as signifying the highest honor due only to God, which we call '*Latria*.'"—*Ib.*

And even learned divines of the Roman Church have gone far beyond sanctioning such popular identifications of the three kinds or grades of worship. Cabrera says :

"Whether by reason of her contact with the body of Christ, and the consanguinity she had with Him, she may be in some way adored with *Latria* has not been defined by the Church, but is a matter of controversy with theologians."—*Palmer's 8th Letter.*

"Because she is the mother of Christ, and therefore should be adored with the same veneration as the King Himself, and because titles are given to her which are only due to God—are arguments given by Cabrera why the Virgin is entitled to the worship of *Latria*.'—*Palmer's Letters.*

He also quotes Aquinas and other theologians as concurring in this view. And Liguori says, in view of this at least allowable opinion, of some of their theologians :

"When an opinion honorable to the Holy Virgin is discussed, if this

opinion be neither repugnant to faith, nor to the decisions of the Church, and that it has some foundation, some support ; to reject, to combat it, merely because the other sentiment may be always true, demonstrates very little either love or respect for the mother of God."—*Ib.*

Bonaventura, the "Seraphic Doctor," a Cardinal-Bishop, was pronounced a Saint in 1492, by Pope Sixtus IV., who declared of him : "He so wrote on divine subjects, that the Holy Spirit seems to have spoken to him." In 1588 Sixtus V., by a decretal letter, pronounced Bonaventura to be an acknowledged Doctor of the Church, and ordered his authority, as such, to be recognized in all discussions and ecclesiastical instructions. Plenary indulgences were also promised, in the same Papal letter, to those assisting at the Mass on such Saint's feast day. And the Doctor, thus sanctioned and endorsed by the highest authority of the Romish Church, turns the Psalter into a book of Marian devotions, by substituting the word "Lady," or "Mary," in place of the term "Lord," where it occurs in the Psalms. Thus *Marianized*, we read as follows, in the 30th Psalm : "In thee, O Lady, have I trusted," "To thee, O Lady, have I cried," "Into thy hands, O Lady, I commend my spirit."

The commencement of the 67th Psalm reads in this "Psalter of the Virgin :—" "Let Mary arise, and let her enemies be scattered." The 48th Psalm reads : "Praise our Lady of heaven ; glorify her in the highest, praise her, all ye men and cattle, ye birds of the heaven and fishes of the sea." "Let everything that hath breath praise *Our Lady*."—[Vide "*What is Romanism ?*" No. IX.

Bernardinus Sennesis, enrolled among the Saints by Pope Nicholas V., in 1450 wrote :

"All things, *even God*, are servants of the empire of the Virgin."—"Therefore all the angelic spirits are the ministers and servants of this glorious Virgin." "By the law of succession and the right of inheritance, the primacy and kingdom of the whole universe is due to the blessed Virgin. Nay, when her only Son died on the Cross, since He had no one on earth of right to succeed Him, His mother, by the laws of all, succeeded, and by this acquired the principality of all. Of the monarchy of the universe, Christ never made any testamentary bequest, because that can never be done without prejudice to his mother. *Moreover He knew that a mother can annul the will of her son*, if it be made to the prejudice of herself.—*Ib.*, No. IX.

If the worship of Latria is due to the superior object of adoration, this Bernardine makes it due to the Virgin, for he here makes her superior to *God the Son*.

In 1865, Theophilis Raymond, a French Jesuit, published a work entitled "*Diptiche Mariana*," the express object of which was to correct the extravagancies and excesses into which the worship of the Virgin had run. He tells us that both Suarez and Mendoza had maintained—

"That by reason of her maternal character, the Virgin may be worshipped with the worship wherewith God Himself is worshiped—the adoration of Latria."—*Ib.*, No. IX.

And he professes to condemn this with other similar extravagancies. Yet Raymond uses toward the Virgin language almost, if not quite, as reprehensible as that he condemns. He prescribes as proper for the devout worship of Mary—

"*Twenty salutations daily*," viz. : "two to her feet, one to the womb, one to the heart, two to the breast," etc.—*Ib.*, No. IX.

Following the precedent of Bonaventura's Psalter, Raymond accommodated the *Te Deum* to the Virgin, addressing her in these terms :— "We praise thee, O Queen of Heaven ; we honor thee, Sovereign Lady of the world. All creatures of right praise thee, Mother of immense splendor,"—and so on. He says that while others in their worship of Mary—

"Poured forth words like torrents in her praise, he weighed his words in the *balance of judgment*" ! !—[*Ib.*

Our Common Schools.

[From a Discourse by the Rev. GEO. E. REED, delivered in the Hanson Place M. E. Church, and reported for the *Methodist*.]

A CENTURY ago, when our forefathers founded this Government, they founded it upon the corner-stone of liberty, and, knowing that that liberty would need to be regulated, they founded it upon the Bible and free common schools—popular education. If I were asked what is the secret of the success of America and its influence among the nations of the world, I should answer by saying that we owe it largely in the first place to the influence of the Book of God ; and in the second place

TO THE COMMON SCHOOLS,

which are scattered all over the surface of this fair land ; to these do we owe the success we have attained ; these are the great safeguards and fountain of our liberty. Over across the water to-night, on the continent of Europe, Spain has an army of armed men ready to be called into action at a moment's notice to preserve her liberties. So it is with Austria and Germany, France and Italy. All Europe is strengthening its forts and burnishing its paraphernalia of war. If you were to ask a European, on what does the peace of Europe depend ? he would tell you that it does not depend upon the cultivation, the religious cultivation, of its people, but upon the restraint of physical force.

Cross over into this country. You find that we have an army that might hardly be considered a beggarly police force, and if a foreigner were to ask you, upon what does the security and perpetuity of this country depend ? you would say that it does not depend in the slightest degree upon physical force, but entirely upon the education, the cultivation, and the religious influences which pervade the nation. Education is the chief defence of our nation. What shall we say of a system which has been so grandly instrumental in the development

of the country and its citizens, and an institution which has been the chief defense of our nationality? Our fathers saw that this would be so when they formed our government. Hence the schools were established for a single purpose, and that was

THE CREATION OF AMERICAN CITIZENS.

Now, as schools of law exist that men may be trained and educated as lawyers; and as medical schools exist that men may be trained and educated in the science of medicine, and to successfully treat the diseases of the human frame and understand its mechanism; and as schools of theology exist that men may be trained to understand the systems of religion and be properly qualified to teach the people the great truths of the Word of God—so also were the common schools established for a single definite purpose, and that object—as I have already stated—was to create men and to properly qualify them for the discharge of the ordinary duties devolving upon American citizens.

THIS INSTITUTION HAS BEEN THE PRIDE AND GLORY OF AMERICA.

We have no institution in our whole history like unto it. We have no institution which we regard as being so important and essential to the well-being of our nation. For it large sums of money have been raised and the people have paid the bills cheerfully, and have borne the taxation for this purpose without complaint. Our people feel it to be a tower of strength, and its doors stand wide open so that every son of America who chooses may enter. Other institutions—educational in their character—have been expensive, therefore exclusive; but to these schools all are welcome, and some of the brightest intellects of our country have been the products of these schools. These universities, the colleges of the people, have brought forth many a genius and indomitable spirit which has crowned them with glory. And though we deem this institution so essential to the perpetuity of American institutions,

YET IT IS IN DANGER,

and the cry is ringing all over this broad nation to-day, Down with these schools! Crush out and destroy this grand system of public education which in the past has been so bountifully sustained! Do you wonder that this demand has met with a cry of indignation that has gone up all over the length and breadth of America, and that this people is being roused as it never has been since the days when traitors struck at our flag, and when your sons and husbands rallied for the defense of our institutions? And as the agitation of this question has commenced, I hope it will go on until all over this great nation men and the people shall be stirred to its very depths, and until every Christian citizen shall discharge his whole obligation to the American people, and that it will not rest until this question has been settled once and forever, that the school system founded by the founders of this Republic shall not perish from off the face of this country. Now, we ask this question: Where does the demand come from to abolish the public schools? Who makes the demand? It comes from the same source as the other, that the Bible shall be removed from the public schools.

THE CRY COMES FROM ONLY ONE SOURCE, ROME.

If I were asked whether the Romish church were opposed to education, I should say emphatically, no: Rome has her colleges and universities to educate men, and she believes in the education of men. But if the question was asked

still further. Do you mean to say that the Romish hierarchy is opposed to any system of popular education? I would answer with all my soul, yes: a thousand times yes. To prove it, look over the face of the earth, to the countries where she has had dominion, and you will find abundance of proof of it. Go to Italy, the land of scholars, that occupied the fore front of nations for so many centuries; what is Italy? Uneducated, unable to write and read its own name. Italy for centuries has been under the dominion and control of Papal Rome, and not for a single instant did she make any attempt to educate the common people of Italy. Look at Spain— Spain that shone so illustriously in the march of centuries gone by. And in that land of churches, of monasteries and convents, and priests, and in that land of Catholic churches, she has never educated the common people. Then cross over the channel into Ireland. The land of beauty and for its beauty seems to be the very garden of the Lord. Where there is a soil that for fertility is wonderful. It seems as though you only had to scratch the soil and the harvest would leap forth. Yet in a land so highly favored, where Rome has had everything in its own hands, how many of the immigrants from Ireland who land on the shores of America are unable to write their own names and read the alphabet of the language they speak!

WHAT A DIFFERENCE THERE IS IN THE SAME ISLAND.

The North of Ireland people, since the days of William of Orange, have been an intelligent cultivated people, a people of moral worth surpassed by no other people on the face of the earth. What's the difference between Northern and Southern Ireland? None, save this: that in the one case the Romish church has refused to educate the common people, whereas in the other the presence of an open Bible and the education of the people largely prevails. So we say that Rome is everywhere alike opposed to the education of the common people. We make the same statement with regard to Rome in this country. Rome don't believe to-day in the education of the people.

WHY HAS THIS ISSUE BEEN FORCED UPON THIS FREE COUNTRY,

where the Romish church has had full power of development? Why does she come here, in this land so different in the principles of the organization of its government and life from the countries across the water, why come here and demand the abolishment of our schools? The reason has been stated quite clearly and distinctly in these words: "That Romanism cannot thrive in the presence of Republican institutions," and "Rome, despite all its apparent success in America, has not been successful in its history as a church." The politician and the demagogue cry out, Don't make this a political issue. It is a political issue, and it is not we who made it such. It has been driven into the very face of the American people. It's the same question in another form, that has been raised abroad. It is the question of the civil power of the Romish church that lies at the foundation of it. When an attempt is made to meet this question successfully then Rome protests and cries out persecution. It is the same cry that she has always raised when any attempt has been made in opposition to her encroachments upon the liberties of the people. The cry raised in this country against the public schools is simply an attempt at controlling the country by the powers at Rome. It is

AN ATTEMPT TO SUBJECT THE TEMPORAL TO THE SPIRITUAL POWER,

by the authorities of the Catholic church. They have forced this issue upon us

and we are compelled to meet it. We welcome the Catholic church to this country. She is entitled to the same liberties we enjoy. We would fight for her rights and for the maintenance of those liberties for her, and battle as strongly against any who would undertake to proscribe her in their enjoyment; but while she is invited here she should be given to understand that she has no right to interfere with the institutions that have made this country great and glorious. Rome, despite the fact that she has a Cardinal in America; despite the fact that she increased her Archbishops here, and despite the fact that her Bishops have been increased and her priests have multiplied and are almost innumerable, and that her cathedrals have increased and multiplied, is not successful.

SHE IS NOT STRONG IN NUMBERS.

There is a single denomination in this land to-day that can out-vote her. That denomination is the one with which this church has the honor of being connected. We outstrip her by almost seventy-five per cent. We need not fear her success in this great conflict upon this question, although the issue is forced upon us we can safely leave the people to decide it. Within the last twenty years nearly two thousand churches have been built in this country by the Catholics. People stand aghast in contemplating it, and wonder at the mighty strides she is making. You will still be more astounded when I tell you that the Methodist Church during the past year has built and dedicated to the service of Almighty God at the rate of three churches per day for every day of the year. But people don't wonder at the spread of Methodism, nor do they fear it. We claim no rights and ask no privileges that we do not accord to any other sect. Why is it that Rome has not been successful in this country, although it has had vast accession by immigration? And why does she protest? Because there have been powers in this country steadily working against her power and its extension, and that is the common schools. They say this themselves. The Chief Justice of Arizona Territory recently delivered a speech before its Legislature. In that speech he said, "We are opposed to the common schools because they are contrary to the advancement and successful propagation of Romanism in this country." In other words, Romanism and the free republican institutions of this country are in conflict. Protestants long ago realized this fact.

The public schools of this country are opposed to Romanism. Why should the public schools be opposed to Catholicism and not to Methodism and Presbyterianism and Congregationalism, and all the other isms and sects I might mention in this place? Simply because that

IN THE PUBLIC SCHOOLS CHILDREN ARE TAUGHT TO THINK;

taught to investigate; taught to compare views. Here they breathe large liberty and are opposed to every species of intolerance. The learning to judge for one's self is fatal to the claims of Romish authority. This is the ground of its objection to the common schools. The same Chief Justice again said, in the same speech, as another ground of their objection to the public schools, "We are opposed to having our children mingle with the children of Protestant people." He said, "We are opposed to the public schools." He said, "Whether the Bible is kept in or taken out of the public schools will make no difference. We will not have our children mingle with Protestant children." That's the issue forced upon the people of this country. So he says, "Give us our own schools where

our children may be educated according to our own ideas of education." Unfortunately in this land we know too well what sort of an education that church gives the common people, and we are unwilling to allow the experiment to be tried here in this free country. Their demand is this (I don't quote the exact words, but the substance): Build our school-houses; pay the salaries of our teachers; pay all our running expenses as you do the schools of the State at large, and we will agree on our part to see that the due amount of secular information is imparted, and we will teach religion in this school in accordance with our own convictions. Or, they say, pay us so much money for the maintenance of our schools and we will compete for the scholars; or, they say, break up the whole system and let us educate our own citizens as we choose, and educate the children in religion in the family, where it was carried on before the establishment of the public school system. These are the three positions which they assume, and upon which they found their demand. Are we prepared to grant it, and grant it at once? Let us establish our own schools and the State pay the running expenses?

WE SAY NO.

If, as Catholics, you desire to have your children educated in the principles of the Catholic church and its doctrines, you have the privilege of doing it, as many Protestants do in our country to-day: establish your schools and foot the bills. If you establish them you must pay your own bills. And we say that while you in this respect have the rights of American citizens, to establish your schools and maintain them, not one single cent raised by general taxation shall ever be given to sectarian control, or for sectarian education. It is not the right of the State to make appropriations to sectarian institutions, and, better than that, it should blot out the whole system of common schools. On this broad platform the people are willing to stand. It is almost impossible to believe sometimes that such an arrogant demand as the Roman Catholics set up has been made. The larger portion of this cry comes from a people by immigration to this country, coming here and claiming the protection of American citizens, who ask us to tear down our most cherished institution, that its church may be successfully advanced in America. Did you ever think of the arrogance of the demand? Think of my going to some of the governments across the water, to Spain, for instance, and asking the government to change her educational system to advance the interests of my church. Now, then, some say that the whole cry and agitation of this subject in this country is merely the cry of the politician, for political ends. Gentlemen, I might stand here and quote by the hour the earnest and reiterated statements of this great church upon this great question. I have quoted in your hearing before a statement made some time ago by the *Freeman's Journal*: "Let the public school system of America go where it came from—the devil." Here in New York, only a short time ago, their organ said that "the whole public school system was an outrageous swindle upon the people of this country." I might go on and quote you the reiterated statement of the leaders of that church. This is a cry not of politicians but of the Catholic Church. * * * The *animus* of the church still remains the same and must ever be so in all countries, the world over; else it were useless to propagate the doctrine of the infallibility of the Pope—a doctrine which every loyal Catholic is bound to believe. He is infallible if anything. You have a power in that church whose principles are opposed to free

government. It will always remain an institution alien at heart to American freedom. Why is it that Rome cannot educate its priests here and depend upon them as other churches in this country do? Why is it that religious common schools and the religious teacher cannot be developed here? Simply because the very air of the schools is opposed to and destructive of the principle of the hierarchy in this country. And because it is so, and appreciating the fact, they cry, Down with the public schools! And when we try to show the reason why it is detrimental to their interests and to protect the schools, as I have before said, they set up the cry of persecution. But a few days ago I read the report of a great Catholic meeting that was held in New York City, which was addressed by his Eminence Cardinal McCloskey, shortly after his return from Rome, in which address he first encouraged his people to stand by the Catholic schools, and then said, "while our brethren were suffering in Europe you are expecting to suffer with them and be persecuted here for it."

IT IS A CURIOUS PERSECUTION

when the Catholic church has in this country larger liberty than it has ever enjoyed elsewhere. Yet while enjoying this freedom whenever and wherever the encroachments have met with any opposition it has set up the cry of persecution. They tell us that Pope Pius IX is persecuted and imprisoned. There is no man in all Europe to-day who enjoys larger freedom than does the Pope. He can go where he will. They say Italy is persecuting the Pope, and yet no city of Italy is barred against him. No man in all Italy is freer than he, yet he don't go beyond the limits of his Holiness's own grounds, because Italy has seen fit to govern its own temporalities and has taken possession of its own soil and country. When the laws of Germany are set at naught and its government is trampled under foot by the Bishops of the Catholic church, and the government takes measures to protect itself, then again the church sets up the cry of persecution. And here in America the same cry is being raised.

I wish to show you a little

HOW THIS CHURCH HAS BEEN PERSECUTED IN THIS COUNTRY,

and especially in New York City. In the year 1846 the city of New York gave to the Catholic church a piece of property worth \$250,000; this is the ground built upon where Cardinal McCloskey now resides. In 1866 the city of New York again gave to the same church a single block of land on Madison avenue between Fourth and Fifth avenues, for the sum of \$1, worth \$1,500,000. In 1846 this same city again gave to this same church another block of land, by a simple change of the lease in fee, worth \$1,500,000. Here you have \$3,200,000 worth of property given to this persecuted church of Rome. These transfers and sales were made under the cry and representation that there were 200,000 children not provided with public school accommodations, when there were 25,000 seats in the public schools of New York unoccupied. Think of it, \$3,200,000 of the people's money represented in property turned over to this persecuted church! And now, when the people of the city of New York and the country come to realize it, and they button up the pockets of the public treasury, and the hands of this same great church are kept out of it, Cardinal McCloskey says that it is persecution. When appropriations for the support of sectarian institutions are cut off, then they cry, don't persecute—persecution. They don't desire that you should turn your eyes to the \$5,000,000 that has gone into their own pockets.

So much for the cry of persecution in this country. One other point. This church in this country claims not only to control the education of the land,

BUT THE LIBERTIES OF ITS PEOPLE.

The whole question of the issue which Rome has made of public schools or of Catholic schools in this country is narrowed down to this: either the church must continue to meet the fresh demands made upon it or the public schools of the land must go down; and the leaders are telling the people when that issue comes, let these public institutions perish and the church advance. That is the teaching of the church in America to-day; a church that is enjoying the liberties of the country guaranteed to it. These are the utterances of the leaders in the church, who are arraying the rank and file of this church against the great institutions of this country. I have come here to-night to speak to you upon these great questions, not only as a minister of the Gospel of Jesus Christ, but as a patriot and lover of the institutions that have made this country great and powerful among the nations as she is.

I have an interest in the continued welfare and progress of these institutions. I raise my voice in protest against the encroachments of any sect upon the liberties of the people, and against the destruction of her institutions. I protest against it in the name of the Christian people of this land. I protest against it as a lover of God's word, and a lover of the institutions of the land. Rouse yourselves; be watchful, remembering that "eternal vigilance is the price of liberty." Last Sabbath night I spoke to you upon the question of the Bible in the schools. Investigate the question freely and you will see all through our history what an intimate relation God's Book bears and has borne to the welfare of the people. Many who may feel that the Bible should be taken out of the schools are unwilling that their acts should be characterized in their right light. What are you doing when you concede that question? You are putting the seal of proscription upon the Word of God. You are pouring contempt upon it. Are you willing to do that? Here in this land of intelligence are you willing to drive the Book out that has laid the foundation for that intelligence?

Here in America, if you were asked what constitutes the State, you would say not armed torts and munitions of war, but you would say that the State in America is constituted of the integrity and power of the manhood of its citizens, and by the Bible and the schools has the manhood of this nation been developed.

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea, Mass.—Rev. M. Dwight.

ABOUT four fifths of the families visited by Mr. DWIGHT during the past month—some 264 in all—were Roman Catholic. In 28 Roman Catholic families he was permitted to offer prayer. Of these he writes: "The Roman

Catholics, generally, with whom I read or repeated portions of the Holy Scriptures and prayed, manifested more satisfaction in hearing the Word of God read and prayer offered, and more thankfulness for the privilege, than do Protestants. I have not found any portion of God's Word which interests the Roman Catholics so much as the Fifty-first Psalm. In a number of instances they

have said, in earnest tones, 'That is splendid!'

Mr. DWIGHT alludes in a postscript to an interesting work of grace recently in progress in a church of which his son is pastor, in Townsend, Mass., and remarks, incidentally: "It will be a special gratification to you to be informed that *two of the converts—very clear cases—were Roman Catholics.*" We doubt not that if the statistics of all our recent awakenings were gathered, it would be found that the number of Romanists converted would be a very large one, larger a hundred fold than the number of proselytes from Protestantism to Roman Catholicism.

Cincinnati.—Miss Schiller and Miss Purlier.

Miss SCHILLER states that of 110 visits made during the month, the greater part were among Germans, many of them to Roman Catholics. "I always leave a tract or paper with each family, in the hope that it will be read before I again visit it. I think the Roman Catholics are becoming more enlightened in regard to reading our literature than heretofore. For instance, two very rigid Roman Catholic families where I visit now accept what reading I offer; but formerly would try to avoid it by all possible excuses. In one case the lady would allege lack of time, or that she did not care to read. But I never failed to offer the tract, which, through civility, she would accept; only to learn on inquiry at my next visit that she had never read it, or had forgotten all about it. But now she accepts and reads the tract to her children. Her boys appreciate it, I know. Their eager looks and inquiries as to whether it contains good stories like the last I left are strong proofs that the papers are read.

"The other case is that of a mother of a large family. She, too, would plead want of time; but now her testimony

is: 'Oh, how much I love to read those tracts! I find so much consolation in them. Some of them suit my case exactly. I don't understand why our priests forbid us to read the Bible and these tracts, for I cannot see any harm in them.' She assented when I remarked that the priests were opposed to any enlightenment which might expose the errors of their church. I frequently meet incidents of this kind, and always try to present the necessity of taking Jesus Christ to be the only Saviour and Guide, and of reading and studying God's holy Word."

Miss PURLIER in her report alludes to the great destitution among the industrious poor of Cincinnati, and to the prevalence of small-pox among those whom she visits. Some of her scholars are ill and a few have died. Yet the industrial school, as well as the Sabbath class, is well attended and the prospect is encouraging.

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. SADD dwells much on the interest felt by the citizens of Louisville in her work, especially displayed in connection with the pains taken to make a delightful entertainment at Christmas. She remarks, in connection with the case of a poor German Roman Catholic and his glad reception of a copy of God's Word: "The Bible is asked for by Roman Catholics very often."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. ZVOLANEK, who labors in Muscoda, Wis., and surrounding country, says of his efforts among the Bohemians:

"The condition of the church and mission school is about the same; but I am glad to report a deep religious interest among my people. Occasionally a few are added to our membership. The

Bohemians are slow in moving toward the truth, as it is in Jesus; but when truly converted they are usually steadfast, manifesting the spirit of John Huss, and ready, like him, to die for Jesus, if necessary.

"At our recent communion 60 persons commemorated the death and sufferings of our dear Saviour. It was a precious season. Eight persons have been baptized. In the week-day school five children are under catechetical instruction, and for several weeks some adults have been receiving religious teaching, preparatory to baptism and the Lord's Supper. While we desire to see greater things in our Israel, we thank God for the many rich tokens of His favor. Pray for us that we may abound more and more in good works."

Iowa City, Iowa.—Rev. J. Poduril.

Rev. J. PODURIL, our Bohemian Missionary in Iowa City, Iowa, and surrounding country, sends this report for the month of January:

"One of the great difficulties to be overcome in my field is the prejudice existing against ministers of the Gospel. The Bohemians remember the corruptions and oppressions of the Romish priesthood in their native land, and dislike the very name of religious teacher. Hence, it requires prudence and wisdom to successfully approach my countrymen. They are ignorant of the true character of Protestantism.

"In my public and private discourses I talk to them about real liberty, and show them that to be under the dominion of sin is to be in slavery. Some skeptical Bohemian writers have taught the people that Christianity is opposed to mental and moral freedom. Our monthly, '*Ilas Provdy*,' has done much to correct this wrong impression.

"A large number of families have been visited, with encouraging results.

We must not despise the 'day of small things.' This work among the Bohemians is gradually extending."

Chicago, Ill.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. MILLER, writes concerning his work during the month of January:

"The Lord has been gracious to me in my efforts to build up His cause. We are in the midst of a glorious spiritual harvest in Chicago. Special meetings are being held in nearly all the churches every night, and prayer meetings during the day. Many Roman Catholics have been in attendance, and some have sought the forgiveness of sins. They confessed to the great High Priest and received from Him pardon. One Roman Catholic woman, after her conversion, had severe trials. Her husband persecuted her; but she has received grace to stand fast in the Gospel and I encourage her to persevere. A Roman Catholic laborer on the railroad recently conversed with me. His wife had become a true Christian and prayed for him. When I urged him to attend Protestant worship, he said that he had not time even if he desired to go. At the solicitation of his wife he went one night, and, under the preaching of the truth, was deeply convicted. He could not then remain away, but went the next evening. He told his wife that he would be lost without Christ, and requested her to pray for him. In a few days he found peace in accepting the Saviour, and now rejoices in 'hope of the glory of God.'

"A short time ago I talked with an old man, who was a drunkard. He spent the most of his time in saloons. After many entreaties, I persuaded him to come to the house of God. In two weeks after that he made his appearance in a sober condition. When urged to

be a Christian, he said that he had been too great a sinner; but I assured him that Christ came into the world to save the chief of sinners and would save him. Gradually he was led to the truth, and his conversion has astounded his old saloon companions. He goes to them and warns them to 'flee from the wrath to come.'

"A young man whom I recently visited was brought to Christ during his sickness. He died a few weeks since in the triumph of the Gospel, and now his mother, brother and sister have been converted by his dying testimony. Truly, the Lord is at work."

Milwaukee, Wis.—Rev. H. Mix.

Our German City Missionary in Milwaukee, Wis., Rev. H. Mix, sends us this report for the month of January:

"The conflict between light and darkness goes on in this stronghold of Romanism. Amid many discouragements, I have scattered the good seed, and, while much falls upon 'stony ground', some reaches a fruitful soil. In my visits to the people I discover more and more the moral darkness that surrounds my German countrymen. They seem to live only for the present. Hence, the beer-gardens, dance-houses, and other places of amusement are always crowded every day, especially on the Sabbath.

"It is evident that Romanism cannot overcome this sensuality and worldliness. The Germans need a spiritual religion, and I am gratified to know that I have been blessed to induce some to receive the pearl of great price. Aggressive mission work, such as the American and Foreign Christian Union prosecutes, is the most efficient method to reach the devotees of Romanism. The mission school, in instructing the children, is of vast importance in this field. May God bless my humble labors!"

Pittsburgh, Pa.—Rev. C. Lepper.

Rev. C. LEPPER, our German City Missionary in Pittsburgh, Pa., sends this report for the month of January:

"The past month has been one of constant effort to do good in behalf of my German countrymen. The field is so large that I scarcely know where to begin. Frequently I am called from one end of the city to the other, a distance of seven miles, and once I went into the country nine miles with another minister to supply a destitute German community. We held meetings, distributed tracts, and laid the foundation for a good work. A regular minister should be sent there.

"Among the 100 families visited were many Roman Catholic, and some encouraging incidents might be mentioned, but I prefer not to give details, because the Romish paper in this city would take advantage of it. During the month I distributed many copies of the Bible, and obtained 50 subscribers for various German religious periodicals. On one Sabbath I preached three times in churches, and on another, three times in private houses, besides addressing various Sabbath schools and teaching a Bible class. The cause of Christ is advancing here."

St. Louis, Mo.—Rev. R. S. Stubbs.

Rev. R. S. STUBBS, laboring as City Missionary in St. Louis, Mo., writes:

"The work of Bible reading and missionary visitation finds a very large and inviting field, 'white to the harvest,' in this city. The families visited have manifested a deep interest in our work, and exhibited a great desire to hear the Word of God, and to have their children brought under the influence of the Gospel. A number of meetings have been held weekly, consisting of Sabbath school, preaching services, in English and in German, and prayer-meetings.

There have also been two conversions.

"Among the many families visited were 40 of the Roman Catholic Church, and the missionary was welcomed cordially, if not at the first call, usually at the second or third visit. One very interesting case in the 'City Hospital' deserves special attention. The patient is about forty years of age. At first he resented any approach and endeavored to bury his head beneath the bed-clothes so as to shut out the sound of the Bible-reader's voice. He said he was forbidden by the priest to hear or to investigate; that it was his duty to obey his priest, whose spiritual counsels were sufficient to secure his eternal welfare. Now he gladly listens, and has accepted a copy of the Bible to search for himself, the missionary having marked several passages for him to investigate.

"During the month over 100 families were visited, besides visits to the various benevolent and reformatory institutions, such as the Jail, City Hospital and County Farm. These places contain the unfortunate classes of every nationality, embracing a large number of Roman Catholics, to whom the missionary has ready access.

"Forty copies of the Bible were donated, and of these five were given to Roman Catholic families. Two hundred tracts, besides Sabbath-school papers, have been distributed gratuitously. Donations of Bibles and tracts are greatly needed. May the Holy Spirit render these agencies effectual in the salvation of many souls!"

Spain.

MISSION WORK IN THE BALEARIC ISLES.

Rev. J. RIDGWAY GRIFFIN, missionary at Barcelona, gives in a letter to the *Wesleyan Missionary Notices*, some statements respecting the condition of things in a too much neglected field—the

Balearic Isles (Majorca, Minorca, etc.) lying off the eastern shores of Spain. They will be read with interest:—

"I wish to give some of our people a few particulars of a visit I recently made to our station in the Balearic Islands. They are situated, as is known, out in the blue Mediterranean, some two hundred miles from Barcelona.

"The only island we occupy is that of Minorca, where nearly a century's absence of English rule has not sufficed to destroy English influence. There, then, in Mahon, the capital, it was likely that Protestant work would find some footing, if started in earnestness. Such a commencement was made some seven years ago by Mr. W. T. Brown, the indefatigable founder of Missions in these parts, who has still charge of that in the island of Minorca. I accompanied Mr. Brown on his return to the station, and was pleased with the welcome the people gave him after his somewhat protracted illness. Summer heat, sickness, and perhaps the director's absence, had told upon the schools a little; but matters were mending by the time I left. There are in Mahon and its vicinity six day-schools for boys and girls, with infants' department separate, as many Sunday-schools, and during the cooler months, night-schools for adults. More than three hundred scholars receive a good elemental education, with constant exercise in our catechisms. These are in Spain our weapons of propaganda. Without resorting to controversy unduly, we just drill the scholars in Bible doctrine, and by the absence of the false Romish additions from our creed, better work is done than could be effected by controversial teaching. Of course there have been difficulties through official interference with our schools; but I believe they have now won a good name with both authorities and people. Certainly with

the people. Why, in Villa Carlos, a fishing hamlet three miles from Mahon, all the children seem to be ours, and the skin of one's hand is in danger of being kissed off by the salutations of the youngsters who meet one on the road. Here also the villagers attend our services in good style, numbering sometimes in the winter, I am told, four hundred people. The chapel is a converted theatre, with drop scene and stage still standing, but fronted now by a sober, yet pretty pulpit, the gift of our friend in Villa Carlos, Mr. Thompson. Here the people sing heartily, not omitting old-fashioned Methodist twirls and grace notes, and as they sit to sing, were there not a constant flutter and clatter of fans, the effect would be over-soothing. Mr. Brown has a goodly band of helpers, including a female Spanish Leader, which in this country is an invaluable auxiliary. True, we are gradually breaking the people of their notion that in God's house husband and wife, brother and sister, and friend, must not sit together indiscriminately. But yet even in unsophisticated Mahon false modesty and hypocritical surveillance are carried to a ludicrous extent; and at twilight you may walk past many a window, outside of which leans a patient suitor doomed to converse with his chosen one through the lattice for six months before being admitted to her father's house.

"In Mahon itself the work is scarcely so compact as in Villa Carlos, where Mr. Brown resides. I think it only needs in the capital a Pastor and pastoring to enable us to gather yet greater results than hitherto. Not that we are without encouragement in Mahon. One Sunday evening during my stay I talked to the people a little; some fifty came into the chapel, and some seventy more, I was told, listened out in the streets, where they could hear well, the great

heat necessitating every window and door to be opened. Many of these outside Spaniards may yet, I hope, become insiders. But Mr. Brown's promising field needs help, as he himself has long since intimated. Yes, there was a helper there about two years ago. But his course was short. The Rev. T. S. Dyson had in three months given promise of wonderful adaptiveness for Spanish work, and had won the love of the people to an extraordinary degree. But "he was not, for God took him," as he braced himself for the struggle, to receive the crown. I went to see his grave by the shore of the blue bay. O! that lonesome end to a young life, and that grave in a strange land, ought to keep Spain and her work ever fresh in the hearts of English Methodists.

"I passed over from Mahon to Palma, capital of the larger island Majorca. Here I found a busy city, a crowded port, commercial houses, all in contrast with the grass-grown streets, deserted harbor, and decayed trade of poor Mahon. But these things, pleasant enough to see, did not rid me of a sadness which has yet scarcely left me. There is this chief island of the group, its capital containing between fifty and sixty thousand inhabitants, with other towns, not a few of them almost equaling Mahon for numbers; and yet to this people no Protestant Mission has yet been sent. I went the length of the island, and could hear of none. I heard in a parish church a sermon on Christian perfection, and our great example in its attainment was to be St. Clara, who it seems was venerated, as the priest told us a score of times, for "her poverty, penitence, and humility." I conversed in the railway train (a wonder only six months old in these parts) with a young priest, who confessed to his companions that he believed "Jesus Christ never forbade His Ministers to

marry," and that all "the people ought to have God's Word in their hands without note or comment." I saw everywhere children running about, some almost nude, who ought to be at school; and I came away from Majorca feeling that it is our duty to open a Mission there. It could easily be done either from here or Mahon. The people are more fanatical than those of Minorca; but that is only a strong reason for our speedy occupation of the ground. We have not at present means to go one yard in aggressive work. I know things are in a critical state again as regards religious toleration; but we

wait upon God, and our duty is to go on until we are stopped. Who, then, will remember Spain when desiring to do something special for Continental Missions?

"The conditions of our labor here in Barcelona are peculiar, and I have no intention of writing of it this time. But for Gibraltar, Mahon and Barcelona, and for Oporto, with its successful Portuguese Missions, I do ask the prayers of all at home, and wait to hear shortly that the Mission House is enabled to sanction a Mission to benighted, Popery-ridden Palma."

LITERARY NOTICES.

The Lakeside Library, is the title of a new publication by Messrs. Donnelly, Loyd & Co., Chicago, which we think ought to be encouraged. It is issued three times a month, and each number contains the whole of some standard work of the day; or if the work be too long to go in a single number, it is finished in a second number. The size of page is a little smaller than that of Harper's Weekly, and the type is clear and distinct. The advantage of this style of publication is that the publishers are able to supply for ten cents (or twelve by mail) an unabridged work which, printed in the ordinary book shape and bound in muslin, is sold at \$1.50. The object which the publishers announce is "to displace the cheap trash, blood-and-thunder stories, dime

novels, etc., etc., that flood the country only because trash is cheap and can be bought, while good books are expensive and can not be had by the great mass of the people." This is a praise-worthy object, and the publishers seem to be adhering to it. The number before us contains the whole of Miss Mulock's "Sermons Out of Church," certainly a book well worth reading, and full of profitable suggestions, even if all the author's positions are not accepted. The books of fiction indicated in the list of previous numbers, are all of a high class, including some of Verne, etc. We trust that the publishers may find it to their interest to make instruction, even more than mere entertainment, a growingly marked characteristic of this series.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st January, 1876.

VERMONT.

Springfield. Miss Elizabeth Barrett's
bequest, per Henry Closson, Esq.,
executor..... 57 14

MASSACHUSETTS.

Athol Centre. Dicea A. Bowker..... 2 50
Boston. A friend 20 00
Woburn. Mark Downs..... 5 00
27 50

CONNECTICUT.

New Haven. Mrs. A. Treat..... \$10 00
Lakeville. Mrs. Mary A. Holley..... 12 00
Hartford. A friend, for Mexico, \$10, and
C. W. \$1..... 11 00
33 00

NEW YORK.

Auburn. T. P. Case 30 00
Utica. Mrs. A. Horsburgh..... 5 00

NEW YORK—continued.

Medina. John Parsons \$2.80, and for C. W. \$2.20	5 00
N. Y. City. A friend, for the C. W.	6 00
Brooklyn. Central Cong. Soc'y, per J. H. Pratt, Tr.	15 00
	61 00

NEW JERSEY.

Newark. Isaac Van Wagenen	25 00
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PENNSYLVANIA.

Pittsburgh. W. Willis \$3.90 and for C. W. \$1 10	5 00
Philadelphia. T. M. Adams \$3 and for C. W. \$2.20	5 20
" Wm. Ashmead, M.D., \$18.90 and for C. W. \$1 10	20 00
" Mrs. Annie Graham \$1 and for C. W. \$1.10	2 10
	32 30

KENTUCKY.

Louisville. Thos. Stevens \$20; J. L. Wheat \$10; E. Vernon, Mrs. R. Hughes, J. F. Stone, J. Gheens, \$5 ea.	50 00
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OHIO.

Cincinnati. Miss A. B. Schiller, from Mission School, \$14, and for C. W. \$3.30.	17 30
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IOWA.

Hillsdale. M. E. Church, J. Mickelwaito \$2; A. S. Phelps, W. A. McPherrin, Mrs. A. Andrews, \$1 ea.; others \$8 95.	13 95
Red Oak. M. E. Church	12 10
" Presb. Church, Miss Mattie Rea, A. P. Berryhill, \$5 ea.; Mrs. A. N. Ferguson \$1; others \$11.	22 00
Creston. M. E. Church	3 00
Dunlap. Union Meeting	7 05
Fredonia. M. E. Church	49 00
Lettsville. Union Meeting	20 25
Smithtown. M. E. Church, in part	6 00
Baldwin. M. E. Church, in part	3 75
	138 10

WASHINGTON TERRITORY.

Fort Colville. Leopold D. Rudder, for the French Waldenses	2 00
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Received for the CHRISTIAN WORLD, in addition to items specified above:

Rev. A. Amerman \$1.10; John F. Brooks \$2.25; Mrs. O. Johnson \$1.10; A. F. Weeks \$1.10; Mrs. M. Van Deman \$1.10; Rev. J. Given \$1.10; J. H. Stickney \$1.10; Mrs. L. Gillett \$1.10; Mrs. E. Dodge \$1.10; Mrs. S. E. Stebbins \$1.50; C. Leavitt \$1.10; J. L. Brooks \$2.25; Mrs. F.	
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DePuyster \$2.20; Mrs. A. H. Mellins \$1.12; Mrs. S. A. Patterson \$1.10; R. Nelson \$2.20; C. B. Davis \$1.10; Mrs. E. Chadwick \$1.25; Mrs. E. D. Willey \$1.10; Mrs. S. H. Kemper \$3.20; Rev. E. A. Collier \$1.10; W. P. Corthell \$1; H. W. Taynter \$1.25; Wm. Curry \$1.10; S. F. Bee \$1.10; S. C. Smith \$1.10; S. Putnam \$1.10; G. W. Wooding \$1.15; A. D. Wells \$1.10; Miss P. F. Hubbard \$2.10; Rev. O. Emerson \$1.10; Rev. J. Brayton \$1.10; Rev. W. J. Hill \$1.10; Mrs. A. Avery \$2; Dea. E. J. Lane \$1.10; Rev. J. W. Wood \$3.30; H. F. Lombard \$1.10; Rev. A. S. Freeman \$1.10; O. Comstock \$1.10; Dea. W. H. Tallmadge \$1.10; Mrs. T. Mallory \$1.10; Rev. P. Akers, D.D., \$1.10; S. H. Lloyd \$1.10; Rev. M. C. Welch \$1; Rev. J. Robinson \$1.12; Rev. W. D. Roseter \$5; E. P. Burgess \$1.12; J. Lenox \$1.12; Rev. W. T. Sabine \$1.12; Mrs. M. Pettibone \$1.10; Mrs. L. C. Fitch \$1; Mrs. E. Davis \$4.40; Mrs. S. A. Leight \$1.10; Princeton, Ind. \$1; Mrs. S. E. Kingsbury \$1.10; Miss L. Everett \$1.10; Miss M. C. Burgess \$1.10; Mrs. C. Moore \$1.10; Mrs. M. A. Berrian \$1.10; Rev. E. Winter \$1.20; Rev. W. M. Hoyt \$1.10; Mrs. N. Seymour \$2.20; Abbot Academy \$1.10; Mrs. G. W. Toland \$5; M. G. Letts \$1.10; A. Kerr \$2; Capt. L. Burrage \$1.10; Rev. C. M. Lamson \$1.25; M. Chapin \$1.10; Dr. M. R. Carson \$1.10; Mrs. T. J. Tittle \$1.10; Rev. J. Wykes \$2; R. Tallmadge, M.D., \$1.10; E. M. Elsey \$1; Mrs. G. H. Roberts \$1.10; J. Lague \$2.20; Rev. G. W. Welker \$1.10; B. W. Kingsbury \$1.10; Rev. S. Johnson \$1.10; Rev. W. D. Howard, D.D., \$1.10; Rev. T. K. Fessenden \$2; B. R. Cutlin \$5; J. W. Monroe \$1; J. H. Yale \$1; F. Langsdorf \$1.25; Mrs. Dr. Brewer \$1.10; Rev. S. P. Leeds \$1.10; E. Adiance \$1.10; J. H. Cunningham \$1.10; Mrs. M. B. A. King \$2; Rev. L. W. Billington \$1; Rev. E. K. Fanning \$1.10; W. Ballard \$1; Rev. J. Simmes \$1.10; J. K. McQueston \$1.10; Rev. H. M. Lissell \$2; Rev. D. S. Faries \$1.10; Hon. P. L. Tracy \$1.10; S. Waterbury \$1.10; Rev. T. S. Atkins \$1.10; Sarah A. Rowland \$1.10; Dea. T. Miles \$2.20; Rev. W. H. Williams \$1.10; A. Bergen \$1.10; J. M. Brown \$1.10; Rev. W. Dunfee \$1.10; Rev. W. B. Browne \$1.10; Rev. C. H. Bullard \$1.10; John Weist \$4; C. Seymour \$2.20; J. R. Thurston \$1.10; Jas. Frost, Sen., \$1.10; Rev. T. W. Howe \$1; R. Edwards \$1.25; J. B. Hosmer \$2.20; Rev. A. Virtue \$1.10; A. Van Voast \$1.10; Rev. J. S. Frierson \$1.10; Miss M. Oxnard \$1.10; G. Warren \$1.10; Rev. A. N. Arnold, D.D., \$1.10; Rev. N. Cobb \$2; Mrs. M. D. W. Rogers \$1.10; Rev. L. Ewing \$1.25; R. D. Thompson \$1.10; Dr. W. P. Vail \$3.10; Mrs. M. Hayes \$1.10; Mrs. J. L. Ogden \$1.10; D. S. Coolidge \$1.10; Rev. J. Shaw \$1; R. Ackerman \$1.10; Rev. J. W. Cochran \$2.20; Rev. S. Ayres \$3; W. E. Coult \$1.10; C. Hatch \$1.10; Perley Ayer \$1.10; smaller sums, \$8.82	213 27
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Total Receipts for Month....\$655 61

THE CHRISTIAN WORLD.

Vol. 27.

APRIL, 1876.

No. 4.

EDITORIAL NOTES.

OUR AMERICAN CHAPEL IN PARIS continues, under the blessing of God, to develop and make itself felt for good. Under the faithful and able ministry of its Pastor, the Rev. E. W. Hitchcock, it has attained a degree of prosperity that enables it to become a centre of health-giving influence. From a letter just received from Mr. Hitchcock we learn that the congregations have been and still are large on every Sabbath morning, and that the Sunday school and Bible class are very flourishing. The church membership has received numerous accessions, not less than *forty* persons having joined the Chapel church—*thirty-three* as resident members, *two* by letter from other churches, and *five* on profession of their faith. But as *life* is evidenced not by numbers so much as by vital action or work, it is chiefly by its *missionary spirit* that the importance of this organization of American Christians in the French capital is properly gauged. We have not yet received the Annual Report of the Missionary Association, nor will it probably reach us in time to appear in our present issue. We shall not anticipate it by giving any specific statements regarding its receipts and its work. We need only say at present that the Chapel, besides paying its own expenses of all kinds, including the Pastor's salary, and raising by presents and voluntary donations and collections over 23,500 francs for these purposes, also contributed through its Missionary Association in 1875 more than 6,000 francs, chiefly for work among the Roman Catholic population of Paris. The Mission at *Les Ternes* is under its special care and support, and the Chapel Sunday School children delighted themselves, while conferring delight upon others, when, just after New Year's day, they gave a *fête* to the children of the Mission. It was a grand success. We have space and time at present only to commend the excellent Chapel of the American and Foreign Christian Union to the Christian sympathies of all who visit the French capital.

THE WALDENSES OF FRANCE AGAIN.—Our readers will remember that in the CHRISTIAN WORLD for December last, we inserted an appeal in behalf of the poor remains of the once numerous Waldenses, or Vaudois, inhabiting French territory. Our appeal was promptly heard by three ladies, whose joint gifts for this excellent object were duly forwarded to the Secretary of the "Protestant Committee of Lyons for the Hautes-Alpes"—a committee not to be confounded with the better-known "Evangelical Church of Lyons" organization, which has a larger but very different field of labor. We have the pleasure of publishing elsewhere in the present number a translation of the letter of acknowledgment of M. de Cazenove, a paper of permanent value, not excluding the last paragraph, touching on a personal matter, which cannot fail to interest Americans. We shall hope to present more fully hereafter the wants of the descendants of that apostolic line which, through the midst of the anti-christian corruptions of Rome and its adherents, so nobly maintained the purity of the Gospel. Meanwhile, we request any of our friends into whose heart God may put it to make some grateful return to those whose "protest" during the middle ages served not a little to insure the success of the more wide-spread "Protestantism" of the Sixteenth Century, to forward us any gifts for this purpose. It would not be amiss should they read again the interesting memoir of the saintly Felix Neff, in the hands of so many. We notice that the work, already of Samuel Smiles on "the Huguenots of France since the Revocation of the Edict of Nantes" (Harper & Brothers, 1874—price \$2), contains an account of "A Visit to the Country of the Vaudois," occupying a hundred pages or so, one half being devoted to the French Waldenses of Freissinières and Queyras. The account is graphic and written in a Christian and appreciative spirit, the value being enhanced by a good map prefixed to it.

THE PRINCIPLE OF RELIGIOUS EQUALITY IN FRANCE finds slow and uncertain recognition. The national form of government changes; one régime succeeds another; but the spirit of intolerance towards Protestantism appears to be chronic. Recently a law favoring "free education" was passed in the interest of the Romish Church, which, distrustful of the system of state instruction, seeks to re-establish its ancient supremacy by training the youth in schools from the university down to the lowest primary class, all under the direct influence of the clergy. And the Roman Catholic clergy are taking advantage of the law to the utmost of their ability. True, but a handful of youth are reported to have been present at the opening of the long-heralded "Catholic University of Paris"—not more than sixty candidates for instruction in all, according to a writer in *Plain Words*. But nevertheless the clerical influence may be counted upon to insure a respectable attendance even

in skeptical Paris, and the provincial schools may be even more successful. And yet while such liberty is accorded to the Roman Catholics, it is boldly denied to Protestants. Since Alsace was re-annexed to Germany, the Protestant Seminary of Strasbourg has passed out of French hands. A single Seminary at Montauban, far in the South, is insufficient for the wants of the Church, and most of the candidates for the ministry are forced to go to Switzerland for their academic and theological training. Certainly an anomalous state of things where there are seven or eight hundred Protestant churches whose pastors are paid out of the public treasury! And yet hitherto the Protestants have failed to obtain the authority, which they can justly claim under the provisions of the new law, to establish a school in Paris or at some other convenient point in the centre or north of France!

Nor is this a solitary or the principal grievance of which they have reason to complain. The greatest obstacles are occasionally interposed to hinder them from enjoying their rights of burial. In the hospitals they are often compelled to listen to the services of a Church which they consider idolatrous. And in their worship, especially that conducted by evangelists in places where they have no church edifice, they are at the mercy of local magistrates who, to please the bishop or the *curé*, are nothing loath to subject them to petty annoyance or absolute prohibition to meet together. The colporteurs still complain of great difficulties encountered in the sale of the Holy Scriptures and other good books. Emboldened by previous license, the preaching friars call for a return to those good old times when the Church dictated laws to the State. "The vaticinations of the Advent preacher at Notre Dame (Roux)" says *At Home and Abroad*, "seem likely to be fulfilled. He demanded the abolition of universal suffrage; the prevention of civil marriage, so that only unions blessed by the Church should be legal; and lastly, *liberty*—*i. e.* liberty for Romanists to educate. Such are the three bastions of his Church, which he regards as the social and legitimate consequences of the Syllabus. The public utterance of demands like these is in itself an illustration of the increasing boldness and arrogance with which the designs of the Jesuits are paraded at the present time."

ROMANISM SHAKEN IN BRAZIL.—Our readers must have noticed some striking statements contained in the very important article by Rev. G. Nash Morton, on the History, Condition and Prospects of Brazil, reprinted from the *Missionary* in the CHRISTIAN WORLD for January and February last. The writer prefaced his remarks as to the political, social, and religious agencies now operating conjointly to overthrow the colossal fabric of lies in that great empire with these notable sentences:

"If I decipher aright the hand-writing which the finger of Providence is silently tracing on the walls of the Roman Catholic Church of Brazil, *the doom of this church is certain*. Events over which no man, not even the nation itself, has any control, are sweeping on with an irresistible flow, and washing away the very foundations of Romanism."

This may have seemed to some readers to be exaggerated language, but that it is only the sober truth is shown by the advocates of Rome itself. We have very unexpectedly come upon an extract from a letter of "Father" Louis, Roman Catholic Missionary to Brazil, to the Turin *Unità*, and translated in the *Catholic Review*, of February 26th, which proves that by the destruction of their belief in and devotion to their ancient faith, the people of Brazil are even now prepared for receiving the pure truth of God's own Word. Ought not American Protestants to feel the weighty responsibility laid upon them in view of these facts to enter in and win Brazil for Christ? Here are the remarkable words of "Father" Louis:—

"There are many churches here, and most of them are large and richly ornamented. The cathedral is of great size, and admirably situated on a high hill overlooking the city. The churches are, as a rule, full of splendid marbles, and contain some good pictures. They are ill kept, and scarcely any of them are provided with priests. *The archbishop told me he did not know what to do for priests. The Brazilians will not embrace a religious life. They seem to be utterly averse to it*, and in consequence the archdiocese of Rio, which contains 2,000,000 souls, has scarcely any priests at all. *The clergy are recruited from Europe*, and many of the priests who come over to us from that continent are not worth much, *for the majority are mere fortune seekers*. The archbishop objects strongly to the foreign secular priests, but likes the regular clergy because they are much easier to manage. You would scarcely believe me when I tell you that in the seminary here they have only five seminarists studying for the Church. Two-thirds of the large churches are without priests, and mass is said in some of them only once a year. Vice stalks abroad in the most shameless manner. Many of the streets are so dirty and so full of indecent sights as to be absolutely degrading, and not fit to walk through. In only one church, I was assured—but this I scarcely believe—in this vast city, is holy communion administered and confessions heard. The Archbishop behaved very kindly to us, and gave us the best advice as to how we ought to regulate our conduct so as not to excite the ill feeling of the people who, by the way, insulted us and the nuns who came with us many times whilst we were walking through the streets from the steamer to the Archbishop's palace. The Archbishop himself is sometimes annoyed by the people, and has even had to take refuge in a shop, or to call for the police to escape violence."

RELIGIOUS LIBERTY IN SPAIN.—We give elsewhere the views of a very intelligent and dispassionate writer respecting the prospects of Religious Liberty in Spain. It will be seen that he is by no means discouraged, and that he gives the existing government credit for a desire to maintain

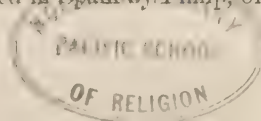
the toleration of other religions than that of the Roman Catholic Church. We cannot but believe that the opinions expressed are correct, and we trust that the recent events have only strengthened the favorable dispositions of the cabinet. While Don Carlos maintained himself in Navarre, it was politic for the Alfonsist ministers at Madrid to avoid incurring the slightest charge of disloyalty to the Pope. Since the Pretender has taken refuge beyond the Pyrenees, and his fugitive troops have been "interned" in France, there is less need of extreme circumspection. Yet, it must be confessed, there is a large body of persons in Spain, so blindly attached to the old régime, as to abominate the very notion of religious equality in the sight of the law. "A Madrid letter," says the *New York Tablet*, "states that Don Alfonso received recently a deputation of ladies, who presented to him a petition begging that Catholicism should continue to be recognized as the state religion in Spain. No less than sixty thousand names were appended to this petition, and amongst them were those of twelve duchesses, sixty marchionesses, and fifty of the lower nobility." The petition in question, it is well known, was inspired not by a fear lest the Roman Catholic Church should cease to be the state religion recognized by the constitution, but by a desire to second the demand of the Papal Nuncio Simeoni for a restoration of the good old order of things under Isabella and her "Most-Catholic" predecessors, according to which the Inquisition took cognizance of all accusations of heresy, and the galleys, if not the stake, awaited the man found guilty of the unpardonable offences of possessing, reading, and expounding the Word of God in the Spanish language.

It will be noticed that the *Tablet* expresses no disapproval of a petition so contrary in its tone to the professions of devotion to religious liberty profusely made by Romanists in this *Protestant* country. Nor will the *Tablet*, we warrant, have a word of condemnation for the action announced in the following telegram from Madrid, dated by a strange coincidence on the very anniversary of the birthday of George Washington (February 22d, 1876):—

"The Archbishop of Toledo and other prelates have petitioned the Cortes to grant Catholic unity, and prohibit any other worship in Spain."

"AN ABUSE OF LANGUAGE."—Upon this demand of the Papacy for the restoration of "Catholic" or "Religious Unity," in Spain and elsewhere, the *New York Journal of Commerce* not long since made some observations which strike us as singularly appropriate and well deserving preservation. The editor says:—

"The intolerable demand of the Vatican upon the government of Spain, veiled under the name of 'religious unity,' is the same thing in effect which was enforced in Spain by Philip, of execrable memory; the



same 'religious unity' which he endeavored, at the cost of the best blood of the Netherlands, to impose upon that unhappy country. The brave Netherlands imperiled their lives, their fortunes, and their sacred honor, rather than accept this fatal gift of 'religious unity,' or, in other words, religious intolerance and slavery of the conscience, now offered to the partly emancipated Spaniards. It would be the disgrace of Christendom if the attempt should succeed, and the freedom to worship God according to the dictates of conscience, lately obtained by Spanish Protestants, should be thus taken away from them again.

"The unity of Christians is a precious object, for which the Master himself prayed fervently. So far as Protestantism is concerned, the cause has lately made most rapid advances, and to some sanguine believers the time seemed to be rapidly approaching when all shall be one in fellowship. In many respects even the wall of separation between Romanism and other forms of Christianity seemed to be growing thinner. The demand for the reëstablishment of the Spanish Concordat, however, is an attempt to rebuild the wall mountain high, and to establish 'unity' in the same way that Russia established 'order' in Warsaw, namely, by the extinction of liberty. The Vatican note makes a show of consideration for the 'supreme necessities of Spain,' but the concession only goes far enough to show that the only hope for freedom of conscience in that country is in a firm resistance to the inadmissible pretensions of the Vatican. Its consent to negotiate only goes so far as to contemplate drawing up 'an understanding on the same principles in another form.' It is the principle, however, and not the form, which is detestable, and any disguise it may take will be an affront to the spirit of the age, and to the spirit of the Christian religion."

MORE OF THE POPE'S JUBILEE.—History repeats itself. The Jubilee instituted originally as a centennial institution, we are told, proved so profitable a device that it was soon after arranged to recur every fiftieth, next every thirty-third, and finally every twenty-fifth year. The year 1875 was observed in accordance with this plan as a Jubilee year. Special spiritual blessings, in fact plenary indulgence was promised to all that observed certain not very difficult conditions, not omitting to pay for the Pope's "intention," the exact nature of which, we believe, has not as yet been announced, although its proximate purport might perhaps be shrewdly guessed. Now we read in our Roman Catholic contemporaries of this city, that a circular has been addressed by order of "his Eminence the Cardinal-Archbishop" to all the churches of the Archdiocese of New York, conveying the gratifying intelligence that "the term of the Jubilee is prolonged in this diocese to the Sunday within the octave of the Feast of SS. Peter and Paul (2d July of the

present year) inclusive." Nor is this all. "His Eminence" is graciously pleased to reduce the number of visits specified in the original proclamation of the Pope, according to which "those living out of Rome shall . . . during fifteen days, either consecutive or at intervals, visit the Cathedral, or major church of their own city, and three other churches of the same town or place or neighborhood which shall be designated by the Ordinaries," etc. We know not whether fifteen visits have been found to be too burdensome to those who desire to avail themselves of the opening wide (so far as Pius IX. can "open wide"), "the celestial treasury formed of the merits and sufferings, and the virtues of our Lord Jesus Christ, of the Virgin His mother, and of all the saints, which the Author of the salvation of men has confided," so Pius IX. himself tells us, "to our stewardship." At any rate, the number of visits is now reduced to twelve in all, or three to each church; and even this is not indispensable. For the Cardinal's circular assures us that "permission is hereby granted to all confessors in this diocese to commute this condition into other works of piety or charity in cases where the prescribed number of visits cannot be made." On the whole it would seem that those who expect to resort to this mode of securing a direct and easy passage from earth to heaven, without passing through purgatorial fires, would avail themselves of these terms, which are undoubtedly the lowest the Pope of Rome and his New York Cardinal intend to offer. They do not, it is true, precisely fulfil our Saviour's injunction, "Freely ye have received, freely give!" Nor are they quite the counterpart of Peter's address to the lame man laid daily at the gate Beautiful: "In the name of Jesus Christ of Nazareth, rise up and walk." But neither is the pretended giver of the Jubilee, who opens and shuts at will the celestial treasury, who sits crowned with a triple crown, clothed in the finest raiment, and reigning in the most sumptuous palace of Christendom, with princes for his menial attendants, the representative of the humble-minded but faithful apostle, who in his extreme poverty exclaimed, "Silver and gold have I none; but such as I have give I thee."

THE COMMON SCHOOLS AS A BOND OF SYMPATHY.—*Harper's Weekly* makes a very timely suggestion respecting an office of our Common Schools which is too often overlooked. "The opponents of the Common Schools constantly forget that they are serviceable not only as nurseries of common knowledge, but of common civil sympathy and feeling. Nothing could be more prejudicial to the public welfare than that sectarian and religious differences, which are inhuman and mischievous enough already, should be carefully fostered and deepened. What is needed is to break them down, not to build them up." Certainly one

of the most cherished hopes of patriotic Americans is that however large and populous our country may become, whatever nationalities may be fused in its future masses, the adherents of different faiths will remain so tolerant in their treatment of one another, that all fear of disturbance from religious causes may be wholly removed. But what rational expectations can be entertained in this regard, if, through mistaken zeal either Protestants or Romanists withdraw their children from the schools where, by daily association in study and recreation, they might otherwise be trained to love and to respect each other in spite of their diversities of belief?"

Nor is the importance of this common ground afforded by the state schools insignificant, apart from the matter of religious differences. It is by no means a trifling advantage to have the children of the rich and the poor come together, as they do to a very great extent, for educational purposes. The Public School is a guarantee against the occurrence of those fearful outbreaks of the enmity which is so likely to arise between the rich and the poor, the conservative and the radical reformer, the cultured and the uncultured. Referring to Bishop McQuaid's recent lecture in Boston on the attitude of his Church to the School question, the *Weekly* well states the feeling of the great majority of our American people on the maintenance of our present system :

"The bishop insists that the present school system is a failure, but he will not find many Americans who agree with him. It has abuses and imperfections unquestionably, which should be corrected, and some tendencies which are of doubtful advantage. There is no institution in the country which is watched with so general interest and jealous care. Men whom nothing else of a public nature will draw from their homes, turn out with alacrity to the school meeting, and in nothing is the quality of that interest and intelligence more apparent than in the admission of mothers and wives and sisters as well as fathers, husbands, and brothers to the school boards. The true patriotic effort should be to strengthen and improve, not to destroy, the common schools. Bishop McQuaid should reflect that the schools of the great and leading nations are withdrawn from sectarian and ecclesiastical control as fast as the nation advances in intelligence and civilization, while the states in which they have been absolutely subjected to that control are the most ignorant, degraded, and reactionary. Convert the American free public school system into a system of sectarian, priest-taught schools, and the progress of American liberty, intelligence, and prosperity would be at once arrested."

"FATHER" PHELAN'S ADMISSIONS.—We find in the *St. Louis and Memphis Presbyterian* an extract from a recent article by the notorious "Father" Phelan, from his paper the *Western Watchman*, which con-

tains some sentiments that we cannot pass by unnoticed. These are his words :—

“ We are sorry to find the opinion gaining ground that Catholics entertain feelings of hostility to the Bible. Nothing could be further from the truth. True, we do not look upon King James’ version as the best one extant, nor as in all respects equal to our Douay translation. Yet we have no aversion to King James’ Bible, and we have no apprehension of harm to any one from its perusal. We have insisted on the exclusion of any version from the schools with a view of infidelizing them, and with the ulterior design of making them Christian after first making them infidel. It looks very much like the dog-in-the-manger ; but we regard it as good policy in a republican country to oppose the conferring of any privilege which cannot be equally enjoyed by all. If we cannot enjoy the benefit of State education, we shall strive to make it unattainable to all.”

In this short paragraph there are three extraordinary admissions which we desire to call attention to :—

First, The English Bible in common use among Protestants, otherwise called King James’ version, is, if not the best, yet a good and safe one. Even bitter religious opponents pretend to have no aversion for it, although not regarding it as the best version extant, nor as in all respects equal to the Douay translation. It seems to be *implied* in the words of “ Father ” Phelan, that in *many* or in *most* respects it is the equal of that translation ; and it is *directly deducible from them*, that whatever mistakes the translators of King James’ Bible may have fallen into, these mistakes are of a minor or unimportant character, for the Roman Catholic priest tells us : “ We have no apprehension of harm to any one from its perusal.”

This gives the lie direct to those Roman Catholic advocates who justify their opposition to the use of the “ Protestant ” Bible in the family and in the school by maintaining that this book contains great doctrinal errors, and in point of fact is so altered that it has no claim whatever to be regarded as a Bible.

Second, The *real* object of the Roman Catholics in their effort to exclude the Bible from the schools is *not*, therefore, according to this representative Romanist editor and priest, to get rid of King James’s Bible ; but

Third, this exclusion is intended to include equally “ *any version* ” and is with the “ view of *infidelizing them* [the schools] and with the ulterior design of making them Christian after first making them infidel.”

These are astounding admissions—all the more astounding because they are, as we believe, true. How “ Father ” Phelan can reconcile

them with the authorized statements of his Church, we shall not undertake to examine. On the other hand, his assertion that Roman Catholics have no aversion to King James' Bible, is, as the *St. Louis Presbyterian* well says, "a most unblushing falsehood." "Everybody knows that the Popes have issued Bulls denouncing Protestant Bible Societies and forbidding Romanists to read our version. Everybody knows that in Europe and in this country, priests have often burned King James' Bible."

For the present we shall content ourselves with adding the following comment made by the editor of the *Presbyterian*:

"And yet 'Father' Phelan is brazen enough to say 'We are sorry to find the opinion gaining ground that Catholics entertain feelings of hostility to the Bible. Nothing could be farther from the truth. . . . We have no apprehension of harm to anyone from the perusal of King James' Bible!!' What ought to be thought of the man who not only deliberately, knowingly, utters a lie, but tells it to those who, as he is aware, are as sure that it is a lie as they are of their own existence? And if he who thus coolly asserts a transparent falsehood, claims to be a minister of God who is Truth, and a spiritual guide of immortal souls how damnable is his crime both against God and men, and how profoundly are they to be pitied whom he instructs in morals and prepares for the realities of eternity. Has even 'Father' Phelan no sense of shame?"

"The bold avowal of his policy should be carefully noted. He has no aversion to the Protestant Bible! The perusal of it will not do any one harm! But he insists on its exclusion from the Public Schools, with a view of infidelizing them and with the ulterior design of making them Christian after first making them infidel'!!! That is to say—so long as the Bible is retained in the schools, they are not infidel, and all Protestants are satisfied with them. But the Bible must be removed, in order to arouse Protestants to denounce them and insist that they be disbanded. And 'Father' Phelan thinks that the result will be the destruction of the Public School system, and, in that event, the priests and brothers and nuns—the immaculate gentry who have so brilliantly succeeded in elevating Italy and Spain and Mexico and South America to the very pinnacle of moral grandeur and intellectual power—will have a better opportunity to bless in like manner this benighted Protestant land and proselyte our American boys and girls to the abominations of Popery and the putrid foulness of the Confessional.

"'Father' Phelan acknowledges that this is the dog-in-the-manger policy. It is worse than that. It is what Paul calls 'the doctrine of devils'—the end sanctifying the means—doing evil that good may come."

ROMAN CATHOLICISM IN NORTH CAROLINA.—That they intend to gain over the Southern States is an oft-repeated assertion of our Roman Catholic friends, and we have no doubt that they will put forth every effort to realize their hopes of success. Nor can it be denied that they have some advantages in the state of things in some States. The colored race is impressible, and where it has not been reached in good measure by the influence of Protestant laborers, the Romish priest may be able to attract a considerable number of worshipers to the service which he offers. Among lukewarm Protestants among the whites in not a few places the Church of Rome may obtain proselytes, chiefly through the recklessness with which many parents send their children to schools presided over by nuns and friars. As a whole, however, we cannot persuade ourselves that, if our American Protestants but honestly exert themselves to counteract these plans, there can be any serious danger. Yet it is well to be forewarned of the designs of the Church of Rome, and to keep our eyes open to any gains it may claim to have made.

In the State of North Carolina the ratio of Romanists to the total population has always been and is now a very small one. According to a letter of "Father" Mark Gross to the *Southern Cross*, there were, eight years ago, only seven hundred Roman Catholics; making, in a population of somewhat over one million souls, only about $\frac{1}{15}$ of one per cent. This is accounted for in part by the fact that the census of 1870 states the entire foreign-born population to have been only 3,029. These Roman Catholics had only two priests, one of them "borrowed" and since returned, and seven church buildings, presumably very small and unpretending. In the year 1868 Pope Pius IX., by a Bull dated March 3d, set off the State of North Carolina, which had previously formed part of the Roman Catholic diocese of South Carolina, into a Vicariate Apostolic, and designated Rev. Dr. James Gibbons, Vicar Apostolic. We are informed by the letter of "Father" Gross, that the newly-appointed prelate has applied himself with wonderful zeal to the work of extending his Church in North Carolina; not intermitting his labors when promoted by the Pope to the bishopric of Richmond, Va. Even now his visits to the field, of which he still retains the oversight, are frequent, and the following results are chronicled:

"The citizens of Wilmington, Raleigh, Charlotte, Salisbury and Fayetteville frequently enjoy his strong and engaging discourses in explanation of Catholic doctrine. He has multiplied his help by the admission of priests for the missions in the work of ministry. Every town in North Carolina of importance has its priest and its regular Sunday services. No hour of the day or night is there but what the Catholics may receive the ministrations of their holy religion. If there is any neglect, the neglect comes from the Catholics themselves.

"But thank God! if the field of North Carolina has been well worked, the fruit has been abundant. No Catholics are more fervent; no people are more

easily won over to the faith. Of three country missions, two of them can boast of a hundred converts each, the other of thirty. The latter has just been opened. Other portions are equally as hopeful. Male and female Catholic schools have been established.

"In a word, Right Rev. Dr. Gibbons found in North Carolina, in 1868, two priests (one borrowed, and since returned), now there are seven or eight; he found seven hundred Catholics, now there are sixteen hundred; seven churches, now there are eleven or twelve, with a Convent-Academy, conducted by the Sisters of Mercy, and located upon a handsome piece of property purchased for them by the Bishop.

"The word is still 'onward' in North Carolina. St. Peter's Apostleship bears with it blessings which must fructify. Now the Benedictine Fathers, at the invitation of the Bishop, have entered on their work in our midst. Rev. Dr. O'Connell donated to them his very valuable plantation, valued at \$10,000, for a missionary house and college.

"Rev. Father De Wolfe has arrived to make arrangements for the reception of the community, consisting of seven or eight priests with lay brothers. The plantation itself, which is in sight of the Blue Ridge Mountains, within one mile of the Grand Trunk Railroad from New York to New Orleans, will support the community."

While we cannot accept these statements except as very rose-colored, and while we feel certain that the "conversions" in question would on examination be found to be not unlike those which the Romanists have made so much of (upon paper) in other parts of the Union, we cannot too strongly urge upon all true Protestants to avoid the dangerous delusion that there is any physical impossibility involved in so great a growth of Romanism in this country, even in the Nineteenth Century, as to endanger our civil and religious institutions.

The French Waldenses.

LETTER from the Secretary of the "Protestant Committee of Lyons for the Evangelization and Instruction of the Hautes-Alpes (Valleys of Felix Neff) and the Departments in the South-East of France."

[Translation.]

LYONS, February 14th, 1876.

REV. HENRY M. BAIRD, Secretary and Assistant Treasurer of the American and Foreign Christian Union, New York.

DEAR SIR,—I received with lively gratitude, shared by the members of our Committee, the draft of 656 francs 85 centimes, which you were so kind as to send me in the name of three ladies who have had compassion on the poor Protestants of the Hautes-Alpes.

I read with grateful interest your article in the CHRISTIAN WORLD, and immediately wrote to our friend and colleague, M. B. Tournier, that his

appeal had been heard from beyond the seas. The intelligence will delight the heart of that excellent man of so fervent a piety, and whose love for his former parishioners is that of a father for his children.

It is with pleasure, dear sir, that I enter here into some details respecting our work which begins with 1876 its twentieth year.

You are not ignorant of the apostolic ministry exercised by Felix Neff in the bosom of the two principal valleys of the French Alps—Freissinières and Queyras. After the ministry of Neff, the religious revival of which this ministry, blessed of God, was the starting-point, continued for some time, but no one could or knew how to continue the work of Neff in this bleak country, covered with snow for eight months of the year, where the best roads are dangerous, the rest impracticable, where the distances separating the centres of population and the churches are very considerable, and where Roman Catholicism carries on its work of propagandism as well as in more favored districts.

The Wesleyans sent some ministers as evangelists, and this kept up the fire kindled by Neff. But presently the flames disappeared and left only some half-smothered embers ; and Rev. Mr. Fremantle, of Claydon, England, who visited the Alps, twenty years since, noted with grief that, through lack of spiritual nourishment, the populations of these valleys were likely to fall again as low as they had been, when the Christian prowess and the ardent faith of Neff gave new life to the dry bones, sad relics of those brave Waldensee Churches of the Alps, always persecuted, always submissive, preserving intact and living the faith intrusted to them.

Rev. Mr. Fremantle, on his return to his native land, succeeded in interesting some of his friends in this work among the Alps. He collected and sent some thousands of francs to a friend in Lyons, M. Edward Milsom, an honorable merchant of this city, and requested him to distribute them up among the mountains for the advancement of God's kingdom and the knowledge of the Glad Tidings.

Soon Mr. Milsom, whose name became popular in the Alps, associated with himself some Christians to aid him in this work, and the "*Protestant Committee of Lyons for the Hautes-Alpes*" was founded in 1856.

In the full prosperity of the work, M. Milsom was removed from our midst, as well as from his wife and his ten children, in the flower of his age, by a mysterious dispensation of God, a few years since. Since then I have been charged with the rather laborious duties of Secretary, in conjunction with my friend, Rev. Mr. Simpson, English pastor at Lyons, our President, who takes charge of the English correspondence.

I do not think that I can do better, after these introductory lines, than to send you some earlier reports (unfortunately we do not possess a complete set), and a dozen copies of the *Rapport d'Enquête illustré*,

drawn up by me with the assistance of Messrs. Meynard and Tournier, on the basis of an exploration made by these gentlemen and myself in 1874.

If you will kindly undertake to place these reports in good hands, I hope that the Lord may open the heart of some friends in America, as He opened that of the three charitable ladies who handed you the money which you sent me. We received assistance, for two or three years, from the American Tract Society. Subsequently this aid ceased to our great regret; for our income is very limited, and we are always compelled rather to contract than to enlarge the bounds of our field of evangelization. We raise funds, since last year, and since, in consequence of the report of exploration (*Rapport d'enquête*), the Committee decided that we must *go forward*, for two objects: one for *Evangelization* (small report of four pages), and the other for *Material Succor* (an answer to the appeal contained in the long report). We have received to this account, the present year, nearly eleven thousand francs, including a single gift of 2,000 francs, specifically set apart for the Schools and Manses of the Val Freissinières. But the report in which these gifts will appear will not be published until the end of this month, when I will at once send you some copies.

I shall be glad to be authorized to send you each year our report, and to have you give a summary of it in the *CHRISTIAN WORLD*.

At the same time that I received your letter, I received another from my cousin, Mme. ———, living in Baltimore. She sent me some photographic views of the village of Cazenovia, situated in Madison County (New York), south of Oneida Lake, the name of which was given in 1793 by its founder, M. Rinklaett, in honor of my great-grandfather, Theophilus de Cazenove, his friend, who had emigrated to America and was agent of the Dutch Company. My great-grandfather received in return for services he rendered, a patent of American citizenship for him and all his descendants. It is therefore almost on the score of being a fellow-citizen that I ask the permission, while again thanking you, to shake your hand cordially.

Your devoted friend in our Lord Jesus Christ,

RAOUL DE CAZENOVE.

Religious Liberty in Spain.

BY THE REV. HENRY DUNCAN.

(From *Times of Refreshing*.)

WE are very apt to confuse the question of liberty of worship in Spain at present, with that of the precautions which the Spanish Government sees necessary to take for the order and safety of the country. Licenses have not to be obtained from the central government for preaching the

Gospel or for selling Bibles ; there is a general license in the Constitution of 1869, still existing, which grants liberty to all, where that liberty is not abused to the subversion of public order. Thus all the work that we have statedly and regularly going on cannot be interfered with, nor caused to cease legally, either by the central or by any local government, unless it can be shown that it is being carried on in such a way as to interfere with politics and endanger public order. In all our stated work in Spain, we have gone on as securely and quietly since Don Alphonso's accession to the throne, as ever we did under the most liberal republic. Indeed, we have been more established and secure than ever ; for formerly we had many disturbances in our church doorways, to our annoyance, during worship, but the whole of this year we have been free from them. There is more order and feeling of stability, our services are better attended, and our tongues, while preaching the pure Gospel, have been in no way tied. A recent report in the newspapers about closing a place of worship in Toledo calls for remark here. The place of worship is in Camuñas, in the province of Toledo. It, with its schools, has been open ever since shortly after the revolution of 1868. The provincial governor ordered last month that these places be closed, and that the pastor and schoolmaster be expelled from the town. The Spanish paper *El Imparcial* took the matter up, severely commenting on the governor's taking such action against "the liberty of conscience and the right which all Spaniards have to profess the religion which best pleases them," and asking "if such things occur while yet the Constitution of 1869 is considered as in force, let our readers calculate what will happen when, thanks to the undefinedness and ambiguity of the precepts of any code whatever, the governors consider themselves able to persecute those who do not profess the religion of the state." Thus it will be seen that the public press can freely take up the defence of liberty of worship ; and the following paragraph which appears in a subsequent number of the same paper, shows that its criticisms had told, and were in accordance with the feelings of the country:—"We are informed and requested to state that the Protestant pastor, as well as the Protestant schoolmaster of Camuñas, province of Toledo, have not been expelled from that locality for any religious reason whatever, but that the governor of the province has ordered the measure indicated in the employment of the faculties with which he is invested, and attending exclusively to considerations of public order, he having first taken the proper preliminary steps." This disclaimer of persecuting motives is in itself enough to show how the matter stands in the country at large, whatever may have been the real reason, open or secret, of the expulsion. It is possible enough that Pastor Astray and his schoolmaster may have been committing some imprudence ; it is also quite possible that the governor may have seized on some frivolous

pretext for carrying out the dictates of fanaticism ; but in any case, the principle of religious liberty in the country is not in any way affected as a principle accepted and acted on. But another element must be taken into account, which may in some places temporarily over-ride the law of religious freedom. The fratricidal war at present raging makes it needful for the authorities to have the reins well in hand, and so the country is placed in what is called a state of siege. A strict surveillance of all public movements must be kept, in case openly or covertly the seeds of revolution be sown. Every local governor, and under him every alcalde and town corporation, is responsible for the peace of the district under his charge. To keep a hold, it is essential among other things that these have the right of prohibiting every public meeting which may tend to combine parties and excite feelings inimical to the Government. This is one of the results of the accident of a state of siege, and with the war must cease. It is evident enough that this gives a power into the hands of local authorities, which, if they be bigots, may easily be brought to bear against our aggressive efforts. And in point of fact we have found it to be so in some places. Alcaldes have at times refused us permission to hold public meetings in towns where such are not already organised, while in other places they have granted us everything. But this in no way affects our already organised work. That cannot be touched so long as we confine ourselves to preaching the Gospel. Were any of us so foolish as to launch forth into politics in such meetings, our work might be seriously in danger, and justly so. But I hope we are too wise to do anything of that kind. The same influences are brought to bear on colportage. Only last month two colporteurs were prohibited by the local authorities from selling their books in Mataró, Catalonia, although they had a written permission. This was founded on no law but that of despotism, the tyranny of a poor little alcalde, anxious to make the most of his brief day. But while we may have local impediments, and at present require the permission of local authorities, we have the constitution of the country in our favor, and see no likelihood of being deprived of its support.

[From the *London At Home and Abroad.*]

Modern Missions.

CHRISTIANITY ESSENTIALLY A MISSIONARY RELIGION.

THE triumphs of true religion at home ever go hand in hand with similar triumphs abroad. These again give rise to a healthy reaction upon the evangelizing churches, and so vital energy circulates through the members of the mystical body of Christ. The missionary enterprise is not only the proof of the Church's loyal fulfilment of the bid-

ding of her crucified and risen Head to evangelize and baptize all nations ; it is also the utterance of her own mighty impulse to give to all mankind the treasure of salvation with which she is entrusted. She must do missionary work ; she cannot help it, so long as she is herself, and so long as there is a single heathen left on the face of the earth. To seek and to save those who are perishing is the work of such as would tread in the steps of mankind's Great Deliverer. Hence the Pentecostal outpouring of the Holy Ghost was a baptism with a missionary spirit and with missionary fire. The ministry of Paul's forerunner, Stephen ; the foundation of the missionary church at Antioch upon his martyrdom ; the conversion of Cornelius ; and the preaching of the Apostles of the Gentiles were but the successive unfoldings of the meaning of the prophetic birth-day of the Church. In virtue of its divine idea in the mind of its Founder, of the gift of tongues at its inauguration, of its evangelizing triumphs in the apostolic age and in the following times, when it pushed on through the blood of the ten persecutions to its victory over the Roman empire, it is stamped forever with the signature of a Missionary Church.

MISSIONS A MARK OF THE TRUE CHURCH.

When, therefore, Dr. Milner, in his boastfully named polemical work against Protestantism, "*The End of Religious Controversy*," insisted on missions as an indispensable mark of the true Church, he asserted no more than was just ; but when, after flaring in the face of his opponents the showy but often shadowy conquests in pagan lands of Jesuit and other Romish emissaries as unanswerable proofs of his own Church's vigorous life, he went on to argue that Protestantism, which, when his book was published, had not yet fairly awakened to a sense of its duty to the heathen world, was dead, he was over-hasty in his conclusion. The Reformed communities had done something in discharge of this duty, and were not altogether without excuse for what they had left undone. Luther himself always urged on the believers their obligations to send the Gospel to "the heathen and the Turks." Gustavus I. (1523-1560) and Charles IX. (1602-1611) provided for the religious instruction of the heathen Lapps in Sweden ; and in 1557 the French Reformed Church attempted, though without success, to plant a mission in Brazil. To the seventeenth century belong the beginnings of missionary effort in Holland, Denmark and England. The Pilgrim Fathers had no sooner reached their new homes than they began the work of evangelizing their heathen neighbors ; and the names of John Eliot, the "Apostle of the Indians," and of the Mayhew family, will never be forgotten. Cromwell formed a vast plan for a universal Protestant Missionary Society, which was to cope with the Papal Congregation for the Propagation of the Faith at Rome. The scheme died with him ;

but in 1698 was founded the Society for Promoting Christian Knowledge, and in 1701 the Society for the Propagation of the Gospel in Foreign Parts. To the century thus auspiciously opened belong Hans Egede's mission to Greenland (1721) and the first Moravian missions. Nor must it be forgotten that during the first centuries after the Reformation, Protestantism was fighting for its existence, and that the Romish powers had long the dominion of the seas. The heathenism the Reformers had to battle against was that of Rome herself, and her weapons were the rack and the fire.

EVANGELICAL PROTESTANTISM THE MOTHER OF MISSIONS.

God so willed it, that just about the time when Milner, like another Shimei, was hurling at British Protestants this taunt, and twitting them with the reproach of spiritual death in consequence, a marvellous awakening of the religious life of this country took place, followed by such an outburst of missionary zeal and activity as from the days of the Apostles downwards the world had never seen. The goodly cedar, so often cursed by the Vatican, and said to be smitten to death with fire from heaven, began to sprout afresh, and to put forth new and noble branches such as had never been beheld before. Men's own hearts were touched, and they wished to touch those of their neighbors. They asked who were their neighbors, and they found them at the ends of the earth, in Hottentots, Negroes, Tahitians, Hindus, Parsees. The life was twofold. Like the heaven, it wrought with inward and transforming power in individual believers, in whole congregations, in large and ever larger groups as such. Then, as from the grain of mustard seed, it sprung upward and filled the earth. Meanwhile, in a madder reaction against a mad superstition, the people of France, the fairest province of the Papal empire, were tearing down throne and altar, and worshipping the Goddess of Reason, personated by a harlot, in the principal church in Paris. Jesuit teaching had ended in a propaganda of Atheism. In 1792, Danton, Robespierre, and Marat began to acquire their fatal ascendancy, and the September massacres took place. On the 2d of the next month, Carey was preaching to the Baptist ministers at Kettering, and urging them to "expect great things from God, and to attempt great things for God." That same evening the Baptist Missionary Society was founded, the first-born of the new progeny of sister societies brought forth by the great Methodist Revival. Three years afterwards the London Missionary Society was established, adopting the fundamental principle, never since withdrawn, that its design was not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government, but the glorious gospel of the blessed God to the heathen. Indeed, it was in this truly catholic spirit that pious clergymen of the Church of England, like Dr. Haweis, whose per-

usal of Captain Cook's travels had stirred him up to effort in this direction as early as 1787, were amongst the heartiest leaders in the movement. The same spirit breathed through Melville Horne's famous "Letters on Missions," published in 1794, the dispersion of 20,000 copies of which led to the Pentecostal meeting of the next year in Spa Fields Chapel, at which the new enterprise was launched; and many amongst the two hundred ministers who with tears of joy embraced each other upon that memorable occasion belonged to the Established Church. Most appropriately, therefore, did the first missionary ship—the Duff—hoist the dove and olive branch as her flag, when on the 10th of August, 1796, under the pious Captain Wilson, and with thirty missionary brethren on board, she weighed anchor for Tahiti. And if in 1799, when the first love of that beautiful time may be thought to have cooled down a little, the friends of evangelical religion within the Anglican pale deemed it their duty to set up a distinctive organization of their own, the names of the fathers and founders of the Church Missionary Society, men like Charles Simeon, Henry Venn, and Wm. Wilberforce, are a sufficient guarantee that it was from no feeling of unchristian bitterness they acted. Still less could any like reproach attach to the formation of the Wesleyan Missionary Society in 1814. For this was simply a measure rendered absolutely necessary by the death, in that year, of Wesley's apostolic coadjutor, Dr. Thomas Coke, who, like another Atlas, had borne on his shoulders during half a century, for this branch of the Methodist community, the cares of the missionary world. It should not be forgotten that it was to the Moravian brotherhood, which had already become so largely leavened with the missionary spirit, that the Oxford Methodists, Whitefield, and especially Wesley, were mainly indebted for their clearer knowledge of divine things. The branches of the tender plant at Herrnhut, which, however, had its historical roots in the Hussite Reformation, and even in the first Christian centuries, spread over the walls of dividing nationalities. Having once reached England, the missionary impulse not only quickened anew all the Protestant Churches of Europe, but at the same time crossed the Atlantic. And now the stations of the various societies on a missionary map of the world shine like a galaxy of stars."

The Deification of the Virgin Mary.

BY REV. CHARLES HODGE, D.D., PROFESSOR IN PRINCETON THEOLOGICAL SEMINARY.

[From "Systematic Theology."]

THE mother of our Lord is regarded by all Christians as "blessed," as "the most highly favored of women." No member of the fallen family of man had such an honor as she received in being the

mother of the Saviour of the world. The reverence due to her as one thus highly favored of God, and as one whose heart was pierced through with many sorrows, led the way to her being regarded as the ideal of all female grace and excellence, and gradually to her being made the object of divine honors, as the Church lost more and more of its spirituality.

The deification of the Virgin Mary in the Church of Rome was a slow process. The first step was the assertion of her perpetual virginity. This was early taken and generally conceded. The second step was the assertion that the birth, as well as the conception of our Lord, was supernatural. The third was the solemn, authoritative decision by the ecumenical council of Ephesus, A.D. 481, that the Virgin Mary was the "Mother of God." On this decision it may be remarked, (*a.*) That it was rendered rather as a vindication of the divinity of Christ, than as an exaltation of the glory of the blessed Virgin. It had its origin in the Nestorian controversy. Nestorius was accused of teaching that the Logos only inhabited the man Jesus, whence it was inferred that he held the person born of the Virgin was simply human. It was to emphasize the assertion that the "person" thus born was truly divine that the orthodox insisted that the Virgin should be called the Mother of God. (*b.*) There is a sense in which the designation is proper and according to the analogy of Scripture. The Virgin was the Mother of Christ; Christ is God manifest in the flesh: therefore she was the Mother of God. The infant Saviour was a divine person. Christians do not hesitate to say that God purchased his church with his own blood. According to the usage of Scripture, the person of Christ may be designated from one nature, when the predicate belongs to the other. He may be called the Son of man when we speak of his filling immensity; and He may be called God when we speak of his being born. (*c.*) Nevertheless, although the designation be in itself justifiable, in the state of feeling which then pervaded the Church, the decision of the council tended to increase the superstitious reverence for the Virgin. It was considered by the common people as tantamount to a declaration of divinity. The members of the Council were escorted from their place of meeting by a multitude bearing torches, preceded by women bearing censors filled with burning incense. In combating the assumed Nestorian doctrine of two persons in Christ, there was a strong tendency to the opposite, to the doctrine of Eutyches, who held that there was in our Lord but one nature. According to this view, the Virgin might be regarded as the Mother of God in the same sense that any ordinary mother is the parent of her child. However it may be accounted for, the fact is that the decision of the Council of Ephesus marks a distinct epoch in the progress of the deification of the Virgin.

The fourth step soon followed in the dedication to her honor of numerous churches, shrines, and the festivals; and in the introduction

of solemn offices designed for public and private worship, in which she was solemnly invoked. No limit was placed to the titles of honor by which she was addressed, or to the prerogatives and powers which were attributed to her. She was declared to be *deificata*. She was called the Queen of heaven, Queen of queens; said to be exalted above all principalities and powers; to be seated at the right hand of Christ, to share with Him in the universal and absolute power committed to his hands. All the blessings of salvation were sought at her hands, as well as protection from all enemies, and deliverance from all evils. Prayers, hymns, and doxologies, were allowed and prescribed to be addressed to her. The whole Psalter has been transformed into a book of praise and confession to the Mother of Christ. What in the Bible is said to God and of God, is in this book addressed to the Virgin. In the first Psalm, for example, it is said "Blessed is the man who walketh not in the counsel of the ungodly," etc. In the Psalter of the Virgin it reads, "Blessed is the man who loveth thy name, O Virgin Mary; thy grace shall comfort his soul. As a tree irrigated by fountains of water, he shall bring forth the richest fruits of righteousness." In the second Psalm the prayer is directed to the Virgin: "Protect us with thy right hand, O Mother of God," etc. Ps. ix.: "I will confess to Thee, O Lady (Domina); I will declare among the people thy praise and glory. To thee belong glory, thanksgiving, and the voice of praise." Ps. xv., "Preserve me, O Lady, for I have hoped in thee." Ps. xvii., "I will love thee, O Queen of heaven and earth, and will glorify thy name among the Gentiles." Ps. xviii., "The heavens declare thy glory, O Virgin Mary; the fragrance of thy ointments is dispersed among all nations." Ps. xlii., "As the hart panteth after the water brooks, so panteth my soul for thy love, O Holy Virgin." And so on to the end. The Virgin is throughout addressed as the Psalmist addressed God; and the blessings which he sought from God, the Romanist is taught to seek from her.*

In like manner the most holy offices of the Church are parodied. The Te Deum, for example, is turned into an address to the Virgin. "We praise thee, Mother of God; we acknowledge thee to be a Virgin. All the earth doth worship thee, the spouse of the eternal Father. All the angels and archangels, all thrones and powers, do faithfully serve thee. To thee all angels cry aloud, with a never-ceasing voice: Holy, Holy, Holy, Mary, Mother of God.... The whole court of heaven doth honor thee as queen. The holy church throughout all the world doth invoke and praise thee, the mother of divine majesty.... Thou sittest

* This Psalter is published under the title of *Psalterium Virginis Mariæ, a Devote Doctore Sancto Bonaventura compilatum*. It is given at length by Chemnitz in his *Examen Concilii Tridentini*, edit. Frankfort, 1574, part iii., pp. 166-179. Chemnitz does not refer its authorship to Bonaventura; but gives it as a document sanctioned and used in the Church of Rome.

with thy son on the right hand of thy Father. . . . In thee, Sweet Mary, is our hope ; defend us for evermore. Praise becometh thee ; empire becometh thee ; virtue and glory be unto thee for ever and ever."

It is hardly necessary to refer to the Litanies of the Virgin Mary in further proof of the idolatrous worship of which she is the object. These litanies are prepared in the form usually adopted in the worship of the Holy Trinity ; containing invocations, deprecations, intercessions, and supplications. They contain such prayers as the following : " *Peccatores, te rogamus audi nos ; Ut sanctam Ecclesiam piissima conservare digneris, Ut justis gloriam, peccatoribus gratiam impetrare digneris, Ut navigantibus portum, infirmantibus sanitatem, tribulatis consolationem, captivis liberationem, impetrare digneris, Ut famulos et, famulas tuas tibi devote servientes, consolare digneris, Ut cunctum populum Christianum filii tui pretioso sanguine redemptum, conservare digneris, Ut cunctis fidelibus defunctis, eternam requiem impetrare digneris, Ut nos exaudire digneris, Mater Dei, Filia Dei, Sponsa Dei, Mater carissima, Domina Nostra, miserere, et dona nobis perpetuam pacem.*" More than this cannot be sought at the hands of God or Christ. The Virgin Mary is to her worshippers what Christ is to us. She is the object of all religious affections ; the ground of confidence ; and the source whence all blessings of salvation are expected and sought.

There was, however, always an undercurrent of opposition to the deification of the mother of our Lord. This became more apparent in the controversy on the question of her immaculate conception. The idea was never broached in the early Church. The first form in which the doctrine appeared was, that from the fact that God says of Jeremiah, " *Before thou camest out of the womb I sanctified thee*" (Jer. i. 5), it was maintained that the same might be said of the Virgin Mary. Jeremiah, indeed, was sanctified before birth, in the sense that he was consecrated or set apart in the purpose of God to the prophetic office ; whereas Mary, it was held, was thus sanctified in the sense of being made holy. All the great lights of the Latin Church, Augustine, Anselm, Bernard of Clairvaux, and Thomas Aquinas, held that if the Virgin Mary were not a partaker of the sin and apostacy of man, she could not be a partaker of redemption. As Thomas Aquinas, and after him the Dominicans, took one side in this controversy, Duns Scotus and the Franciscans took the other. The public feeling was in favor of the Franciscan doctrine of the immaculate conception. Even John Gerson, Chancellor of the University of Paris, distinguished not only for his learning but also for his zeal in reforming abuses, in 1401 came out publicly in support of that view. He was, however, candid enough to admit that it had not hitherto been the doctrine of the Church. But he held that God communicated the truth gradually to the Church ; hence Moses knew more than Abraham, the prophets more than Moses, the Apostles more than the prophets, in

like manner, the Church has received from the Spirit of God many truths not known to the Apostles. This, of course, implies the rejection of the doctrine of tradition. That doctrine is, that a plenary revelation of all Christian doctrine was made by Christ to the Apostles and by them communicated to the Church, partly by their writings and partly by oral instructions. To prove that any doctrine is of divine authority, it must be proved that it was taught by the Apostles, and to prove that they taught it, it must be proved that it has been always and everywhere held by the Church. But according to Gerson the Church of to-day may hold what the Apostles never held, and even the very reverse of what was held by them and by the Church for ages to be true. He teaches that the Church before his time taught that the Virgin Mary, in common with all other members of the human race, was born with the infection of original sin ; but that the Church of his day, under the inspiration of the Spirit, believed in her immaculate conception. This resolves tradition into, or rather substitutes for it, the *sensus communis ecclesie* of any given time. It has already been shown that Moehler, in his "Symbolik," teaches substantially the same doctrine.

This question was undecided at the time of the meeting of the Council of Trent, and gave the fathers there assembled a great deal of trouble. The Dominicans and Franciscans, of nearly equal influence in the Council, each urged that their peculiar views should be sanctioned. The legates in their perplexity referred to Rome for instructions, and were directed, for fear of schism, to prevent any further controversy on the subject, and so to frame the decision as to satisfy both parties. This could only be done by leaving the question undecided. This was substantially the course which the Council adopted. After affirming that all mankind sinned in Adam and derive from him a corrupt nature, it adds : "Declarat tamen hæc ipsa Sancta Synodus, non esse sue intentionis comprehendere in hoc decreto, ubi de peccato originali agitur, beatam et immaculatam Virginem Mariam, Dei genetricem ; sed observandas esse constitutiones felicis recordationis Xysti pape IV., sub poenis in eis constitutionibus contentis, quas innovat."* This last clause refers to the Bull of Sixtus IV., issued in 1483, threatening both parties in this controversy with the pains of excommunication if either pronounced the other guilty of heresy or mortal sin.

The controversy went on, therefore, after the Council of Trent, very much as it had done before, until the present Pope, himself a devoted worshipper of the Virgin, announced his purpose to have the immaculate conception of the mother of our Lord declared. This purpose he carried

* This is from Streitwolf, *Libri Symbolici*, Gottingen, 1846, p. 20. A footnote says : "Totam hanc periodum 'Declarat-innovat,' omnes fere editiones ante Romanas omittunt."

into effect, and on the eighth of December, 1854, he went in great pomp to St. Peter's in Rome, and pronounced the decree that the "Virgin Mary, from the first moment of conception by the special grace of Almighty God, in view of the merits of Christ, was preserved from all stain of original sin." She was thus placed, as to complete sinlessness, on an equality with her adorable Son, Jesus Christ, whose place she occupies in the confidence and love of so large a part of the Roman Catholic world.

MISSIONARY INTELLIGENCE.

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. SADD acknowledges the liberality of the Louisville Bible Society and of the Western Tract Society in supplying her with Bibles and religious tracts, cards and papers for distribution among the poor of Louisville, and adds:—"They have made me rich in religious literature, in pleasing form, for persons of all ages and tastes. Thus, while I give daily bread to many—some days to fifty or sixty families—the Bread of Life, in some form, is intermingled in almost every case."

A GERMAN ROMANIST ON PAPAL CLAIMS.

"We have had some very interesting cases of longing for and coming to the light. A German, of thirty or thirty-five years, called at the Mission House. He said: 'I hear of, and want to see you. I ask not any thing; more would I give you, but sickness, it hinder me. I was in mine country a Catholic, but I find the Bible in America, and I read. It tells me, "There is not a righteous man upon the earth that doeth good and sinneth not." I study over that! Now, the Pope, he flesh like me. He say he not sin. So? No, cannot sin! That open mine eyes. I no longer Catholic, I now Christian.'"

THE BIBLE AND THE NUNNERY.

"A poor woman, who was going into a nunnery, came to bid me good bye, and on starting came back two or three

times. At last she said, 'Will you give me a Bible with the record of my family and your name also in it?' I said, 'Certainly,' and hastened to make the record as she told me. 'Now, Bridget,' I said, 'take this with you.' 'Mercy!' she exclaimed, 'I would not take a Bible *there* for all the money in this city.'"

Cincinnati.—Miss Purlier and Miss Schiller.

Miss PURLIER gives some incidents of her visitation among the sick:—

"Inquiring in a tenement house for a distressed family, a Roman Catholic woman urged your missionary to visit an afflicted family belonging to the same church as herself. The father was sick unto death of a lingering disease; the mother able to do but very little. They welcomed me, conversed freely, and accepted reading matter. Before leaving, I asked them to join with me in prayer; they answered, 'Certainly.' They expressed their gratitude for the visit, and begged that it might be repeated soon. The sick man expressed a hope; and they assured me that no one had ever called during these two years of affliction, expressing a care for their souls. At the doors, and on the side-walk, a multitude of children gathered, clamorous for papers.

"It was night, and I had a message to visit a sick family; the way was dark and lonely; with difficulty

foothold could be found in the dirty alley; the name and the number I had forgotten; but hearing a voice of prayer in an upper room I followed it, and climbed the dark stairway, and found a feeble mother surrounded by her little ones, and near her lay the dead body of her oldest son, a lad of eleven years. He left her the day before with words of love and cheer, hoping to obtain work, and so be able to help his poor mother, but was instantly killed by the cars. Words of comfort, as well as temporal aid, were gratefully received.

"Religious interest in the city continues in many of the churches, and it lies within the field of my labor to encourage the feebler ones. To these the poor may be directed and find welcome, instruction, and by the grace of God may learn a Saviour's love.

Miss SCHILLER writes, among other particulars of her work:—

"I have made about one hundred visits during the past month, offering prayer, reading Scriptures, conversing on religious subjects, and leaving some good reading wherever practicable. I called upon the woman mentioned in the latter part of my last report, and gave her a Bible; she accepted it gladly with thanks, but apparently under some restraint, saying, 'I will put it in the bottom of my trunk, where no one will find it.' But, said I, 'it cannot benefit you if it is left there.' She replied, 'O no, I will read it when I am alone, Sunday afternoons and evenings.' It seems her husband would be opposed to her reading the Bible; he is a rigid Romanist; he is also a very wicked man; a cruel husband and father; a drunkard, and has other wicked dealings which I dare not mention. Dear Christians, pray for him; that his heart may be softened, and that he may be led to see the errors of his ways. The

poor woman is becoming more liberal in her views every day; she now sends her younger children to the public schools, and wonders why the priests are so prejudiced against them."

Chicago, Ill.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. MILLER, writes as follows concerning his labors during the month of February:

"The special meetings in the various German Protestant Churches have been very successful; and, while we would like to have seen more of the hundred thousand Germans of this city converted to God, we rejoice that so many have been saved. My time has been almost entirely occupied in assisting the different pastors, preaching, addressing Sabbath-schools, and inviting the unconverted to the house of God.

"During my visits among the people, I have been permitted to pray and read the Bible in many families. Some were deeply affected, even to tears, by these religious exercises. Four Roman Catholic families recently embraced the Protestant faith. When I first visited them, they had been in the habit of attending mass nearly every morning, and believed that confessing to the priest did them good. Having won their confidence, I taught them the true way, and induced them to attend Protestant service. Now they have full absolution from the great 'High Priest' and are happy. Their conversion produced an intense excitement among the Roman Catholics, who are striving hard to get them back. Even the priest came one evening to our meeting to see whether any more of his members were coming heretics.

"One day, when visiting a family of these converted Romanists, a lady entered, to whom I was introduced

After conversing with her, I gave her some tracts. She stated that she was a Roman Catholic, and had been raised in that faith from her youth. Her mother had four brothers, who are priests. One of them had been, for many years, in the Vatican at Rome, and is a particular friend of the Pope. To this one, and to another stationed at Munich, it is reported the Pope had offered a bishopric. This lady had also a brother in the Romish priesthood. She is of a noble German family. She declared to me that though she had been born and raised a Roman Catholic, she was not one in her heart. Bishops and priests had visited her parents in her youth, and she was disgusted with their conduct. She is now determined to be a Protestant Christian, and, with her husband, is coming to our meetings."

—
Milwaukee, Wis.—Rev. H. Mix.

Our German City Missionary in Milwaukee, Wis., Rev. H. Mix, says of his efforts during the month of February :

"The revival influence, prevailing throughout the country, has been felt in our city. The German Protestant churches have been at work, and, though the opposition was strong, many precious souls from the ranks of infidelity and Romanism were brought to Christ. One of the most encouraging features of the revival was the spirit of unity manifested by German Christians. The absence of this has retarded the progress of religion among my countrymen. We must convince Romanists and skeptics that we are 'one in Christ Jesus' before we can deeply impress them.

"The past month was, to me, one of great anxiety and toil. Scores of families were found in a destitute condition, and I devoted much time to the work of obtaining food and clothing for them.

At the same time, I distributed Bibles, tracts, and other spiritual food. Prayer was offered in some Roman Catholic families, and several induced to attend places of Protestant worship."

—
Pittsburgh, Pa.—Rev. C. Lepper.

Rev. C. LEPPER, our German City Missionary in Pittsburgh, Pa., forwards this report for the month of February :

"My entire time has been devoted to the work of the Lord. It is my delight to recommend the religion of Christ to others, and surely no testimony is more convincing than the experience of those who enjoy it. A short time ago I conversed with an intelligent Roman Catholic, and told him what Jesus had done for me, and I assured him that others were in possession of like precious faith. Then I invited him to come and hear those whose word he would not doubt in any worldly matter. The next day he and his daughter attended a prayer-meeting, and heard the religious testimony of each Christian present. The Holy Spirit awakened him, and he was hopefully converted. Since then his wife and daughter have accepted Christ as their Saviour. This man has become a great worker, and recently brought twelve persons to our meeting.

"Every Sabbath I preach at different points in the city, and instruct the children in the mission school. Each day of the week, in my visits, I distribute hundreds of pages of religious literature."

—
Iowa City, Iowa.—Rev. J. Poduril.

Our Bohemian Missionary, Rev. J. PODURIL, who labors in Iowa City, Iowa, and surrounding country, makes the following report for the month of February :

"The priests are evidently alarmed at certain indications of a growing desire

among some of their people to visit Protestant churches. The latter have been warned by the 'dear fathers' against heresy; but now and then I observe them in the congregation. Several children recently came to our Sabbath-school. A neighboring priest heard of it and denounced me and the unfortunate parents. It is doubtful, however, whether he can keep the children away. Our beautiful books and charming hymns are a great attraction. Romanism must meet this demand or lose its youth.

"Over fifty families have received private religious instruction. Some interesting cases might be mentioned, showing how the kind ministrations of the missionary will often reach and melt the hardest hearts. The distribution of tracts has also accomplished much good."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. ZVOLANEC, our Bohemian Missionary in Muscoda, Wis., and vicinity, sends us this statement for the month of February:

"The condition of our work has not materially changed since the close of my previous report. The weather diminished the size of my congregations, but the religious meetings have been interesting and profitable. It is not my desire to merely have a large membership for display, but to have a spiritual people. Hence I labor to build them up in 'the most holy faith of the Gospel.'

"When I look around me and behold so many of my countrymen out of Christ, my heart is burdened. In my monthly visits to the unconvered, I seek to impress upon their minds the importance of coming to Jesus. These feeble efforts have not been in vain. It is my prayer that these small beginnings in various places may be de-

veloped into a great reformation, that will evangelize the three hundred thousand Bohemians in America."

St. Louis, Mo.—Rev. R. S. Stubbs.

Rev. R. S. STUBBS, our City Missionary in St. Louis, writes thus concerning his work during the month of February:

"It is with pleasure that I report some progress in this difficult field. Indeed I have been much encouraged in my efforts to promote the cause of God. There is a very large and neglected class of people in the southeastern portion of the city to whom I am giving special attention. Among these are many German and Bohemian Catholics. In the work of visitation from house to house, and in giving Bible readings, I have been cordially received, with very few exceptions.

"During the month 250 visits were made, three Testaments donated to destitute families, 200 tracts circulated, twelve evening meetings held, and three persons led to the Saviour. Over 100 children were found, who do not go to any Sabbath-school, and, as the Bible has been excluded from the public schools of our city, it is important to look after these 'little ones,' and bring them under the saving influence of God's word in mission schools. We need a hall on the levee for the accommodation of the many neglected, ragged children belonging to the poor families in that locality. Who will give us a small sum to secure this mission hall?

"The Roman Catholic patient in the 'City Hospital,' to whom I referred in my last report, has renounced Romanism. At first he refused to listen to me, but finally accepted a copy of the Bible. He desired something to read to relieve the monotony of the weary hours, and I marked certain passages in the Scriptures, adapted to his con-

dition. The Holy Spirit made the truth effectual, and brought him into the light. He openly confesses Christ. This is God's plan to overthrow the errors of Romanism, which 'the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming.' Some Roman Catholics in the 'City Jail' have been visited, and they listened attentively to the reading of the Bible. May the light shine into their hearts!" •

Spain.

WORK IN HUELVA.

"*Times of Refreshing in Spain*" contains the following interesting account of missionary progress in the Southwest of Spain, written by Don Pablo Sanchez:—

"Many people from the neighboring towns and villages come when they are in Huelva. Some I have known who had to leave in the morning, and when they heard there was service in the evening, have stayed to attend it, and then set out for home at ten or eleven o'clock at night. Tracts and Gospels are constantly distributed at the close of the service, besides a quantity given at my house.

"Some time ago I was at *Moguer* again. The people received me with great pleasure. A meeting was held in Casa de Heresped, where we stayed. The master of the house is strongly addicted to Protestantism, and he offered any part of his house which we liked to use. He is blind, so all the information he can receive is through conversation; but he never seems to weary of being spoken to.

"The night on which the meeting was to take place I was quite ill. I had been in bed all day, and when the evening came was barely able to stand. However, the people began to come,

and it seemed a pity that they should go away without hearing something about God and His Word.

"SO MY WIFE PROPOSED HAVING THE MEETING HERSELF.

Both the room in which we were and an outer one were full, and besides there were people on the stairs and in the patio; for as it was warm, the windows were open, and they could hear outside. The meeting lasted an hour and a half, during which the most perfect order reigned. No one seemed tired, or attempted to leave during the whole time. When the last hymn was sung—'Cantad alegres al señor' (the hundredth Psalm in metre)—my wife said if they were tired, only two verses would be sung; but several voices answered promptly—

"'NO, SENORA, WE HAVE TIME FOR EVERYTHING.'

At the conclusion tracts were distributed. Many inquired anxiously when there would be another meeting. The following morning, when the news spread, the friends and acquaintances of those who had come complained to them because they had not been told, that they might have come also. An old lady, the aunt of a priest who was in the patio during the meeting, came the next day to speak with my wife and ask for books, which of course were given to her.

"After we left, the priests in their sermons promised every one who could get any of our books from those who had received them,

"AN INDULGENCE FROM THE CHURCH.

The beatas forthwith set to work, but with little success, for neither warnings nor threats from the Church or civil authorities had any effect. One man was given four by the person whom I had left a supply with, thinking he wanted them for some good. It turned

out afterwards a lady had sent him with the intention of burning those he had brought; but when she had read those four, she would not burn them, she thought them so good.

"THE PRIEST'S AUNT,

whom I have mentioned before, would not give up hers either: she said there was nothing bad in them; everything they contain is about God.

"God grant that the seed thus sown may bring forth abundant fruit; and we have the confidence it will, for He has promised His Word will not return unto Him void.

"In *Galaroza* they are very anxious for me to go there, but it is forty-eight miles from here, in a very bad road across the mountains; and my health has been in such a bad state lately that it has been impossible for me to do so. The second *Alcalde* writes to me and comes to *Huelva* occasionally, when he always takes books with him. It is strange in the school there, which is Roman Catholic, the master

"GIVES GOSPELS AS PRIZES TO THE CHILDREN.

He was very anxious to have from *Rusebio Romero* (the second *Alcalde*) a book of Bible stories for himself and for his brother, who is an inspector of schools. *Romero* would not give or sell him his, so when he was here two weeks ago I sent him one.

"Last week a man came from *Cartasa*, seven leagues from here, only that he might get some books. His wife is very bigoted, so he would not tell her where he was going and what for.

"In *Beas* they have been expecting me for some time; but unless it please God to strengthen my body, I cannot go anywhere; and besides, as there is no one to conduct the services here in my absence, now they are better attended, I do not like to have the church closed on Sundays or Thursdays. The

ex-judge of peace of *Villalba* has also been here. He has had the Bible a long time, and reads it well. He tells me he often has discussions with the priest.

"I could go on to tell you of many more cases, were I not afraid of wearying you; so I will close this, asking you to remember me in your prayers to the Almighty, that He may bless our efforts and strengthen us to work for Him faithfully in spreading the truth in our poor Spain."

Ecuador.

THE ROMISH CHURCH IN SPANISH SOUTH AMERICA.

THE *Valparaiso Record* comments on a recent utterance of the successor of *Garcia Moreno* in the Presidential Chair of Ecuador:—

"We notice a paragraph, just brought from Ecuador, from the address of the newly elected President, Doctor *Borero*, of that Republic. Promising to protect the independence of the Church he says: 'An enslaved Church is not the Church founded by Jesus Christ; neither is it the most powerful element of progress, but rather an instrument of oppression.'

"Never were truer words written, as the history of the Church in the Spanish American republics shows, and in no case more manifestly than in Ecuador. In these countries *the churches wear chains of gold, but none the less are they chains. In return for the enjoyment of a monopoly, a right to oppress those of other beliefs, depriving dissenters of baptism, burial and marriage, these churches have accepted the yoke of bondage. Their Bishops can only be nominated by the civil government; and the magistrate's consent must be had before a curate can be settled in a parish; while at the same time the people proper have no more*

voice in the election of their clergy than they have in the choice of the Pope in Rome."

Chili.

FROM the Valparaiso *Record*, of January 21st, we extract some interesting notices respecting the progress of Christian work, and especially the higher tone of piety among converts from Romanism.

"THE CHILIAN REFORMED CHURCH.

"It is cheering to notice among some members of our native churches a growth of principle with regard to the observance of the Lord's day. Not long since we conversed with a Chilian who had conscientious scruples about attending political meetings on the Sabbath, yet he could not see how it was possible for him, as a patriot, to absent himself from them altogether. Recently he has been convinced that he can best serve his country by keeping the commands of God; in the club, of which he was a prominent officer, he has announced his purpose to be present at no assembly for political purposes on the Sabbath, and has persuaded several companions to unite with him in an endeavor to have all the meetings held on some other day. Another member of the same church informed his friends, several months ago, that his duties as a Christian would prevent him from taking part in politics on the Lord's day. A shoemaker told us a few weeks ago that since uniting with the church he had, on one or two occasions, deceived himself with the idea that a *little* Sunday work was necessary to oblige customers; but the consequences of yielding to temptation at such times had proved to be so disastrous in the end, that he has of late abstained from all work on the Sabbath, and found great happiness in so doing

"A letter from one of our members

who is now residing at a northern port, informs us that she had invited several of her countrywomen to converse with her on religious matters. They met at her house, seven in all, and she spoke to them of the joyful change which had taken place in her own heart since becoming acquainted with the Gospel. Then a passage of the Scriptures was read, earnest conversation followed, and two or three of the women were so much interested, that they expressed a desire to meet every week for the study of God's word. The woman who communicates these facts, speaks also with gratitude of personal mercies received. Our small churches are often weakened by the removal of earnest members to other parts of the country; but if they carry the Gospel with them, as this woman has done, the church of Christ is thereby strengthened."

POSITION OF POLITICAL PARTIES IN RELATION TO RELIGIOUS LIBERTY.

The *Record* states that—

"The convention of the Liberal Democratic party, held in Santiago on Christmas day, nominated Mr. Vicuña candidate for the presidency. The *Estandarte Católico* accepts this nomination, but expresses utter dissatisfaction with the principles of religious liberty avowed by Mr. Vicuña in his opening address before the convention. Yet he will favor his election rather than have the party of the Liberal Alliance carry the day in the election of Mr. Pinto.

"The intolerant principles of the Roman Church, it is thus seen, have no advocates, no defenders, outside the ranks of the clergy, and their immediate adherents. To go before the people in the approaching elections on those principles would insure to any candidate utter defeat. In fact, only by uniting with one of the liberal parties, on the political question of non-interference by the administration in the elections, can

the clerical faction have their name so much as mentioned in the approaching struggle. And, many think, the party entering into alliance with them will lose more than it gains by the coalition. It is impossible to wish success, under any form, to principles so unfair and oppressive as those advocated by the bishops and clergy of the established church in Chili; principles that have never brought any thing but decay to any nation, torpor in place of activity of thought to the people, hypocrisy to the church, and the form without the power of religion to individuals.

"If the clergy aid to elect, they will claim to exercise a measure of control in the policy of the new administration; in which case, the wheels of liberty will be turned back; blocked, at least, and not turned forward. If their claim be refused, in case of success, they will say they have been deceived, betrayed."

LAVELEYE AND GLADSTONE FOR CHILIAN READERS.

The same journal gives this interesting information:—

"Laveleye's pamphlet comparing Protestant and Roman Catholic nations, has just been published in a Spanish translation, in pamphlet form. It has Gladstone's letter of approval also bound up with it: and a letter of a Chilian, which was mentioned in our last, as published in the *Ferro carril* newspaper. The author of this letter is a lawyer of this city, who wrote it to a leading gentleman in Santiago. The publication of this pamphlet, we are informed, has been proposed by Chilians. Prominent citizens have borne a large part of the expense, in order that these most valuable documents might come before the people of the country."

LITERARY NOTICES.

The Bibliotheca Sacra, edited by Profs. E. A. Park and Geo. E. Day. Andover: W. F. Draper.

Contents for January, 1876.—1. Modern Thought, by Rev. Ransom B. Welch, D. D. 2. Cherubim, by Rev. G. T. Ladd. 3. Words in N. T. Greek, borrowed from the Hebrew and Aramaean, by Prof. L. S. Potton. 4. True Basis of Fellowship in Congregational Churches, by Rev. G. N. Boardman, D. D. 5. Relations of Aryan and Semitic Languages, by Rev. J. F. McCurdy. 6. On Question of the Divine Institution of Sacrifice, by Rev. C. E. Park. 7. Review of the "Identification of Mount Pisgah," by Rev. T. Laurie, D.D. 8. Tischendorf, by C. R. Gregory. 9. Editorial Correspondence—The late Prof. Ewald. 10. Notices of Recent Publications.

The *Eclectic* maintains its well estab-

lished position as our best periodical of foreign selected literature. Among other important articles, those on Home Life in Germany, have struck us as particularly good.

The *Nursery* continues to offer its varied contents of easy reading and attractive pictures for children of early years, and is unsurpassed in this its chosen department. (J. L. Shorey, Boston. \$1.60 per annum.)

The *Wide Awake*, for older children, is one of the most beautiful magazines that could well be imagined. It deserves and, we believe, is attaining a very wide circulation. So far as we have examined successive numbers, there is a singular freedom from anything of even doubtful moral tendency in the articles, and the illustrations are capital. (Boston: D. Lothrop & Co. \$2 00 per annum.)

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
29th February, 1876.*

NEW HAMPSHIRE.		IOWA.	
Keene. Isaac Rand for Mexico \$10, for C. W. 10 cts.....	\$10 00	Crawfordville. John Clemens, for Mexico	5 00
MASSACHUSETTS.		Brooklyn. M. E. Church, Mrs. J. Con- way \$5; others \$20.....	25 00
Westbrough. Mrs. C. Chapin. for Mexico.	5 00	Kossuth. M. E. Church.....	15 25
Salem. Mrs. H. M. Osgood, for Mexico..	5 00	Mediapolis. M. E. Church.....	5 00
East Taunton. Levi Andrews \$2, and for C. W. \$1.....	3 00	Lind Grove. M. E. Church.....	4 75
W. Stockholm. Sam'l Hopley \$2 and for C. W. \$2.....	4 00	Morning Sun. Ref'd Presb. Ch., D. Mc- Caughan, M.D., \$5; others \$17.25..	22 25
	17 00	" M. E. Church, Conrad Beck \$25; others \$2.75	27 75
NEW YORK.		Wilton. Free Will Bapt Ch., F. Butter- field \$5; others \$20.....	25 00
N. Y. City. H. G. Lyon \$3 and for C. W. \$1.12	4 12	Centre Point. M. E. Church.....	12 50
" Mrs. Stephen Griggs \$20, and from Prof. W. Leverett for C. W. \$5	25 00	" Cong. Church.....	2 50
Glasco. Mrs. Rev. J. J. Buck, for Mexico \$5, and for C. W. 10 cts.....	5 00	College Springs. Bapt. Church, Thos. Woodmansee.....	5 00
Campbell Hall. S. C. Hepburn.....	5 00		150 00
Coxsackie. Hon. P. H. Silvester, for Mexico	10 00		
Homer. J. Maus Schermerhorn. for L.D	100 00		
	149 22		
PENNSYLVANIA.			
Philadelphia. D. R. Griffith, for Mexico \$5, and for C. W. 10 cts.....	5 10		
Cherry Ridge. M. Darling, for Mexico...	5 00		
Gibson. "Sisters"	2 00		
Philadelphia. "Sent of God," for Mexico.	5 00		
	17 10		
MARYLAND.			
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	4 00		
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	18 10		
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No. 5.

EDITORIAL NOTES.

NEEDS OF THE TREASURY.—We beg our friends not to forget that both our Publication and Missionary departments urgently need the liberal contributions of all who sympathize in our work, and who view it as important and beneficent. Our receipts have of late been strikingly insufficient for a work which in both its branches calls for outlay far beyond our income. Only by the liberal responses of the readers of the CHRISTIAN WORLD can the permanence of this periodical, and indeed of the Society itself as a power for Christ, be secured. May we not hope that many who read these lines will contribute according to their ability to this object, and thus encourage the hearts and strengthen the hands of their brethren entrusted with the direction of the Society's affairs?

THE ANNUAL MEETING OF THE SOCIETY, for the purpose of hearing the Report of the Board of Directors and of electing members of the Board to supply the place of those whose term of office expires at this time, will be held in the Society's Rooms, 45 Bible House, on Tuesday, May 9th, 1876, at 2 o'clock, P.M.

SHALL THE ONLY BASIS OF SOUND MORALS BE EXCLUDED FROM OUR PUBLIC SCHOOLS?—That our Public Schools must not teach the doctrines of any particular sect; that in them the Bible cannot be employed as the text for any phase of theological instruction—these are to us self-evident truths. But, on the other hand, it is equally clear that, if anything is essential to good citizenship, it is the inculcation of good morals; and that this morality is not mere heathen morality, or such a code as man might construct by his own unassisted faculties, if such a code can be imagined to exist. The only morality that can reasonably be expected to be strong enough to sustain our free institutions is one that draws

its sanctions from the unseen world, a system not only *historically*, but *essentially*, *Biblical* or *Christian*. The school that is not under the influence of such a system, is, of necessity, either godless or pagan. The system may work directly through the open recognition and employment of the Sacred Scriptures as the true basis of morals ; or it may be allowed to work only indirectly through the example and precepts of men and women fully in sympathy and imbued with a Biblical morality. The latter will be found far less likely to prove satisfactory, because less courageous, and authoritative, though much better than nothing. Anything less than this will prove a delusion and a source of ruin to the body politic. On the attempted exclusion of moral instruction from our schools, the *New York Tribune* has some observations that are very good, so far as they go. The editor says in an article on "Common School Problems" :—

"The want of systematic inculcation of morals is one of the most apparent defects in our common schools, and at the same time one of the most difficult to remedy. Morals are so closely associated with religion in most people's minds, and religion with sectarianism, that any definite course of instruction in the duties of life could not easily be prescribed without arousing prejudice. And yet it is a singular anomaly that our children should be carefully drilled in the Rule of Three, and be told nothing about the Golden Rule ; that they should learn the course of the rivers of Asia, and not the right course of action to pursue amid the rocks and quicksands of life. No doubt the solution of the problem of moral training will be found closely connected with that of how to get good teachers ; for the daily walk and conversation of an earnest, upright, conscientious man or woman is a better lesson in morals for a child than any text-book. Still, something might probably be done by books, and a great deal of sound instruction be imparted without trenching upon the province of the Church and Sunday-school."

SIMONY IN THE GREEK CHURCH.—For upwards of a month the community at Athens and throughout Greece has thought or talked of little else than "the matter of the Archbishops," as it is commonly called. A year or two since the Greek Government was called on to fill by appointment not less than four archbishoprics then lying vacant—those of Argolis, Achaia and Elis (or Patras), Cephallenia, and Messenia. As usual, there was a large number of applicants from whom to select. The clergy of the Greek Church are rarely distinguished for any special literary or moral qualifications, and it is not to be wondered at that they give themselves very little to study when preferment depends more upon caprice or personal favor than upon capacity. On this occasion the number of offices of the highest rank to be dispensed drew extraordinary

attention to the proceedings of the ministry as well as of the successful applicants. It was soon currently reported that at least two of the King's ministers had made money by selling the ecclesiastical posts to the highest bidder, and the rumor was confirmed by the alleged confessions of the new archbishops respecting the large sums they had spent to secure their mitres. At last the ministry fell, and, under the succeeding administration, the case has been made subject of thorough examination. Before a "Special Court," consisting of a presiding judge, Demetrius Balbes, (President of the Court of Areopagus,) and twelve associate judges, the prosecution has been urged by five persons appointed for the purpose by the Chamber of Deputies. The defendants consist of Messrs. Basil Nkolopoulos and John Balassopoulos, late Ministers of Justice and Ecclesiastical Affairs; Aberkios, Archbishop of Achaia and Elis; Spyridon, Archbishop of Cephallenia, and Stephanos, Archbishop of Messenia, beside a lawyer and a former teacher in a high school and a former judge, apparently implicated as intermediaries. The examination of witnesses has been long and tedious, and the trial is not, at last accounts, near its end. We are not therefore able to pronounce definitely upon the guilt of the parties. There is, however, reason to fear that the allegation is true that one of the candidates spent not less than 60,000 drachmas, or about \$10,000, in securing his mitre, and that the four archbishops (including the lately deceased prelate of Argolis) gave not less than 200,000 drachmas to the cabinet ministers. How unhappy the religious condition of a country where the highest offices in the national Church are so openly made matter of open sale; while the prelate expects to remunerate himself for his pains and his expenses by mercilessly plundering his new diocese!

THE VIRGIN MARY AS "OUR LADY."—It is significant of the diversity of sentiment in the Established Church of England respecting Romanistic tendencies, that a motion was lately made in the Convocation of York to erase from the Table of Lessons the words "Our Lady" employed to designate Mary the mother of our Lord, and that the motion was strenuously opposed. The mover was the distinguished Dean Howson, of Chester, best known in the United States as, jointly with Dr. Conybeare, author of an admirable work on the Life and Epistles of St. Paul. "He considered the use of the words 'Our Lady' an accidental anomaly, to be accounted for by a time of transition. A matter as to which Cosin and Sancroft had taken action could not be trivial, and he defended himself at some length against the charge of introducing an irritating topic. He read from books published by the Church Press Company to show the growing evils of Mariolatry, and argued that he was raising no new question. Prayer-books had been

printed in the seventeenth century in Greek and French without the expression, as also a German one in our own time, by a member of our Royal family, for the use of German congregations." We regret to learn from *Evangelical Christendom*, to which we are indebted for these facts, that, on a division, the Dean's motion was lost.

THE CURIOSITIES OF PAPAL INDULGENCE.—The *New York Freeman's Journal* has recently been delighting its readers with a translation of an account, written by Mgr. Barbier de Montault, of the "Indulgences of the Basilica of St. Peter," at Rome. In glancing over that portion which is given in the issue that happens to lie before us, we have been struck with several things. The first is, the *lavishness* of these indulgences. Taking the trouble to add up those here mentioned, we find that a Roman devotee would find no difficulty in gaining for himself the promise of 207 years, as many more "quarantines," and 120 days, by a simple visit to only ten of the altars in the church in question. A second is the *unfair advantage* the resident at Rome possesses over the stranger. Many of these indulgences can be obtained only on certain specified days far apart from one another. A third is the *great diversity in the length of indulgence* accorded to actions apparently of perfectly equal merit—fifty years in one case and forty days in another. A fourth is the *exaltation of acts of devotion addressed to mortal men above those having for their object the everlasting God*. When Pius IX., January 16, 1856, "consecrated with his own hands the altar of the Chair of St. Peter, situated at the extremity of the Apsis, dedicating it to St. Peter and to the sainted Roman Pontiffs," he granted "an indulgence of fifty years and fifty quarantines for the anniversary of the same." But the indulgence for "the Altar of God the Father," consecrated by Benedict XIII., February 15, 1727, is only seven years and seven quarantines; while but forty days of indulgence reward the devotion of him who visits, February 24, two altars consecrated to our Saviour.

But the most singular circumstance attaching to the indulgences of St. Peter's, is that the most considerable by far are to be gained by the worship of the patron saint of the edifice in connection with the celebrated bronze statue that stands in the nave. Here is what Mgr. de Montault says: "To increase, were it possible, the devotion of the Faithful towards the bronze statue of St. Peter, Pius VI., ere setting out for Austria, directed the composition of a Responsory in honor of the Prince of the Apostles, in order to implore, through his intercession, the blessing of God upon his journey, and the happy result of the end he proposed to himself in undertaking the same. The commission was confided to Mgr. Benedict Stai, of Ragusa, Canon of St. Maria Maggiore, and Secretary of Briefs to Princes, who composed the hymn *Si vis*

patronum querere. It was approved by the Pope, who enriched it by a partial Indulgence of one hundred days, each time of the recital of the same, and by a *Plenary Indulgence twice per year*, January 18 and August 1. This Responsory having been translated into Italian by Father Julius Cæsar Cordara, of the Society of Jesus, the *Indulgence was extended to the translation.* Pius IX., by the Brief *Ad augendam* of May 15, 1857, the original whereof is preserved in the archives of the Basilica, accorded an *Indulgence of fifty days each time*, to those who, truly contrite, *shall devoutly kiss the foot of the Statue of St. Peter."*

Without pausing to emphasize the immense future reward promised to those who do homage to an image long since determined by antiquaries to have been a pagan statue of Jupiter, let us merely observe that the late Bull of Pius IX. proclaiming the Jubilee offers nothing as the recompense of its strict observance, which is not proffered twice a year to all who assist at the recital of a simple Responsory in honor of St. Peter."

ST. JOSEPH "THE PATRON OF THE CATHOLIC CHURCH."—We called attention, a year or two since, to the great extension of the "cultus" of St. Joseph in the Church of Rome. The 19th of March last was the day specially set apart for his particular devotion. In the vespers the following new Antiphon is now prescribed: "*Ecce fidelis servus et prudens, quem constituit Dominus super familiam suam. V. Gloria et divitiae in domo ejus. R. Et justitia ejus manet in sæculum sæculi.*"—"Behold the faithful and wise servant, whom the Lord hath placed over his household. Glory and riches are in his house, and his righteousness abideth forever"—an evident allusion to Matt. 24 : 45. The collect of the day may be thus rendered: "O God, who in thine ineffable providence didst deign to choose the Blessed Joseph to be betrothed to thy most Holy Mother, grant, we beseech thee, that him whom we revere as our Protector on the earth, we may obtain as our Intercessor in heaven." It was by his Brief of July 7th, 1871, that Pius IX., while he prescribed these new forms, exalted the festival of St. Joseph to be one of the highest observed by the Church of Rome—in ecclesiastical parlance, "a duplex of the first class." In the same document he sketched the growth of this worship, from the time when Sixtus IV., in the 15th century, first gave the feast of St. Joseph a place in the Roman Breviary and Missal. Yet though so brief a space as less than five years has elapsed since this solemn exaltation, we already find writers in this innovating Church writing in such extravagant terms as these (we quote from an editorial in the *New York Freeman's Journal*):

Our Lord has constituted him head over all the family of those. He acknowledges as His own. Glory and riches are in his house—which is the household of God, Who has made Blessed Joseph its *Universal Patron.* The Church has

had from the beginning, Martyrs to shed their blood, Confessors, and holy Doctors, who have borne their testimony, and taught, before men. They have fought the good fight, and are crowned on the Holy Mountain. Rare gems, they have been, and bright gold, half buried in the earth, but half revealed, and gathered up by the Church, the Spouse of Christ, and put in the diadem of her glory.

But, away down, too deep to be seen except for eyes especially enlightened, and for ages, the gem of gems, and the finest, and the purest gold, lay, unnoticed and unknown, even by the general run of Christians. O, happy! O, glorious destiny! On his already sanctified bosom God rested, as an Infant, and turned His eyes upon the pure heart of Blessed Joseph, whose arms supported His Infant Body. Next to his Immaculate Spouse, he was best in condition to desire to be unknown of the world: "What have I in Heaven, and on the earth what do I wish, apart from Thee," O, Divine Infant!

In all the trials, and pains, and joys, of St. Joseph's life, neither Holy Scripture, nor any document that bears a critical test, tells of *one word he ever uttered!* Justly is he the Patron of those who would cultivate the interior life.

But he is the Patron of every condition, and fortune, or misfortune, of human life. He is, next to Our Lady Immaculate, the most powerful, and the most universal of Patrons. How many tens of thousands of Catholics are making, now, novenas to him! Next Sunday is his great Festival, but all this month of March is devoted especially to him. You who are in trouble in spiritual matters, or in family matters, or about honest temporal affairs: "Go to Joseph!" and, if you go with a little right-mindedness, you will be heard and answered. Not, perhaps, as you expect, or wish, but in some way better for you. For Joseph is prince of the house of the Lord; and, as a prince, he bountifully rewards all his faithful clients.

ATONEMENT FOR SIN.—If there is any point upon which the Holy Scriptures speak with distinctness unmistakable, it is the Atonement. Nor is this strange. It is the vital element of Christianity. It is, in fact, what constitutes Christianity. Christ has suffered *once* for sin. There is no condemnation against them that are in him. Justified by faith, they have peace with God through our Lord Jesus Christ. Such a thing as an atonement still to be made cannot be spoken of in connection with believers. They are now *the Saved*, whom neither things present nor things to come, nor height nor depth, nor any thing in God's creation, shall ever be able to separate from the love of God. It is of the essential nature of blasphemy to speak of the object of such almighty love as being condemned to spend years or even ages of torment in the flames of purgatory, there *atoning* for sins which they failed to *atone* for in this life. And it is, therefore, with sincere sorrow that we read these antichristian sentences in the Lenten Pastoral of the Roman Catholic Archbishop of Toronto, John Joseph Lynch. He is speaking of the importance that each member of his flock should seek the advice of his spiritual director to know whether he has any sufficient

ground to excuse him from the necessity of fasting. Then he adds : "Those who are obliged to bear the heavy burden of hard labor can yet mortify themselves in many ways. *To atone for sin, it must be punished in this life or in the next.* The young, though not obliged to fast, will obey the restraints placed on them," etc.

THE VISITATION OF BRITISH MONASTERIES AND CONVENTS.—The "Protestant Alliance" is at present circulating a form of Petition to be addressed to the House of Commons in favor of a law to institute inquiries by public authority into the condition of the Monastic and Conventual Institutions. These establishments, it is well known, have rapidly multiplied of late. In 1829 there were no Monasteries, and only 16 Convents, in 1851 there were 17 Monasteries and 53 Convents ; in 1876 there are 99 Monasteries and 299 Convents. The Petition calls attention to the fact that free intercourse with their relatives and friends is denied to those who enter these institutions, and that it is almost impossible for such as repent of their vows to escape from this restraint. The petition furthermore refers to the accumulation of property by or for the Monasteries and Convents in contravention of law, and to the violation of the law in the residence of Jesuits and members of religious orders within the kingdom. It is a remarkable circumstance to which the Alliance draws attention, that the Roman Catholic Church in Great Britain occupies in some respects an anomalous position. "The charitable and religious property of all other Denominations has been inquired into by Commissioners, and has been brought thoroughly within the purview of the law, and under the control of the State ; but the property of these Roman Catholic Institutions was in 1853 especially exempted from the control of the Charity Commissioners, and so continues." In 1870 a select committee was appointed to inquire into some of the features of the system, but in its report to the House of Commons made no recommendations for legislation, on the ground of the incompleteness of its inquiries. Meantime a number of foreign governments—those of Italy, Germany, Switzerland, and Austria—have been framing laws to control the Monastic Orders, while from some of these countries the Orders have been actually expelled.

On one point the circular of the "Protestant Alliance" furnishes some interesting and important documentary proof. In the attempt to show that any legislation to protect recussant monks or nuns is quite uncalled for, it is often alleged by Romanists that both monks and nuns can at will renounce their conventual life and re-enter the world. The circular maintains, on the contrary, that especially professed nuns are virtually held as prisoners. This, it asserts, "is conclusively proved in the infallible words of the Church of Rome, as set forth in the decrees of the Council of Trent, which—

“Enjoins that in all Monasteries especial care be taken that the confinement of Nuns, where it has been violated, should be diligently restored; and where it is inviolate, that it should be carefully preserved;’ and adds—‘Let no professed Nun come out of her Monastery under any pretence whatever, not even for a moment. And it shall not be lawful for any one, of what birth or condition, sex or age, soever, to enter within the enclosures of a Convent without the permission of the Bishop, or of the Superior, obtained in writing, under pain of excommunication, to be by the very fact incurred.’—*Concil. Trident., Sess. xxv. cap. v.—Fol. Romæ, 1564.*

“The Council further decrees: ‘If any of the Regulars pretend that fear or force compelled them to enter the cloister, or that the profession took place before the appointed age, *let them not be heard*, except within five years of their profession, and then they shall not bring the case before any except their own Superior and the Ordinary; but if they put off the frock of their own accord, no allegation should be heard, but being compelled to return to their Convents, *they must be punished* as Apostates.’—*Concil. Trident., Sess. xxv., cap. xix.—Fol. Romæ, 1564.*

“The release of Nuns from confinement is also solemnly condemned by the Pope himself. In the 53rd Article of the Syllabus, the Civil Government is strictly forbidden to ‘lend its assistance to Nuns who may desire to quit a religious life, and break their vows.’ Nor is the seclusion enforced by the strong coercion of spiritual terrorism alone. In the debates on the Nunnery question in 1853 it was stated in the House of Commons, and not contradicted, that the buildings in which the inmates were confined ‘were uniformly bolted, barred, and grated like prisons, and all the architectural arrangements were made apparently for one object—viz., that of safe custody.’ ”

PAPAL ENDOWMENT IN THE BRITISH COLONIES.—The anomaly still continues, that, although the Roman Catholic Church is not recognized in Great Britain, it enjoys considerable and increasing endowments in the Colonies. The *Monthly Letter* of the Protestant Alliance gives some facts to exhibit this point more clearly, instancing India and Gibraltar. The present Cabinet, imitating the example of its predecessor, keeps up the annual appropriations to Roman Catholic Bishops, Priests, etc., in the Civil Department and for Chaplains in the Military Department of India £24,935. Not only so, but it even proposes to make an addition of £4,060 annually. Lord G. Hamilton, in opposition to this plan, states that these Romish chaplains “are not the servants of the Queen, as the Roman Catholic Church objects to allow her ministers to be placed under the same regulations as are Presbyterian and Anglican Chaplains; and, as has been pointed out by the Duke of Argyll, they do not obey military orders, like the other chaplains, but pay attention to the orders of their religious superiors.... Many of these priests are foreigners, and cannot even speak English, and the work they perform for the troops and white subjects of her Majesty is not their only work, for they also act as missionaries.”

History, as Rome would teach it.

If we imagine that it is only against the teaching of *religion* by Protestant teachers in the Public Schools that our friends the Romish priests object, we are very much mistaken. They have nearly as great apprehension of the effect of permitting children to learn *history* from—we will not say Protestant, but from any impartial teachers. It is not possible to obliterate the record of the Church of Rome. Well would it be for her were such a consummation attainable. Next to her trial at the bar of the inspired Word of God, her judgment at the assizes of history is the most dreadful she can be called to face. The application of the cardinal criterion of all human systems as well as of individual lives, “By their fruits ye shall know them,” infallibly settles the fate of this anti-christian Church. The only hope of parrying the impending verdict of all coming ages, since oblivion is hopeless, is found in distorting and misrepresenting the facts supporting the most notorious and damaging of the indictments against her.

It need scarcely be said that there is no fact since the Reformation, which Romish apologists are more anxious to explain away, than the participation of the Papal Church in the Massacre of St. Bartholomew's Day. In this case, their efforts are mainly directed to two objects : to produce the impression that the massacre was of far more limited dimensions than Protestants maintain ; and to transform it from a great religious as well as civil crime, into a mere politic move of the King of France, almost if not wholly justified by the crimes of its victims. Such perverse attempts to misstate a great historic event have not been few in number heretofore ; and they will not cease so long as the Roman Catholic Church boasts of writers ambitious of justifying in the eyes of the world its infallibility and the honor of its visible head. Yet these misrepresentations, however trite and however often answered in times past, must never be suffered to pass unchallenged.

The most recent attempt of the kind referred to, we find in the *Catholic Review*, of March 25th, 1876, occurring in an article of a series on the “Signal Punishment of Criminals.” The particular subject of the article (placed as by a strange perversity, immediately after an excerpt entitled “Protestant Ignorance”) is “the Earl of Mar, who plotted with Queen Elizabeth for the assassination of Mary Queen of Scotland.” We have yet to learn that “Ignorance” can be proved to be a product of Protestantism from the insane delusions of an English field laborer who murdered an old woman of eighty under the impression that she was one of fifteen witches whom he ought to kill. But whether our logic is sound or faulty, we prefer that ignorance should be laid to the account of Protestantism, rather than the wilful perversion of truth

characterizing the article with which we have more immediately to do at present. The writer of this article goes out of his way to say :

“At this time occurred an event which greatly exasperated the Protestant world and its head, the English Queen. Charles IX. of France having detected a conspiracy against his crown, his life and the lives of all the members of his family, at once cut off the chief conspirator, Admiral Coligny, and together with him a number of his partisans. This summary punishment and rather unusual act of authority, however necessary it may have been for the preservation of the lives of the royal family, is branded in Protestant history as the ‘Massacre of St. Bartholomew.’ It is represented also that many thousands suffered by this *coup d’etat*, whereas only the immediate followers of Coligny were executed. There was great popular excitement, a rumor having spread that the conspirators were actually assailing the king in his palace. It required all the efforts of Charles IX. and the Duke of Guise to stay the popular fury. This was not accomplished until some 786 rebels had been slain in Paris and the Provinces. Dreading commotion throughout the country, and fearing for the lives of his Protestant subjects, the King addressed his commands to all the governors of the kingdom, requiring that they should exert themselves to the utmost in preventing violence within their respective governments. Where do we read that Queen Elizabeth ever made such efforts to save the lives of her Catholic subjects, or indeed, of any of her people? We have seen what pleasure she took in laying waste many of the fairest counties of Scotland, her soldiers slaughtering, in cold blood, the defenceless inhabitants, without distinction of sex or age. As regards the ridiculous fable which Protestant writers so much delight in, that Charles IX. was seen at the windows of his palace encouraging and directing the assassins who were everywhere assailing his people, it need only be remarked that there is no authority for this idle tale. It is known, on the contrary, that the King used his utmost endeavors, both personally and through his friends, to stay the popular fury.”

To refute in detail the calumnies contained in this short paragraph would require space which we cannot here afford. Nor is it necessary. The whole question has been exhaustively discussed by writers above the reproach of sectarian bias, and no stale accusations of the kind can obtain the slightest credit with dispassionate men. But a few observations on certain points may not be uninteresting.

That the “conspiracy” of the Protestants against the life and crown of Charles IX. and against his entire family, is a myth of the grossest sort needs no great proof. The fact is that the story was so improbable that it would not have been invented except under the most pressing necessity. It would be difficult to convince any sane man that a handful of Protestants, numbering scarcely more than a few hundreds, in the heart of a city of four or five hundred thousand persons, almost every one a bigoted adherent of Rome, should have conceived the plan of murdering the whole royal family, their own king of Navarre included. But Charles IX. was forced to invent something of the kind. In the first dispatches he issued after the massacre began, and on the very day it

began, there is not a hint at the existence of such a Protestant plot ; and this is proof conclusive that no such plot occasioned the massacre. It will not do to say that Charles *subsequently* discovered it. The very point at issue is, whether it was the *knowledge* of such a plot that induced him to order the massacre ; and these letters show that it did not. But at the same time, taken in connection with those that succeeded, these letters exhibit clearly how he was irresistibly driven to fabricate the story of a Protestant conspiracy. On the 24th of August, he wrote to the governors (Mandelot, of Lyons, in particular,) throwing the blame of the butchery of the morning on "those of the House of Guise and the other lords and gentlemen who adhered to them, and who, as every one knows, have no insignificant support in this city," and deploring this "great and lamentable sedition," as he had, in his letter of the preceding Friday, condemned the "so wicked act" of wounding Admiral Coligny. But the responsibility for the massacre was too weighty even for the Guises to be willing to assume, and four days later (August 28th) Charles was compelled to write a very different letter to his governors, for the first time pretending that he had himself ordered the murderous attack, because of his having learned of a conspiracy entered into by the Admiral.

The other statements of the writer in the *Catholic Review* are equally incorrect, and convey a most erroneous idea of the occurrences. If the court issued orders to restrain in the provinces the perpetrators of similar outrages to those of Paris, it was not until after time had been allowed to give effect to the "*verbal commands*" to massacre the Protestants, to which the king expressly alludes in his letter of August 28th. But the climax of absurdity of the article in the *Catholic Review*, is the writer's assertion that "only the immediate followers of Coligny were executed," that in all only "some 786 rebels were slain in Paris and the provinces." This goes even beyond Dr. Lingard's "monstrously absurd" allowance (to use Dr. White's expression) of 1600 victims for all France. No Roman Catholic writer, contemporary or nearly contemporary with the events, gives any figures approximating this number ; while in point of fact we have a list of *names* of nearly eight hundred more or less conspicuous victims, besides those evidently ten or twenty-fold more numerous victims whose names were never recorded. Davila states the number at 40,000, and Bishop Péréfixe, another Roman Catholic authority, so high as 100,000. These numbers are probably excessive, but the eminent historian De Thou, who places it at 20,000, is rather under than over the mark. The son of the first president of the Parisian Parliament, and himself a president in the same court, enjoyed remarkable advantages for obtaining accurate information.

As to the story of Charles's personal encouragement and direction of the assassins from the windows of his palace, we should be glad to be

able to agree with the writer in the *Catholic Review* that "there is no authority for this idle tale." Unfortunately it is told as early as by the author of the "*Reveille-Matin des François*," published in 1574, only two years after the massacre; by Jean de Serres, in the next year; and by Agrippa d'Aubigné, in a work begun in 1577.

But these are minor points, compared with the perversion of the whole character of the lamentable event of August 24th, 1572. The writer of the article in the *Catholic Review* would have us believe that it was purely political—a "summary punishment," a "rather unusual" (it is well for the world that it was "unusual") "act of authority," "however necessary it may have been for the preservation of the lives of the royal family." He would have us believe that it is great injustice to Charles IX. that the deed should be "branded in Protestant history as the '*Massacre of St. Bartholomew*.'" Unhappy apologist! Let him read the French historians professing his own faith, and he will find that they have not only placed the same opprobrious designation upon it, but that they have used no less strong terms of reprobation in regard to it, than their Protestant brethren; and it was a Roman Catholic judge, who, although at the time he lacked the courage to oppose the king's murderous act, was wont to apply to it in after days the lines of Statius:

"Excidat illa dies ævo, ne postera credant
Sæcula: nos certe taceamus, et obruta multa
Nocte tegi propriæ patiamur crimina gentis."

The religious character of the massacre the writer in the *Catholic Review* completely ignores. That for years Pius V. had been exhorting Charles IX., Catharine, Henry of Anjou, the Cardinal of Lorraine, in short, every one at the French court, to exterminate the Huguenots, to make no peace with the "heretics," to destroy even to the very "roots and rootlets" of the pestilent sect—of this he has nothing to say. The rejoicings at Rome when the tidings reached Pius's successor, Gregory XIII., the medal struck to celebrate the "*piety*" as well as the "justice" of Charles IX. and the "slaughter of the Huguenots (*Ugonottorum strages*)," the thanksgiving services in the church of San Luigi de' Francesi, the three commemorative paintings by Vasari, executed by the Pope's directions, in the Sala Regia of the Vatican Palace, with the legend "*Pontifex Colinii necem probat* (The Pope approves the death of Coligny)"—to these the writer prudently abstains from making reference. But as this part of the general subject was made the occasion of a careful examination in an article published at the time of the Tercentenary of the tragic event—under the title "How far was the Roman Church responsible for the Massacre of St. Bartholomew's Day," we shall content ourselves with referring our readers for a fuller discussion to the number of the *CHRISTIAN WORLD* for August, 1872.

The Evangelical Orphan Asylum of Florence, Italy.

WE have received from the Rev. A. R. VanNest, D.D., a pamphlet recently prepared by him, giving an account of this excellent institution with which he has of late years been so much identified. And, although some of our readers may be familiar with its aims and history, we think that many who are not will be gratified to read the following

“SKETCH OF THE INSTITUTION.

“The Revolution of 1848 was followed in Italy by a religious persecution, which compelled Bible Christians to leave the country. Signor Salvatore Ferretti, a man originally destined for the priesthood, but who had become enlightened by the Holy Ghost, was among this number, and he, with his family, fled first to Geneva and thence to England. There he found honorable occupation as instructor in his native language, and he was made Professor of Italian in Eton College. Much time was devoted to his fellow countrymen, who, in a foreign land, were placed in very trying circumstances; he edited a journal entitled “*Eco di Savonarola*,” and there is a very interesting account of his visits to three Italians who had been condemned to death, which led to their conversion.

“Among his many labors he thought of the children. Away from their sunny clime, exposed to hardships, parents were often taken away, leaving destitute families. His large heart was touched by these cases of special distress, and as he had access to the higher classes in England, he interested them in the care of these orphans, and through this charity was able to open a home or refuge for girls, who were in the greatest danger. Many worthy persons were thus rescued and trained in the fear and love of God.

“In the year 1862, by a series of wonderful providences, Italy became united under King Victor Emanuel, and the liberal government established. Improving this privilege, Signor Ferretti returned to his beloved Tuscany, under a commission from the Wesleyan Missionary Society of London, and brought with him the refuge for girls, to plant it in his native land. This Institute, or as he loved to call it, ‘College,’ seems never to have been under the care of the Wesleyans, but was supported by various friends in England, who were represented through the Ladies Committee of the Italian Aid Society. This has proved a fortunate occurrence, for the Wesleyans would soon have restricted it to a denominational work, and it could not have offered the noble catholic home, that it does to-day, with its doors wide open to all who love Jesus. The daughters of Waldenses, Free Church, The Brethren, Wesleyans, Methodists and Baptists, are alike welcome.

"Arrived in Italy, the first duty was to find it a resting place. This became difficult, for as soon as a house was taken, some secret influence was exerted upon the landlord, and by the time of new rental the lease was refused, and the children turned out. It was determined to move into the country, and some old convent buildings were hired for three years. But the clerical party, fearing Protestant propagandism, raised a large sum of money and offered to purchase the property, hoping to expel the Institute. But the owner was a man of liberal principles, and while he wanted his money, preferred that the property should fall into our hands. Through the help of American residents at Florence, the responsibility of purchase was assumed, money was borrowed from a member of the Church at Milan, and thus a good Home was secured. The buildings contain about fifty rooms, there is a rich farm of seven acres, a garden with about one thousand urns filled with lemon and orange trees and flowers, and a small Chapel, which served in past times for mass-worship. The cost, with necessary repairs, has been about seventy thousand lire (\$14,000), and through the blessing of God this amount has been raised, and except for necessary running expenses, the Institute is free from debt. The buildings could not be erected for the sum which the whole property has cost, and after the agreement of sale was signed, those who wished to buy offered thirty thousand lire more than the price that we paid."

"Another trial arose from the question of personal support. When Signor Ferretti returned to Italy, the commission of the Wesleyans was noble and catholic. 'Settle where you find an opening, preach Christ and Christ only, and continue to labor as you have done among us for the last twenty years, and as you have not any private means, we undertake to pay you an annual salary of £150 (\$750 gold), paid quarterly in advance.' But in the year 1869 there was a change of policy, and the order came from England 'Either become a Methodist or lose your livelihood.' It was a hard trial to Ferretti, as to many of his fellow laborers, who had not the same moral stamina. But while he approved of the spirit and preaching of Wesley, he could not accept a foreign sect, who would divide the Christians of Italy, and preferred rather 'to die of hunger than do a thing which he ought not to do.' 'Humanly speaking,' he wrote most tenderly, 'I find myself reduced to the condition of the birds of the air; but are not these fed by our Heavenly Father? Let us then be faithful servants, and the Lord who is ever faithful in himself, will provide for us in one way or the other.' And he was not mistaken in his confidence. The Italian Aid Society stood by him, and American friends were raised up, one of the most valuable being Edwin Lamson, Esq., of Boston, through whose efforts a large portion of the purchase money was paid. So God took care of this good man, and his orphans and family have been sustained in comfort."

“He was an indefatigable worker ; preaching in Pistoja on Sundays ; conducting large day schools at Florence ; superintending the Orphan Home ; presiding over the First General Assembly of the Free Church of Italy, held in Milan ; an active member of its Committee of Evangelization ; writing frequently for the press ; the open field afforded scope for all his powers. A year ago last May he was called to his rest, and the Church ‘made great lamentation over him.’

“Since that time Signora Ferretti, under the direction of a committee of ladies, has managed the Institution, and to prove her fitness for the post we quote the language of a leading member :—‘The wish of the Committee to retain Mme. Ferretti as Directress was unanimous, and they cannot speak too highly of the good judgment and fidelity with which she has managed everything. She makes friends of all who know her, winning alike their respect and sympathy. She has two very interesting children, and the Committee cannot but believe that Signor Ferretti’s friends will feel that the children of a man who did so much for the fatherless are entitled to receive all needful assistance at the hands of the benevolent. It was also thought very desirable to give the Directress a fixed salary, in order to make her feel a little more independent, but this we could not decide upon in the present condition of the treasury.’ Thus it may be seen that Mme. Ferretti lives, as did her husband for several years, like the orphans she cares for.

“The primary object of the Institute is to protect the orphan daughters of Evangelical parents, and place them in position where they can secure a living, either by teaching or work, according to their capacity. Sometimes children of Evangelists, Colporteurs or poor Christians are admitted when their parents are unable to care for them. All receive a good common school education, and are taught the branches of household work, but when any show a taste for study their education is more advanced, and they are fitted for positions of more importance.

“The average number of pupils is forty, but the applications for admission are frequent and very pressing. The Directresses are obliged to use great discrimination, selecting only the most necessitous cases, as they are in constant anxiety about the means of support. A Fair for this object has just been held in Florence, which met with great success, clearing five thousand lire (\$1,000). Still, a want of funds is reported ; Sunday Schools or benevolent persons are requested to send early subscriptions to the American Treasurer.

“An Act has been passed by the Legislature of the State of New York, forming a corporation to hold the property that has been purchased.”

We add an extract from a letter to the *Presbyterian*, being

AN APPEAL BY MRS. JULIA M'NAIR WRIGHT.

"Now I come to the important part of the business, funds for this very interesting Institution are lacking. Free of mortgages on house or lands, it is in debt for the daily bread of these—God's orphans. During the summer no strangers visit Florence, and supplies fail ; a Romish government and people, of course, will not make donations to a Protestant Asylum. The burden of the entire support of these forty people falls on a few American residents here, who in the beginning took up the first burden of purchasing the property. While the work ought to be increased, it must, unless help comes from home, be reduced or abandoned. Without the help afforded by the United States Council, by United States Plenipotentiary Marsh, by Dr. and Mrs. Slayton, Dr. and Mrs. Van Nest, and others staying here, it would have perished long ago, and how much good would have been lost ! \$1,200 subscribed yearly at home, would set things on such a footing that the people here could go on from strength to strength. In the name of religion and patriotism, who will help in this work ? What a folly to throw away, for lack of a few dollars, the work of years ! What a shame to America, if she cannot support this work in the Italy for which she has prayed so well—what a triumph to Rome—what a loss to Tuscany—the ruin of this Orphanage !

"Yearly we Americans flock to Florence, to rejoice in her choice works of art. My friends, we can never find a sculptor to chisel for our Republic such a glorious work as the Venus di Medici, hostage for cities and ransom for Kings ; we shall never find, thank heaven, a Lorenzo, the Magnificent, to collect for our capital such a glowing, overpowering cabinet of gems, as Florence boasts ; but here we can do better things. We can build up an institution in Florence, as exponent of our Christian aims, which shall mould minds and hearts into a more enduring beauty than marble can receive ; souls which shall walk in white above, when earth's rarest sculpture has been laid in the balance and found wanting, and perished with the vanities of time. We can have here, for our part, not the Medicean gems, but jewels accepted for His crown, who took the children in His loving arms."

The American Treasurer of this admirable charity is A. S. Barnes, Esq. ; to whom we shall take pleasure in handing any sums forwarded for this purpose to the office of the American and Foreign Christian Union.

The Work of Evangelization in Montreal.

THE following is a brief report of a speech of Father Chiniquy, delivered in Montreal, concerning the remarkable work which is going on there under his labors. He says :

“Since a few days my eyes have seen things and my ears heard things which I cannot express. I see Rome tottering on its foundation. (Applause.) I see the light coming in from on high, and the dawn of the beautiful day when our Saviour shall reign. On the first day of January it was my privilege to send to Bishop Bourget the names of 296 of my dear countrymen who had signed a demission from his Church, as a Christmas gift. (Great applause and laughter.) My heart was glad at this great work, the result of one month’s labors. About fifteen days after it was my inexpressible joy to see the names of 450 of my countrymen sent to the Bishop to tell him that they had broken the fetters and had come to the feet of our dear Saviour. The work is so great that the Roman Catholics did not believe it. They said it could not be ; this was on the 18th of January, but since then what have I seen ? My rooms thronged—crowded to suffocation from eight in the morning to ten at night. (Applause.) They could not sit, but had to stand up, so many were there. I wish you could have seen them as they cried, ‘What must we do to be saved ?’ To-day I counted the number of those who had left the Romish Church since the 19th of January, and I find I have the names of 470 of my dear countrymen—(loud applause)—who, since only eight days, have broken their fetters and are free in the love of Jesus. Oh, my soul, bless the Lord for this. All told, there are now some 2,000 converts ; if all gathered together they would probably hardly be contained in the basement of this church, and all in such a short time ! Some may say, ‘it is a great work and Chiniquy is a great man’—yes, the work is very great, but Chiniquy is not a great man ; it is the Lord’s work. I came here to bless my God, whose hand is so visible. I could keep you here all night telling you the different circumstances of these conversions, but I will give you only a day’s experience. Tuesday of this week, at eight o’clock in the morning, I was called to visit a sick woman, whom I found in a damp, cold house, with no wood and no food—her husband sick also. I prayed and read from the Bible, and gave her all the counsel I could. She had been a Roman Catholic, but didn’t want to die one. Said she : ‘I wish to die in the religion of Christ.’ I got a doctor to visit her, and procured bread and meat. On coming back to my house I could hardly enter. It was crammed. I asked, ‘What are you here for ?’ ‘We came,’ said they, ‘to hear you speak of Jesus.’ I began to speak and read to them, and continued for an hour and a half,

and my heart was filled with joy at the manner in which they listened to and received the truth. It was then noon, and I now said : ‘ Friends, do you wish to come to Jesus, who washes your robes in his blood ? Now, my dear countrymen, who is ready to receive salvation, and reject the abominable, diabolical doctrines of Rome ? ’ How many came ? Do you know ? Seventy-five ! (Applause.) Yes, I looked on the names of seventy-five, and in the rest of the day I got twenty-five more, so I got

ONE HUNDRED THAT DAY.

(Great applause.) Some people ask, What kind of men and women are these that come to you ? I might put the same question to you, “ What kind of people are you here ? ” (Laughter.) Do not some of you do badly ? (Applause.) God alone knows the heart ; I do not know much about the inside ; but when a French Canadian comes forward and consents to have his name published in the press, and that in the face of the bishop and priests—in the face of his friends, of his father and mother, or sister or brother, he must be in earnest. (Applause.) When the poor man comes to give his name that way ; when he expects to be thrown out of his house because he is a Protestant, or to be abused and insulted, I say that man does not come as a hypocrite, for he commits a grand and noble deed. (Applause.) I fear many of you do not understand the manly action of the French Canadian who comes to me and says, “ Sir, I am ready to cut all the ties which unite me to my father, my mother or friends, and give up all that is dear to my heart, and come to follow Christ.” If you do not understand that this is the work of God, I have nothing to say. Only the other day while I was speaking to two young ladies against confession and purgatory, a young man came in looking pale. I said, “ You are sick.” “ I have come to the conclusion,” said he, “ that my church is not that of Christ, and I have come to give up the religion of Rome in order to follow Christ. My father has cursed me and my wife says she will desert my house if I should do it ; but this morning I decided that to save my soul I would have to give up father, mother and wife.” I asked, “ Are you quite ready to take up such a cross ? ” He answered : “ With help of God I am.” I said, “ I hope your father and mother and wife will not desert you,” and this afternoon he came again with tears on his cheeks and said : “ It is too bad ; the priest came to my house when I was absent, and persuaded my wife to desert me, and she said at dinner she would leave my house, and my dear child is to go too.” This is one case among hundreds. This afternoon I saw four young men pale and faint ; they said : “ We have been turned out from the house of our father ; we have been cursed, because we gave you our names.” There they were on the highway without employment and left to starve. I asked : “ Do you regret what you have done ? ” They replied no, they did not. Seeing

they were starving, though it was late in the afternoon, I gave them dinner, and sometimes Mrs. Chiniquy is not very well pleased with me about this. (Great laughter and applause.) What must these noble men do? Go to beg? No. Will they starve?—Yes, unless help comes; unless you can employ them. I have more than three hundred men who are starving—noble men who never beg; who would rather faint than ask for bread. Where will they go? They have lost their employment. The greater part of them had good positions, but the day they left the Church of Rome, they were turned out of them, and in some cases with wages unpaid. People, in the name of God, I ask you to come to their help. In the name of Christ, do something for these sufferers. (Applause.) I have no less than forty clerks, and over one hundred more of different trades who have no employment, because they left the Church of Rome. This is a serious matter. After speaking of how remarkably his health was sustained in the arduous labor, he referred to Mr. Court and the noble band of friends who have stood by the cause, as well as the pioneer missionaries, Oliver, Tauner, Vernon, Amaron, Doudiet, Rossier, Charbonnel, Lafleur, etc., who had, as it were, prepared the way; they had sown the seed, and he had come to reap.—*Christian Statesman.*

The Reaction Averted.

[From the London *Christian World*.]

WHILE Dr. Manning issues a pastoral appealing for help to the law-breaking bishops and priests of his communion in Germany, falsely alleging that their only crime is their refusal to submit to "the dictation of the State in matters of religion," fresh objects for the compassion of the Cardinal are furnished by two other continental nations which the Romish Church was only the other day hoping to bring safely under her supreme control. The latest tidings from France tell us of a heavy blow inflicted upon the Clericalism which but lately fancied itself dominant. M. Waddington, the old Rugby boy who now occupies the post of Minister of Public Instruction, has made known his programme to the University professors; and it is the most satisfactory earnest of a Liberal policy the new Ministry has yet given. He declares that the exclusive right of conferring degrees must be restored to the State; and the Ultramontane journals say that this is equivalent to the entire repeal of the Superior Instruction Bill, which, in the teeth of the popular antagonism to such a measure, was enrolled upon the statute-book by the last desperate effort of M. Buffet and the other tools of the reaction. This interpretation may be an exaggeration of the precise terms of M. Waddington's speech, for he somewhat qualified his promise by ex-

plaining that he was in favor of "free instruction;" but it remains true that the newly-established Universities of the priests will be deprived of all power to injure the State seminaries when they are not permitted to confer degrees. Parents who might otherwise have allowed their sons to go to these institutions, will now be slow to adopt a course involving such a heavy social penalty; and the occupation of the priests in respect to the higher education may safely be said to be gone. Scarcely less ominous to the Ultramontane enemies of freedom and enlightenment was the spectacle presented by the Spanish capital on Monday, when the young King entered the city in triumph at the head of his troops, amidst such rejoicings as have not been witnessed in Madrid for many a year. The festivities at Madrid are being continued over the week, and the other leading cities are likewise to have their rejoicings. The extraordinary demonstrations of the national joy can only be accounted for on the ground that the nation believes Carlism to be now made an end of for ever, which means that the hope cherished at the Vatican, and which the Ultramontanes endeavored to realize at a terrible expenditure of blood and treasure, is dispelled as a vain illusion. If the reactionary party in France had not secured a temporary hold of the Government, it is not unlikely that Spain would also have been a Republic to-day; but the change in the former country wrought by the recent magnificent expression of the national will, strengthens the hope that the advisers of Alfonso XII. will seek to consolidate his tenure of the throne by a liberal policy, consonant with the desires and aspirations of the more enlightened section, who are also, we believe, a decided majority of the Spanish people. Both for France and Spain, at this interesting and hopeful crisis of their history, the prayers of the Christian people of England will ascend to heaven, that they may be fully delivered from the miserable thralldom which has cursed them for centuries, and become scenes of spiritual freedom, contentment, and peace.

(From *At Home and Abroad*.)

The "Edict and Apostolical Pardon for Lent in 1876,"

Just published by the Cardinal-Vicar, of "The Holiness of the Lord," is brought under our notice by our Roman correspondent. His Eminence, in this document, divides the world within the city of Rome into Pagan, Catholic, and True Catholic. We presume that the pagan element is composed entirely of new comers. The born Romans belong to the latter two classes. Now evidently, from the edict, there is some difficulty about disciplining these "faithful and loving subjects of the Pope," in the matter of fasting according to the laws of the Church.

Not that the difficulty is by any means a new one. Long since, the attempt to enforce the more ancient discipline was abandoned. A hundred years ago, the Jansenist Bishop of Pistoia and Prato, Scipione de Ricci, added to his troubles by protesting against the laxity of the Popes from Clement XIII. on, in the granting of indulgences ; and ever since it has been the custom to grant a license for generous living in Lent, because it was felt it would be simply impossible to insist upon a strict fast of forty days. As might be expected, these annual edicts of indulgence cannot avoid a certain sameness of language ; and the natural consequence follows—that they lose any effect they might originally have had. But there is a simplicity about the confession of weakness on the part of rulers of the Church, and a simplicity about the inculcation of hypocrisy in the present edict, which is almost amusing.

"EXEMPLARY OBEDIENCE" INCULCATED.

The Cardinal-Vicar disposes of the pagans who are "outrageously disobedient" by saying that paternal invitations to repentance are not for folk of this make. He consequently turns to Catholics, but is constrained to open with the lament : "Alas! would that it were never vain for some even of the very believers themselves to have this proclamation addressed to them!" Even they have to be reminded "that if the eating of an apple caused the expulsion of our first parents from their earthly paradise, the infraction of these easy penitential laws must be also for us (Catholics) the sad material of fault and punishment." He hopes better things of Rome, which understands its religious obligations. He hopes that as it is the first city in holding a right and undefiled faith, so it may be the first in showing exemplary obedience to the Pontiff who teaches with immutable doctrine, and "directs souls to obtain their eternal salvation by virtuous works." It is not too much to hope for this obedience, for the commands are not heavy. "In the coming Lent it will be allowable for all the inhabitants of this fair city and the surrounding district to eat meat of any kind, and, moreover, to make use of lard and grease for seasoning." Nine days, however, are exempt from this indulgence ; though even for these, if health requires it, individuals may obtain direct from the Cardinal-Vicar or his deputies a special license. This may be had gratuitously.

SCANDAL AVOIDED, AND FASTING MADE EASY.

If "good Catholics" are obliged to eat in public eating-houses, they are exhorted to select places wherein they can keep their consciences ; and Catholic hotel-keepers are exhorted, if they have to get ready meat or food prepared with fat or lard, "to do so in rooms shut off from the public view, in order that by avoiding scandal, it may be the better known that we are still in the capital of the Catholic world." After adding some further hints of this kind, the Cardinal adds : "The power,

then, which the Supreme Pontiff could, if he thought it expedient, use in order to oblige people to observe abstinence and fasts in their ancient severity, he here uses instead to make the keeping of Lent easy." He concludes by saying that he counts upon the docility of those whom he addresses, "always," as he naïvely adds, "speaking to true Catholics," who will, he is certain, know how to keep aloof from disobedient brethren.

Truly the whole Romish system is a strange departure from Christian honesty and moral truth. License for liberal living in Lent is granted not because it is desirable, but because it cannot be withheld in an age when, to use the Cardinal's language, "the desperate love of the enjoyments of sense" makes men deaf to the voice of the Church; and good Catholics may make a free use of forbidden condiments in their cooking, provided they do it in secret and so avoid scandal. What possible gain to Christian morality could be expected to accrue from such instruction? Surely, the Church has much to answer for that thus makes provision in order that men may, "with the lightest possible inconvenience to themselves, pay to the divine justice what they owe for their sins." (I quote from the 14th Roman Edition of the Collection of Indulgences.) The new Edict for Lent of 1876 does this. It provides that men may, with the least possible inconvenience to themselves, satisfy the demands of the Church.

It is not strange, then, to find thinking and serious men in Italy writing as a Signor Mariano wrote the other day, in the *Diritto*, upon the

PRINCIPLE OF DECAY WITHIN THE PAPAL RELIGION.

Some of the papers had written slightly, from an unbelieving point of view, of the efforts being made by Protestantism in Italy. Signor Mariano, a man of learning, replies in an able letter of three columns and a half.

He points out what he considers the chief defects of the Protestant propaganda—viz., the tendency to transfer to Italy forms of Church government which have been crystalized in other countries, instead of aiming at the awakening of the popular conscience, and allowing Italians to work out their own reform. Of the pressing necessity for such a reform there can be no doubt. He says that people are greatly mistaken who think that Papal Catholicism is as good as any other religion. "Papal Catholicism," he says, "in the actual conditions of civilization, is the religion of peoples that are dead, dead in spirit and dead to the truth; it is the religion of people who do not think, or who do not feel the need of thinking, about the mysteries and problems of life. The Catholic is deprived of that inward activity which alone can give worth and vigor to the human conscience. . . . The empire of the Papacy over consciences in the Middle Ages was a force of salutary dis-

cipline and order ;" but now that the Papacy ignores the human conscience, it has become a principle of decay, of abasement, and corruption. "The Catholic conscience is corrupt, fallen, and impotent, because it has been emptied of all moral sense." Morality is not founded upon real duty, but upon laws "prescribed and imposed mechanically by the priest."

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea, Mass.—Rev. M. Dwight.

OF 347 families visited, according to Mr. Dwight's last report, not less than 303 were of Roman Catholics; and of 74 destitute families supplied with the Holy Scriptures, 72 were of the same faith. Our missionary observes: "I frequently have special freedom in prayer in Roman Catholic families. They often kneel with me, and express, on rising from their knees, great gratification for the privilege of hearing prayer. Some thirty Roman Catholic and eighteen Protestant families have encouraged me to repeat or read portions of the Word of God, and offer prayer with them, since my last report. It is an entirely new thing to the Roman Catholics to hear a person pray without a book, and how it can be done they cannot imagine." Of the means now employed for the conversion of Romanists, Mr. Dwight says: "I am quite sure that our city mission agencies need much improvement. They do next to nothing to save the Roman Catholics. How very seldom is a Roman Catholic seen in a Protestant Church. Yet some of them would be there if kindly invited. Oh that Protestant Christians would everywhere say to their Roman Catholic neighbors, 'Know ye the Lord!'"

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. SADD's report gives some particulars of a recent instance in which the

unkindness of a Romish priest in refusing to assist an unfortunate but worthy parishioner, has been the means of arousing his mind to the important question whether his Church was after all the *Christian* Church. The details it would hardly be best to publish at this time; but they exhibit one of the many ways in which the Papal Church loses great numbers of adherents in this country.

Cincinnati.—Miss Purlier and Miss Schiller.

MISS PURLIER, in sending her annual summary of work done, remarks:—

"On entering this field, ten years ago, it was supposed that some little time might be found for leisure or for intellectual improvement. But it was soon apparent that the work would absorb all the time and energies of body and mind, and that entire consecration was requisite in its prosecution. My mission was, to those who sit in darkness and in the region of the shadow of death, outside of churches and beyond the reach of evangelical truth.

"In the streets, in families, and in public institutions, there have been distributed more than 37,000 papers, tracts and books. 35 bound volumes, and 12 copies of the Scriptures, and more than 5,200 picture-cards illustrating Bible truth.

"At least 900 calls have been made at my room, with petitions as various as the wants of our sinful race. More than 1,800 visits have been made by me

to families. Most of these are poor, many sick, and often they are houses of mourning. In each the message of love has been presented—oral or written. Prayer has been offered when it seemed advisable; when not, its place has been supplied with needed charities. To relieve pressing want, more than \$250 in small sums has been thus bestowed; beside articles of clothing, hats, shoes, etc. Oh in these abodes of poverty, there is sometimes music sweeter to angels, and more grateful to the ear of the Great All-Father, than the chime of bells, or the highest strains of the most artistic choir. It is the widow's heart singing for joy; and the sighs of the penitent returning from the ways of sin and sorrow, to *life* and *peace*.

"A portion of each Sabbath is spent with my class, numbering from one to two hundred, and varying in age from three to fourteen. The instruction must be oral and simplified to meet their capacity. Most of them are German, and from families without religion.

"The Industrial school on Saturdays has more than a hundred regular attendants. They are interested in their work; they listen to instruction, and there is reason to believe that many of them are praying children, sincerely seeking to know the Way, the Truth, and the Life. Occasionally a few friends assist me in teaching; aside from these I have no aid.

"Visits to the hospitals have been frequent, and not without interest. Occasional visits have been made to the Jail, House of Refuge, Orphan Asylum, Home of the Friendless and Children's Home. One day has been spent at the City Infirmary, and another at the Widow's Home. Much time has been required for procuring homes for poor wanderers; several have been placed in good families.

"For papers, tracts, etc., I am indebted to friends, the Methodist Book

Concern, and especially the Western Tract Society. The Y. M. B. S. have in part supplied the Bibles. Friends kindly donated the hats and shoes above referred to. Other charities I have not been obliged to solicit. Much of the work and many incidents might be narrated, but the foregoing will suffice to show that your missionary has not been idle."

—
Miss SCHILLER also reports for the year. Some paragraphs of her letter may here be given. She says:—

"During the past year I have made 1,357 family visits, the greater number of which were to German families, many of them Roman Catholic. I always speak of the one thing needful for the soul's salvation, and words of comfort to the mourning. In some cases where my advice or opinion has been solicited, I have been very successful in persuading mothers to send their small children to the singing-school, and the larger ones, who have never attended any church or Sabbath school before, to some evangelical place of worship. I find reading the Scripture and offering a prayer great helps in my missionary work.

"Forty-nine visits to the Cin. Hospital. My visits to this institution I believe to have been blessed. One woman was truly converted from Romanism to Christ. Another has left that church, but I fear is not yet a Christian as she professes. I lately presented a German girl in the institution with a Bible, with which she seemed pleased. Another German Roman Catholic girl told her that she was going to inform the priest if she continued to read it. At this the possessor of the book became very indignant, and exclaimed to one of the nurses: 'I don't care if she does tell the priest that I read the Bible. I'll ask him what right he has to preach from it, if

I am not allowed to read in it.' May she still persevere in reading it, for her own edification and also for that of those around her, as did another one to whom I gave a Bible some time since, who read it daily to a poor old woman lying close beside her. When leaving the hospital, her Bible showed it had been well used. Several other inmates are rejoicing in a full love of the Saviour. Although I cannot claim to be the only instrument in the Lord's hands, still it is encouraging to have been among the first in pointing them to the 'Lamb of God that taketh away the sins of the world.'

"The Jail was visited eight times. Several of the men, convicts waiting to be removed to the Penitentiary at Columbus, promised to seek the Saviour, and to let me know when they were able to rejoice in a hope of redemption through His blood.

"The House of Refuge, the Children's Home, English and German Orphan Asylums, the Work House, Home for Friendless, City Infirmary, and Jewish Hospital, were all visited by me, the latter by special request of a patient formerly in the Cincinnati Hospital.

"I have kept up a sewing class during the entire year. The results I mentioned in my January report. Besides good moral and religious instructions, the exercises are varied with singing and prayer.

"Every Sabbath afternoon found me with my class in the Sabbath-school. I have distributed about 1,300 pages of tracts, and a great number of papers, Scripture-cards, etc., twelve copies of New Testament and seven German Bibles. The Western Tract Society has been very liberal in kindly furnishing me with almost every sort of religious reading matter, as also the Methodist Book Concern, in furnishing German tracts and papers. The Reformed Pub-

lishing house have been very liberal in their gifts of good papers, and numerous other friends have made acceptable offerings of the same kind. The Amer. Bible Society very kindly gave all the Bibles I called for.

"What the results of the past year's labors will amount to I cannot tell, but I trust in the promise: 'Ye shall reap if ye faint not,' and feel encouraged to leave all in His hands who doeth all things well."

Chicago, Ill.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. MILLER, sends the following report for the month of March:

"The sudden changes of weather in this latitude have produced more sickness than usual, and I have been going constantly in response to the many appeals of the afflicted. The city missionary is expected to look after the temporal as well as the spiritual interests of the people. But I am doubly compensated for all my labor by the expressions of gratitude from those whom I have assisted. It affords me pleasure to say that in almost every case these sick persons have desired me to converse and pray with them. Deep, and I trust, lasting impressions were made upon the hearts of many, and some found peace in believing.

"A large portion of my time was devoted to the training of those who have recently received Christ as their Saviour. In my previous report I spoke of several Roman Catholics who were converted to the truth. The priests have been endeavoring to win them back to the Papal fold, declaring that they had grievously sinned in leaving the 'Mother Church,' but promising forgiveness if they would return. Finding that even kind words and persuasion were of no avail, the priests, like

the persecuting Saul, are 'breathing out threatenings and slaughter' against these sheep that have strayed from the fold. But this is a land of freedom, and the jesuits dare not employ force. If they had the power, we know what they would do.

"These converts from Romanism remain firm, and declare that they did not enjoy true religion until they became Protestants. Many of the children of Romish families have been led, through my efforts, to attend the mission school. Never have I been so much encouraged in laboring for the conversion of the deluded followers of the Pope. May the eyes of thousands be opened!"

Iowa City, Iowa.—Rev. J. Poduril.

Rev. J. PODURIL, our Bohemian Missionary in Iowa City, Iowa, and surrounding country, says of his labors during the month of March:

"The condition of the roads has interfered with the work of visitation in the country, and therefore I have not been able to converse with as many families as usual. But those upon whom I called received me kindly and listened attentively to what I said. In some cases I found Roman Catholic Bohemians reading their version of the Bible, and not wishing to excite prejudice, I requested the privilege of explaining certain passages. In this way I preached Jesus unto them, and they beheld him in a new light.

"A short time ago I sent a few copies of our monthly, 'Hlas Pravdy,' to a Roman Catholic woman. In several weeks after that she came to hear the Gospel preached, and soon professed faith in Christ. She has since united with the Church. Thus the heaven is working, and I am greatly encouraged.

"The union revival meeting in this city is doing much good. The Bohemian families are being visited, religi-

ous literature distributed, and some who understand the English language attend the meetings."

Milwaukee, Wis.—Rev. H. Mix.

Rev. H. MIX, our German City Missionary in Milwaukee, Wis., writes as follows concerning his efforts during the month of March:

"The usual work of visiting from house to house has been faithfully prosecuted, and, we believe, not in vain. More than one hundred families heard the 'truth as it is in Jesus,' and many trusted in Him for salvation. The tearful eyes and burdened hearts indicated that the Holy Spirit was convincing of sin, but when the penitents looked to Christ, the 'peace of God' filled their souls. It is difficult to reach the unconverted German mind, and yet we should not be discouraged. The Gospel is 'the power of God unto salvation.'

"A few days ago some children approached me on the streets, begging. Desiring to find out whether their appeal was based upon the truth, I followed them to their home, which proved to be the abode of poverty. Relief was obtained, my visit was repeated, and the family, though Roman Catholic, are now attending our services. Many other cheering incidents might be mentioned, showing how kindness wins men to the true path."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. ZVOLANEC, our Bohemian Missionary in Muscoda, Wis., and vicinity, writes us concerning his work in the month of March:

"The Lord has been gracious to His people in this part of his vineyard. The number of inquirers is increasing. It is a favorable sign when they come to the pastor's residence, seeking coun-

sel. The Holy Spirit is moving upon the hearts of many.

"Our congregations are serious, and I exhort my people to go out and bring in others. Some skeptics seek to retard the progress of the truth, but God will take care of His own cause. Even Roman Catholics come to hear the Gospel. In my conversation with them, I insist that they can not be 'justified by the deeds of the law.' Then I show them the 'way of faith.' In some cases I have found them anxious to talk about the great truths of salvation. Too many Protestants fear to approach them, but I am determined to be more faithful in presenting to them the simple, yet saving doctrines of Christ"

St. Louis, Mo.—Rev. R. S. Stubbs.

Our City Missionary in St. Louis, Mo., Rev. R. S. STUBBS, makes this report for the month of March:

"The Lord continues to bless my labors in behalf of the neglected multitude of this great city. It is sad to behold so many, who seldom enter the sanctuary, and are indifferent concerning their salvation. They can be reached only by going to them in their homes and urging them to accept Christ. During the month I have made three hundred and twenty visits, and, with two exceptions, I was permitted to read and pray in all the families. I supplied three families with flour and clothing, and distributed ten Bibles. Some needed medicine, which I obtained for them.

"I found eighty families that attended no church, some of them being too poor to afford suitable clothing. I held thirteen meetings, and more than four hundred persons heard the glad tidings that Jesus died for all. It thrills my heart to observe the eagerness of these to catch every word that the dear

Saviour speaks to them through His servant.

"On Sundays and Thursdays I conduct meetings in the English language, and on Tuesdays in the German. The attendance is very good. During the month, I visited the 'Jail' and 'City Hospital' each four times, and the 'Marine Hospital' once. The inmates were glad to see me, and seemed to appreciate the religious instruction I gave them. These unfortunate persons seldom hear a kind word, and hence the missionary has a good opportunity to tell them of the 'friend that sticketh closer than a brother.'

"Our mission school in the southwestern part of the city is flourishing, the average attendance being from sixty to eighty scholars. An encouraging feature is the large number of Roman Catholic children in regular attendance. They are interested in the study of the Bible, and a little boy asked me for a copy to take home with him. It is my earnest prayer that these dear children may be enlightened and saved before the darkness of superstition envelops them."

Greece.

THE SENTENCES OF GREEK OFFICIALS AND
PRELATES FOR SIMONY.

In the *Missionary* for April we find the report of the Greek mission, formerly supported by the American and Foreign Christian Union, and now under the care of the Presbyterian Church (South). We give this report below. The aspect of affairs in the kingdom of Greece is certainly encouraging to the progress of a pure Christianity. The hold of the national Greek Church must unavoidably be weakened by the corruption of its hierarchy, which, from a matter of public notoriety, has now come to be one of judicial record. In

an editorial on a previous page of the present number of the *CHRISTIAN WORLD*, we referred to the trial of two former Cabinet Ministers of Greece for receiving, and three Archbishops for giving bribes to secure ecclesiastical office. Since the article in question was in type, we have received the intelligence by cable dispatch, dated Athens, April 13th, that the High Special Court has found all these persons guilty. It sentences Mr. Balassopoulos (the ex-Minister of Ecclesiastical Affairs) to one year's imprisonment and three years' loss of political rights, besides compelling him to pay the \$10,000 obtained as a bribe to the poorhouse. Mr. Nikolopoulos (ex-Minister of Justice) is to be imprisoned ten months. The Archbishop of Cephallenia is fined \$10,000, the Archbishop of Patras \$4,400, and the Archbishop of Messenia \$4,000,—being double the amounts they paid in purchase of their preferment.

Rev. George L. Leyburn gives the following account of the

ORDINATION OF TWO NATIVE MINISTERS.

"After full consultation and deliberation we thought it best to ordain Messrs. Kazacos and Michaelides. So Bro. Kalopothakes and I examined them, going over very much the same ground as in similar examinations in our Presbyteries, and I was gratified, as well as almost surprised, to find how well posted these brethren were, and it only convinced me the more of the value and importance of studying the Scriptures; for, so far as theological learning was concerned, the Bible had been their chief, if not exclusive, 'text-book.' After these examinations were concluded, on last Sabbath evening we solemnly ordained these brethren to the full work of the Gospel ministry, 'by the laying on of hands.' Dr. K. of

course conducted most of the services, I only gave the charge to 'the newly ordained bishops;' this I did in English, and Dr. K. afterwards read a translation of it in Greek. On the morning of the same day—the first Sabbath of the Greek year—we had our communion. All these services, concluding as they did with the communion and the ordination, were very pleasant, and we hope all were 'profited thereby.'

THE ANNUAL REPORT OF THE GREEK MISSION FOR THE YEAR 1875

will be read with interest:—

"THE PUBLIC SERVICES.

"Regular preaching services have been held in the Greek Evangelical Church at Athens every Sabbath during the year; preaching in Greek twice on Sabbath, except for a month or two during the Summer, and for about half the year there has been one service also in English. Besides these services on the Lord's day, there has been a meeting for prayer and exposition of Scripture every Thursday evening. About the 1st of June the Sabbath School, which for a time had been discontinued, was re-organized; this, though small in numbers, has been regularly attended, and we believe not without interest and profit both to teachers and pupils.

"Efforts have been made at various times and in many ways to interfere with these services, to prejudice the people against us, and to hinder our work. But happily these efforts for the most part have been unsuccessful, and the work has gone steadily on; even the late 'Pastoral' or Circular Letter, from the 'Holy Synod,' warning the 'Orthodox Christians' against our services, has not apparently diminished our congregations.

"At Salonika, since the establishment of a station there, regular services have been held twice every Sabbath, preaching in the morning and a Bible

lecture or lesson in the evening. A Thursday evening meeting has been held. And at Volos also, for a shorter period, there has been every Sabbath morning a meeting for prayer and exposition of the Scriptures.

"ADDITIONS TO THE CHURCH.

"During the year there have been three additions to our communion. One, the daughter of parents who belong to our church, has long been attending our services; the other two were young men, one from Macedonia and a teacher in Salonika, the other from Eubœa, and also a teacher for some years. These two, after long, careful consideration and prayerful study of God's word, and having 'counted the cost,' determined to cast in their lot with us. They have both gone earnestly to work, and we trust that they are true Christians and that they will prove zealous and efficient co-laborers.

"INCREASE OF THE MISSION AND ENLARGEMENT OF THE WORK.

"Besides the additions mentioned above, the Mission was re-inforced in May last by the arrival of the Messrs. Leyburn and their families.

"And since the beginning of the year two new stations have been occupied, one at Salonika in January last, and the other at Volos in September. These two cities are the ports and chief cities of Macedonia and Thessaly, and are places of growing interest and importance.

"At Salonika, as at Athens, there has been from the first more or less opposition; no one can connect himself with the Evangelicals there, without incurring the enmity of his people, and sustaining serious inconvenience and loss. As an instance, not long since a youth was publicly dismissed from one of the Greek schools in Salonika for the double crime of living in the family of an Evan-

gelical and hearing the Gospel preached every Sunday! But in spite of this opposition, our brother there has labored on uninterruptedly, the Gospel has been preached, and a little congregation has been gathered. And about two months ago a Macedonian branch of the Greek branch of the Evangelical Alliance was formed in Salonika, composed of thirteen members, some of them being men of standing and influence in their communities.

"At Volos our Colporteur and Evangelist has been much encouraged; no serious opposition has yet shown itself, and there seems to be an unusual readiness on the part of the people in all that region to hear the truth and to receive the word.

"THE PUBLICATION WORK.

"Besides the regular publication of our two papers, one "The Star of the East," a weekly, and the other "The Child's Paper," a monthly—we have during the year issued new editions of four small books, viz: A book of stories for children, 'The Peasant and his Host,' 'The Sinner's Friend,' and 'The Dairyman's Daughter,' also several thousand copies of the 'Decalogue.' In addition to this we have, through the kindness and liberality of the London Tract Society, published a Music Book for Sunday Schools and families, with tunes and words like our Sunday School Hymn Books at home, and for a volume of Practical Sermons translated from one of the publications of the London Tract Society. And we hope through the same means soon to publish a book of Hymns and Tunes, on the plan of our own Hymn and Tune Book, which will contain about one hundred tunes and some two hundred hymns, being in great part the same tunes and translation of the same hymns that we use at home. In this work of the translation of hymns we are greatly indebted to Rev. Dr.

Riggs, of Constantinople, who has already given us much help and now offers to do yet more.

"THE BIBLE WORK.

"Acting as Agents of the American Bible Society for the Kingdom of Greece, and having charge of the United Depot of the British and American Societies in Athens, we have distributed the Scriptures in various parts of the Kingdom. Some four thousand copies of the Bible, in whole or in part, have been sold during the year by both Societies. While this is not a larger number than has been sold during some previous years, yet for the labor bestowed the return has been fully as great, and there have been more copies of the whole Bible sold this year than ever before.

"In a review of the year we find much for which to 'thank God and take courage.' But while this is so we would not forget to mention another fact, viz.: that our Mission has sustained a heavy loss in the death of Rev. G. W. Leyburn, who, in the Providence of God, had been brought back again to his first field of labor, but who was

spared to the work only some three months, and then after a brief illness breathed his last, August 14th, in Salonika, whither he had gone on a short visit. Humanly speaking this is an almost irreparable loss, his age and ripe experience, his long acquaintance with the Greeks and knowledge of their language, his attachment to this people and his love for the work among them, and above all his devoted piety and zeal fitted him to be an able and efficient worker in this field; and the way seemed just opened for him to occupy an important post, when he received the summons to 'come up higher.'—That post is still unoccupied, and we know not when another can be sent to take his place. But God's ways are not our ways, nor His thoughts our thoughts, and we would 'be still,' and know that it is God

"Not unmindful then of God's chastening hand, yet with gratitude for past mercies, and with hope of future blessings, we close the old and begin the New Year.

"G. L. LEYBURN, *Secretary.*"

LITERARY NOTICES.

Publications of the American Tract Society :

Blending Lights, or the Relations of Natural Science, Archæology, and History, to the Bible, by Rev. William Fraser, LL.D., is a capital book to put in the hands of any sincere and thoughtful person whose mind has been somewhat unsettled in its religious belief through giving overmuch credit to the naked assertion of some devotees of science that the Biblical statements bearing on history, theology, etc., are proved to be erroneous by recent discoveries. In this third and revised edition of his excellent work, Dr.

Fraser goes over the entire field of the pretended conflict between the Bible and Science, and shows very conclusively how absurd the vaunts of the unbeliever are. We have been much interested and entertained in the perusal of this truly scientific work.

A Pocket Concordance to the Holy Scriptures, is a very convenient 16mo., of 235 pages, in which the attempt has been successfully made to combine compactness and cheapness with comparative completeness, "by selecting for reference one word at least in every verse of the Bible," a few genealogical and geographi-

cal lists alone being excepted. It does not aim to displace "Cruden" in the study of the Biblical scholar; but it is an excellent thing in its way, and will prove of great service to those who have not the larger work at hand. The Society has published an edition of it on thin paper, bound up with the "Bible Text-book," of which we expressed our high appreciation a year or two since, as well as with twelve very good maps of Bible lands, indexes, etc. To this volume the title of *Bible Student's Companion* has been given, and a most useful companion it is—easily carried in the pocket (though containing some 500 pages), and costing only \$1.50, or ten cents more if sent by mail.

Truths for the People: or, Several Points in Theology plainly stated, for beginners, by W. S. Plumer, D.D. Like everything else from the pen of the venerable author, practical, sound and thorough.

Two excellent little books, especially for parish distribution, are *Our Daily Trials*, and *Heaven Anticipated*, the latter by Rev. Norman McLead, D.D.

Hesba Stratton's new book, *The Storm of Life*, strikes us less pleasantly than most of her former efforts.

The Life of Henry Ostrander, D. D., with Selected Sermons. Edited by W. R. Gordon, S. T. D., Pastor of the Reformed Church of Schraalenberg, N. J. New York: Board of Publication of the Reformed Church. 1875. 12mo. 405 pages.

The subject of this memoir was evidently no ordinary man. His intellect was clear. His memory was retentive. His acquisitions were large and varied. So well arranged were his treasures of knowledge that they were readily brought forth and made available. He was a fine classical and theological student. As a pastor he had few superiors, retaining the respect and affections of his people through a long pastorate of nearly a half

century. And he died at the advanced age of ninety-one, the patriarch of the ecclesiastical body with which he was connected. His memory is dear to the Church of God on many accounts, and not least of all because of the large-hearted charity which inspired him. He hailed at an early date the efforts made to unite Evangelical Christians of all denominations under one visible banner of a common Christianity, and therefore heartily sympathized with the aims of the Evangelical Alliance. And above all, he rejoiced in the catholic labors of those Union Societies which promote love by engaging Christians in common work for the Master. He was specially a friend to the American and Foreign Christian Union, and both contributed himself generously and encouraged others to contribute to its maintenance. The volume before us is valuable from the specimens of a solid, substantial and effective pulpit oratory it presents, not less than from the story of a devoted life in the Christian ministry quietly and unostentatiously told. We can heartily commend it to our readers as a book of interest and profit, in which the useful life and words of a good man are embalmed for the advantage of posterity.

The Bibliotheca Sacra. Edited by E. A. Park, Geo. E. Day, and Archibald Duff, Jr. Andover: W. F. Draper. Contents for April, 1876:

1. The Cyropædia of Xenophon: its historical character, and its value in the illustration of Scripture. By Prof. J. Emerson.
2. Horæ Samaritanæ, etc., by Rev. B. Pick.
3. The Relation of Theology to other sciences.
4. The John Carter Brown Library. By Rev. J. C. Stockbridge, D.D.
5. On the reading "Church of God," Acts xx. 28. By Prof. Ezra Abbott.
6. Relations of the Aryan and Semitic Languages. By Rev. J. F. McCurdy.
7. Dr. Hodge's Misrepresentations of Pres. Finney's System of Theology.
8. Notices of Recent Publications.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st March, 1876.*

MAINE.

Amesbury. Rev. Jos. Smith \$2.50, and for
C. W. \$2.50..... \$5 00

MASSACHUSETTS.

Newton. Mrs. Charlotte L. Read \$2, and
for C. W. 20 cts..... 2 20
Northampton. J. H. Lyman, M.D., for
C. W. 10 00
New Bedford. A friend \$15, and for C.
W. \$3.33..... 18 33
Clinton. Mrs. Whitney and Mrs. Patter-
son, for Mexico..... 25 00
South Boston. Herman Gosse, for C. W. 2 00
Boston. Perry Trust Fund..... 150 00

207 53

RHODE ISLAND.

Providence. Geo. Dillingham, for Mexico 1 00

CONNECTICUT.

E. Windsor Hill. 1st Cong. Ch. and Soc'y
(Caleb Leavitt)..... 1 25
New Haven. Dr. E. H. Bishop for L.M. 30 00

31 25

NEW YORK.

Saugerties. Misses A. C. & J. Ostrander,
in full of the late Rev. H. Ostrander's
bequest..... 100 00
Churchville. Rev. Lemuel Brooks, for
C. W. 5 10
Mohawk. A friend for Mexico \$1.40, and
for C. W. \$1.10..... 2 50
Rochester. Rev. C. B. Gardner \$1.90, and
for C. W. \$1.10..... 3 00
Astoria. Ref'd Church, Rev. M. L. Haines, 24 06
Albany. Geo. Seeley \$3.90, and for C.
W. \$1.10..... 5 00
Yonkers. 1st Presb. Church, in part, H.
M. Schieffelin, Esq. 50 00
Glen's Falls. John J. Miller \$1, and for
C. W. \$1.10..... 2 10
York. Jas. McNab, for Mexico and C. W. 5 00
East New York. Ref'd Church, C. E.
North, Tr. 9 38
N. Y. City. W. C. S., for Mexico..... 20 00

226 14

NEW JERSEY.

Newark. Rev. R. B. Campfield \$3, and for
Mexico \$4; Mrs. J. L. Dickerson
for Mexico \$5, and for C. W. \$1.36.. 13 26

PENNSYLVANIA.

Perryville. E. Weston, for Mexico..... 5 00
Tamaqua. Geo. Wiggan \$3.90, and for
C. W. \$1.10..... 5 00

10 00

MARYLAND.

Baltimore. A friend, for Mexico..... 40 00
Lutherville. Charles Markell, for C. W. 10 00

50 00

DISTRICT OF COLUMBIA.

Washington. Mrs. L. W. Kellogg for
Mexico \$1, and for C. W. \$1..... 2 00

MISSOURI.

St. Louis. Mrs. C. O'Fallon \$20; Leslie
Garnett \$10..... 30 00

INDIANA.

Lafayette. Mrs. F. D. Falley for Mexico
\$1, and for C. W. \$1..... 2 00

MICHIGAN.

Cass City. Mrs. T. D. Barnes for Mexico
\$1, and for C. W. \$1.10..... 2 10

ILLINOIS.

Polo. Ezra Waterbury, for Mexico..... 5 00

IOWA.

Smithburg. Meth. Epis. Church..... 25 75
Gainesville. Meth. Epis. Church..... 24 25
Council Bluff. A. H. C..... 10 00
Marengo. Meth. Epis. Church..... 20 00
Malcolm. Presb. Ch..... 7 00
" Meth. Epis. Ch..... 12 25
Shellsburg. Meth. Epis. Ch..... 15 75
West Liberty. Disciples Ch., S. Jacobs
and J. Heald \$5 ea.; others \$10.... 20 00
Unity. Presb. Church..... 25 00
Salem. Friends Society..... 30 00
Iowa City. Various sums..... 20 00
White Ash. Meth. Epis. Ch..... 15 00

225 00

*Received for the CHRISTIAN WORLD, in ad-
dition to items specified above:*

M. Ross \$1.10; Rev. S. B. Page \$1.10;
Mrs. G. W. Eddy \$2.25; Mrs. A.
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A. Fitch \$1.10; Rev. B. F. Hamil-
ton \$1.10; Miss D. Brigham \$2.20;
J. W. Winans \$1; Miss L. Purlier
\$1; S. De La Grange \$5; Dea. C.
Lull \$1; Rev. W. B. Stewart \$1.10;
F. Bundy \$1.10; Miss M. E. Remsen
\$1.10; Rev. J. C. Boyd \$1; T. J.
Hackney \$1.10; H. H. Beadle \$1.10;
Rev. J. R. Murphy \$1.10; Miss E.
L. Gerry \$1.50; Miss A. Gerry \$1.50;
R. Austin \$1.10; J. McElroy \$2; H.
L. Sweetser \$1.25; J. D. Francia \$2;
Mrs. J. Ford \$2; F. Fuller \$1.10;
W. Baldwin \$3.36; Z. B. Dodd \$1.10;
Mrs. S. Knapp \$1.10; Rev. E. Grif-
fith \$1.15; J. Dowler \$1.10; Rev. S.
Oswald \$1.10; Mrs. E. T. Hemen-
way \$3; D. Jacobus \$5.60; J. Mc-
Gee \$1.10; E. Emmett \$2.20; J. Tur-
ner \$2.20; Dr. H. Wert \$1.10; H.
Ailing \$1.10; I. Pruden \$1.10; Rev.
W. Sterling, D.D., \$1.10; A. M.
Smith \$1.10; Rev. F. Widmer \$1.10;
Rev. W. Roberts, D.D., \$1.10; Rev.
G. Hill \$1.10; C. L. Garfield \$2.20;
G. Stewart \$1.10; smaller sums \$1.. 75 21

Total Receipts for Month.....\$885 49

THE CHRISTIAN WORLD.

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No. 6.

TWENTY-SEVENTH ANNUAL REPORT

OF THE

Directors of the American and Foreign Christian Union.

MAY, 1876.

It is now twenty-seven years since the American and Foreign Christian Union was formed, with the declared object, "by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, where a corrupted Christianity exists." It is over forty years since steps were taken by a few American Christians to institute those inquiries respecting the condition of the Papal world as a field for missionary effort, which ultimately led to the organization of this Society. Rarely has a period so brief, when measured by years, been more momentous as referred to the scale of events.

Forty years ago, only a small part of the Roman Catholic world could be reached by Protestant missions. The portions of our own continent occupied by nations of Spanish and Portuguese descent were virtually sealed to the proclamation of the truth; while the antipathy of the French Canadians to the doctrines of the Reformation offered almost as invincible opposition to their promulgation among them as did the hostile legislation of other countries. In Europe, France and Belgium were the sole exceptions to the prevailing intolerance of Roman Catholic States—Belgium, which at the revolution of 1830 had consecrated religious equality as a fundamental principle of its national constitution, and France, which then as now offered larger promises in its statute-book than its Government was able or willing to fulfill. Spain and Portugal, the Austrian States in Germany, Lombardy and Venice, the Kingdom of Sardinia, the Grand

Duchy of Tuscany, the States of the Church, the Kingdom of the Two Sicilies, the minor Italian Duchies—all these were effectually closed to Protestant influences. The pious English officer stationed at Gibraltar deemed himself happy could he quietly introduce a few New Testaments into the benighted dominions of his "Most Catholic" Majesty, the King of Spain. The earnest Christian traveler congratulated himself when the custom-house officer at the Italian frontier failed to confiscate a Bible or two in the vernacular, which he had placed with fear and trembling in his trunk. If a few truly converted souls were to be found here and there in Italy or Austria, they hardly dared avow their new hopes to each other; their gatherings were rare; their social worship of the most secret character, because celebrated at imminent peril of personal liberty.

He would have been esteemed a bold prophet who should have ventured to predict a complete triumph of religious liberty in less than a half century from that time.

The dream of the ardent lover of the truth, of the secret adherent of Protestantism in the midst of intolerant Roman Catholic communities, of the down-trodden Vaudois in their mountain retreat, has had the most perfect and glorious realization. Never since the days of the great Reformation, nay, rather, never since the first promulgation of Christianity, has so wide and inviting a door been opened for missionary labor. While scarcely a single pagan or Mohammedan nation can be named to which the Gospel of the Lord Jesus Christ cannot be carried more or less freely, the Roman Catholic world, with scarcely a single exception, presents the spectacle of a field white to the harvest, waiting only for the sickle of him who will gather for the Master's garner.

It has been the privilege of this Society not only to labor, itself, in this honorable work, and to be able to point to precious fruits of the toil, but also to be the instrument, under God, of stimulating others to engage in the same undertaking, to bring the light of a pure Gospel to those for whom its beams have hitherto been shed in vain. And it is with the warmest satisfaction and the liveliest gratitude to God, that the Directors of the American and Foreign Christian Union recognize the sure and constant growth in our American Churches of a concern in the conversion of Roman Catholics, which was never deeper nor more sincere than at the present time.

For a complete view of the receipts and expenditures of the year ending March 31st, 1876, the Directors refer to the Treasurer's Report. It is sufficient here to state that the total receipts of the year were \$6,455.84, of which \$4,555.67 were derived from individual and church collections, \$545.19 from legacies and interest, and \$1,355.02 from subscriptions and donations to the CHRISTIAN WORLD. The expenditures were \$5,889.45 for Publication (including salaries and expenses chargeable to

this account), \$3,877.27 for Home Mission Work, \$726.38 for Foreign Mission Work, and \$1,717.67 for cost of management.

It may be added that for the year January 1st to December 31st, 1875, being the financial year of the American Chapel in Paris, under the care of this Society, the receipts of the Chapel were 25,489 francs 80 centimes (about \$5,100), and the expenditures, including a grant of 1,500 francs to the Société Evangélique, were 24,759 francs and 20 centimes, (nearly \$5,000). The receipts of the Benevolent and Missionary Association of the Chapel amounted to 6,000 francs additional.

The work of the Society during the year may be considered under the four heads of *Publication, Home Missions among Roman Catholics, the American Chapel in Paris, and other Foreign Work.*

I. PUBLICATION WORK.

Our Publication Work has been confined to the regular issue of our Monthly Magazine, the CHRISTIAN WORLD. The high estimate which the Directors place upon this instrumentality for influencing public opinion, has been alluded to in previous reports. The Directors see no reason to modify or lower it. Indeed, the events of the past year would naturally lead them to set a still higher value upon a periodical devoted specifically to the consideration of the relation of Romanism to our religious and political institutions. Never has the Church of Rome exhibited more distinctly its disposition to take advantage of the inadvertence or supineness of its natural opponents. In our own State a law was framed in its interests, about a twelvemonth since, intended to secure for the graduates of schools under the sole direction of an order of nuns, privileges accorded to no other private institutions within our limits. This bill was hurried through both branches of the Legislature in the closing hours of the session, received the Governor's approval, and would have borne mischievous fruit, had not the real effects of this careless piece of law-making been exhibited by a religious newspaper of this city. The able and vigorous articles written by the editor, himself an honored member of our Board of Directors, were followed by similar utterances on the part of an influential portion of the secular and religious Press, and proved the means of creating a popular demand for the prompt repeal of the obnoxious measure, which no longer disgraces our statute-book.

It is with heartfelt gratitude to God that the Board recognizes the high appreciation which the religious, and, indeed, a very large proportion of the secular, journals entertain of the importance of the Roman Catholic question of the day. Within the memory of the youngest, this was a topic considered by the majority of secular editors to be of so delicate a nature, that its discussion ought scarcely to be permitted in

their columns at all. Now, on the other hand, the more intelligent journals regard the attitude of the Roman hierarchy to our Public Schools as so vital an issue, that they surrender much of their most prominent space to the examination and refutation of its arrogant demands.

But, in the very nature of the case, neither the secular daily nor the religious weekly can give so undivided an attention to this one topic, as the interests of our common Protestantism demand. There must be some single periodical, to the pages of which those who desire to obtain authentic information may at all times turn with a good degree of assurance that they will find there the information they desire,—a periodical which, besides combating the aggressive measures of Rome, will also chronicle the various efforts put forth by the Protestant agencies at work for the conversion of the adherents of a debased form of Christianity. The Directors have endeavored to realize this conception of what a periodical devoted to a consideration of the Roman Catholic question should be, in their monthly magazine, the *CHRISTIAN WORLD*; and they are pleased to be able to say that, from the number and warmth of the commendatory references it receives, they feel assured that it is steadily growing in favor with those who regularly turn to its pages for information in its particular department.

II. HOME MISSIONS AMONG ROMAN CATHOLICS.

During the past year the Society has employed ten missionary workers at nine different points, chiefly in the West. The part of our population which it has been our endeavor to reach is especially the foreign Roman Catholic element of our cities and large towns. Among the ignorant, and generally neglected, thousands of Germans, Irish, Bohemians and others, there is a very hopeful field for Christian enterprise. Our missionary workers are stationed at Chelsea (Boston), Mass.; Pittsburgh, Pa.; Cincinnati, Ohio; Louisville, Ky.; Chicago, Ill.; Milwaukee and Muscoda, Wis.; Iowa City, Iowa; and St. Louis, Mo.

The Rev. *H. H. Fairall, D. D.*, has continued to exercise a superintendence over the Western missions of the Society, and to labor, by preaching, lecturing, and writing from time to time for the secular and religious press, to awaken the public mind to the importance of converting the unevangelized masses to the truth.

CHELSEA (BOSTON), MASS.—Rev. *M. Dwight*, in Chelsea, Mass., a flourishing suburb of Boston, has prosecuted an interesting work of visitation, bringing him into contact with large numbers of those for whose spiritual regeneration this Society was primarily instituted. In this field, as in other fields, a prudent reserve must be maintained respecting the publi-

cation of details. In and around the great cities, priestly watchfulness is very close. While the Roman Catholic Church is often extremely negligent of the masses over which she claims in this country to exercise peculiar care, she is ever ready to oppose and counteract, if possible, any effort of Protestants to enlighten and evangelize the ignorant and irreligious. This, however, we may say: that Mr. Dwight has met with many indications that Roman Catholics, as a class, are accessible to the truth.

Patience, kindness,—above all, warm Christian zeal, are required. Prejudices must be removed. Slowly, and in the spirit of love, that gross ignorance must be dissipated which a corrupt Christianity has rather fostered than combated. A lodgment must be found for the Word of God. Our missionary has found that the repetition from memory of certain select passages of the Holy Scriptures is frequently very effective. He is permitted to repeat the words of the Psalmist, or of the Prophet Isaiah, or of one of the Evangelists—words marvelously adapted to homes of poverty, affliction and sin—when no opportunity would be granted him of deliberately sitting down to *read* a chapter. And that the seed thus sown does not wholly fall on stony ground, and fail to germinate, is touchingly proved by the frequent ejaculations of those who hear God's promises, perhaps for the first time, commending them as precious and excellent. It is, probably, the result of Mr. Dwight's judicious resort to Bible recitation, that he appears to have been cheerfully permitted, if not actually invited, to offer prayer in a remarkably large proportion of the Roman Catholic homes he visits.

PITTSBURGH, PA.—For several months (since October last), Rev. C. Lepper has been laboring in Pittsburgh, chiefly among the Germans. He has preached and instructed in the mission school on the Sabbath, and has visited among his countrymen during the week. He reports the great prevalence of skepticism and Sabbath desecration, but considerable readiness on the part of some to hear the Gospel.

CINCINNATI, O.—Miss *Lavinia Purlier* and Miss *A. B. Schiller* have continued to act as Bible-women in Cincinnati, devoting themselves with great assiduity to their self-denying and arduous duties. Miss Purlier reports more than 1,800 visits made during the year, in the course of many of which prayer has been offered, comfort administered, and often material help rendered. A large class, deserving the designation of a Sabbath-school, and consisting of from one to two hundred scholars, has been taught on the Lord's day; while every Saturday an Industrial school of more than one hundred regular attendants receives not only instruction in the branches appropriate to such a school, but systematic religious training. Miss Schiller has made 1,357 visits during the past

year, mostly to German families, many of them Roman Catholics. She reports great success in gathering into the Sunday-school children that had never been inside of the church or to any place of religious teaching. Her sewing class has been a means of influencing many to attend God's sanctuary. Both ladies have been unremitting in the visitation of the Cincinnati Hospital and other public institutions, and, as their monthly reports indicate, several hopeful conversions among professed Romanists have been directly traceable to these visits.

LOUISVILLE, KY.—Mrs. *J. M. Sadd* has prosecuted a work differing little in character or extent from that begun by her husband, Rev. J. M. Sadd, to which attention has often been called hitherto. We are glad to be able to state that it grows yearly in favor with those who are best qualified to pronounce upon its effectiveness. A local paper, in publishing Mrs. Sadd's annual report of the "Union City Mission," designates it as "the most successful organization in the city having for its object the alleviation of the distresses of the poor, and at the same time administering to their spiritual as well as temporal comfort." We have reason to believe that no inconsiderable number of Romanists are reached by an instrumentality which, while it aims primarily at the salvation of the soul, does not neglect to provide for the bodily wants of the destitute. Mrs. Sadd's school is, to use her own words, "wonderfully prosperous;" and she is encouraged by the fact that now Roman Catholics very frequently ask for copies of God's Word.

CHICAGO, ILL.—Rev. *A. Miller* is stationed in Chicago, where, in the midst of a very large German population, he finds a wide field of usefulness. Besides preaching on the Sabbath, he visits extensively among his countrymen. He remarks that the system of Bible reading, which he has adopted in Roman Catholic families, is attended with good results. "It is remarkable what ignorance of Divine truth prevails among the devotees of the Papacy, and yet the most of them appear anxious to be enlightened."

MILWAUKEE, WIS.—Our missionary in Milwaukee also labors among the Germans. During the first half of the year, Rev. *J. G. Achenbach* occupied this post; and, on his retiring in consequence of ill health, he was succeeded by Rev. *H. Mix*. Milwaukee is an important centre on account of the large foreign population. Our missionary reports the conversion of many souls from Romanism and infidelity in connection with the labors of the German Protestant churches of Milwaukee, in which he has co-operated with his ministerial brethren.

MUSCODA, WIS.—At Muscoda, Rev. *J. Zvolanek* labors among his countrymen, the Bohemians, who have here settled in large numbers.

Freed from the tyranny of the priesthood which they experienced in their native land, the Bohemians have to a great extent become indifferent to all forms of religion, and this indifference proves one of the strongest obstacles to the implanting in their heart of the saving truths of the Gospel. The danger is great of the destruction of the ancient faith, without the substitution for it of the purer and more evangelical faith. Here, as elsewhere, the Public Schools are attended by great numbers of Bohemian children, in spite of the opposition of their priests. Mr. Zvolanek states that the parents are resolved to retain their children in the Public Schools, and will suffer themselves to be excluded from the sacraments of their Church rather than submit to the dictation of their priests. Mr. Zvolanek extends his labors to the country adjoining Muscoda. In the bitter conflict between the Bohemian and German Roman Catholics of the neighborhood, he has been frequently called upon by the former to officiate for them in burying their dead, etc.

IOWA CITY, IOWA.—Our missionary in Iowa City is the Rev. J. *Poduril*, formerly, and until two years ago, a very strict and devoted Roman Catholic. Of his conversion an interesting account may be found in the *CHRISTIAN WORLD*, for October, 1875. His reports confirm the accuracy of Mr. Zvolanek's statements as to the unsettling of the confidence of his countrymen in the only form of Christianity with which they are acquainted. He observes: "One of the great difficulties to be overcome in my field is the prejudice existing against ministers of the Gospel. The Bohemians remember the corruptions and oppressions of the Romish priesthood in their native land, and dislike the very name of religious teacher." Mr. Poduril has endeavored, by visiting the people, to disabuse his countrymen of their prejudice against Protestantism, and, it is believed, with a good measure of success.

ST. LOUIS, MO.—For the last few months Rev. R. S. *Stubbs* has been laboring in St. Louis. He writes: "This is a great field for evangelical work among Roman Catholics—German, Irish, Bohemian, and French. In my visits I have reached many of these, especially the Germans. We have recently erected a chapel in the south end of the city, among the Germans, where I preach every Sabbath. Our mission school is mainly composed of German children, and is growing."

III. THE AMERICAN CHAPEL IN PARIS.

The past year is reported as having been one of rare success and encouragement to the friends and supporters of our American Chapel in Paris. It has prospered in a material point of view; its attendance has been large; the contributions to its support have been ample; it has not only paid its own expenses without difficulty, but has had wherewith

to assist brethren in less fortunate circumstances. It has, under the faithful ministrations of its pastor, the Rev. *E. W. Hitchcock*, enjoyed tokens of the spiritual favor of the great Head of the Church. The membership has steadily increased. Most of the additions have been from the ranks of members of other Christian churches resident for longer or shorter periods of time in France; but there have also been a few who, in the American Chapel in Paris, have for the first time made a public profession of their Christian faith, and their intention to live a godly life. Thus the utility of the American Chapel, both in contributing to the conservation of the piety of American visitors in that gay capital, and in kindling the flame for the first time in many hearts, has been very strikingly exhibited. And mindful that true piety grows best by its practical exercise in active beneficence, the Paris Chapel has continued the good work of the "Missionary Association," to which it was our privilege to refer a year since. Over 6,000 francs were raised among the American residents in Paris to assist a number of different enterprises of a philanthropic or religious character. The most interesting, undoubtedly, is that under the supervision of Rev. Mr. *McAll* and his wife, for the benefit of the poor workingmen and women of the French capital. One of the stations—that which happens to be nearest to the church edifice of the American Chapel, which, it will be remembered, is situated in the rue de Berri, not far from the Champs Elysées—has received the special attention of the Missionary Association. The station *des Terres*, in one of the most spiritually destitute suburbs of Paris, has, during the past year, been sustained exclusively by the Americans worshiping in our Union Chapel. And not content with merely supplying the pecuniary means necessary for this service, they have endeavored to draw closer the bands of Christian love and sympathy, by enlisting their own Sunday-school of English-speaking children in the pleasant labor of providing the poor French children of the mission with a delightful New Year's festival.

The American Chapel was from its origin intended not merely for the selfish enjoyment of religious privileges by Protestant sojourners in Paris. It was to be a centre of religious influence among the Roman Catholics of the city. In its very erection, considerable additional expense was cheerfully incurred, in order that the sanctity of the Sabbath might not be violated in the building, after the usual practice of the workmen of France. And we rejoice that a church, inaugurated with such auspicious reverence for the authority of God's law and worship, is now nobly asserting its claim to be an active power in the proclamation of the joyful tidings of a free salvation, by the simple merits of Jesus Christ, to the ignorant masses, whether Romish or infidel in sentiment.

IV. WORK IN FOREIGN FIELDS.

Circumstances beyond their control have precluded the Directors from realizing the desire, expressed in the last Annual Report, to re-enter the fields abroad once occupied by the Society, and now left without adequate support from this country. Now, as heartily as a year since, they desire that the way may open for the renewal of a Union work in Mexico and Italy, for the conversion of those important countries to the truth as it is in Jesus. Such an undenominational work, when prosecuted sincerely, thoroughly and steadily, in a spirit of reliance upon the Divine assistance, is the most hopeful method of evangelizing Roman Catholics. It demonstrates Christian unity, and thus disarms the prejudice engendered by the existence of differences of faith between Protestants on non-essential points. It forestalls the attempt to introduce into every mission field all the organizations which exist at home, and there have a historical justification, but which are quite out of place elsewhere. It banishes rivalry, discord, and other pernicious evils among Christian fellow-workmen. But the Directors have not felt themselves warranted, in the present prostrate condition of the financial affairs of the country, and the general depression of all the great benevolent interests, to attempt an advocacy of the work in Mexico and Italy, which, if timidly or unsuccessfully carried out, would only have entailed injury upon these two deserving objects. The Society, however, has not hesitated to second the appeals of Rev. Dr. *Riley*, for assistance for the undenominational work of the "Church of Jesus in Mexico," by presenting his statements in the CHRISTIAN WORLD, and by proffering its services in transmitting donations to the "Christian Society of Mexico."

Following the uniform policy of the Society in the past, to be ready to assist in any good work falling within its own appropriate sphere, the American and Foreign Christian Union has given its support, so far as practicable, to other objects of beneficence. In particular, it deemed it a privilege to lay before the readers of the CHRISTIAN WORLD the necessitous condition of the remnants of the French Waldenses of Val Freis-sinières and Queyras, scenes of the heroic labors of the sainted Felix Neff. The cordial response made to this appeal by a few American Christians enabled us to remit a sum which, though not large in itself, was not insignificant relatively to the extreme poverty of the Vaudois, and was received with warm gratitude by those who have interested themselves in the spiritual and material welfare of the last remaining scions of a noble historic stock.

DR. Treasurer in Account with the American and Foreign Christian Union, for the Year ending 31st March, 1876. CR.

1876.		1876.
April 1.	To balance from previous year.....	\$833 80
March 31.	To amount received from ordinary channels of individual donations and Church collections.....	\$4,555 67
"	To Subscriptions and Donations to the CHRISTIAN WORLD..	1,355 02
"	To Amount received by Legacies",.....	\$229 76
"	Add interest on Legacies invested.....	\$1,138 99
"	Less Annuities and Taxes paid.....	823 56
		<u>545 19</u>
"	To Amount realized from sales of Stocks.....	6,455 88
		<u>5,200 00</u>
		\$12,489 68
April 1.	To balance brought down.....	\$278 91

\$12,489 68

T. S. YOUNG, *Treasurer*.

The undersigned certify that they have compared the vouchers with the accounts of receipts and expenditures, and find that they are correct.

HENRY HARRISON, } *Auditors*,
E. S. WEST, }

New York, May 5th, 1876.

Since the close of the Financial Year, but before the Annual Meeting of the Society, there have been received Legacies, additional to the above, amounting to \$6,744.44

Annual Meeting of the Society.

THE Annual Meeting of the American and Foreign Christian Union was held in the Society's Rooms, 45 Bible House, on Tuesday May 9th. The Annual Reports of the Board of Directors, and of the Treasurer (both of which appear in the present number of the CHRISTIAN WORLD), were read and approved, and their publication was ordered.

The following gentlemen were elected Directors for *four* years, to fill the place of those members of the Board whose term of office expired at this time:—Rev. Samuel D. Burchard, D. D.; Rev. William W. Newell, D. D.; Frederick H. Wolcott, Esq.; John W. Corson, M. D.; Rev. William T. Sabine; Henry Oakley, Esq.; David Houston, Esq.; George W. Bowers, Esq.; Hon. James W. Beekman; John Cottier, Esq. Also, the following gentlemen to fill vacancies:—Rev. M. S. Hutton, D. D., for the class of 1877, and Rev. C. S. Harrower, for the class of 1879.

EDITORIAL NOTES.

MISS RANKIN'S NARRATIVE of Mission work in Northern Mexico, of which we gave some account in a former number of the CHRISTIAN WORLD, has already obtained a very gratifying circulation. It is among the simplest and most useful records of the inception and progress of a truly Christian enterprise, mainly through the exertions of one devoted woman. Inquiries having been made of us how the volume may be obtained, we are authorized to inform our readers that a supply is now to be found at Messrs. A. D. F. Randolph & Co.'s new store, Broadway, corner of 20th Street, New York City.

HOPE FOR SPAIN.—Spain of to-day is not willing to transform itself back again into the Spain of Philip II. and the Inquisition. There are metamorphoses as absurd in the moral world as would be the return of the butterfly into the revolting shape of the caterpillar. For over a year the Pope, his nuncio, and every member of the multitudinous clergy, have been laboring incessantly to secure the abrogation of religious liberty. No stone has been left unturned to effect this result. It may be that the very strenuousness of the exertion has contributed to defeat its own ends. The Spaniards are a proud people. Accustomed as they were for centuries to the despotism of the Vatican, they have not learned to love their chains, and to be reminded of them was to begin to look about for means of throwing them off. The Pope has been scarcely

prudent in *threatening* the Government and people, in case they neglected to restore the Concordat with the Papal See to its full force. Nor has he strengthened his cause, as he has certainly not enlisted the sympathy of the outside world, by the bold avowal that the Spanish monarchy must make its election between abrogating the toleration of "heresy" and forfeiting his favor. While the Carlist rebellion, fomented by Romish influence, still reared its head at the foot of the Pyrenees, the Alfonsist Government might, indeed, conceal its resentment. Now that the rebellion is crushed, there is less need of reserve.

We have, from time to time, alluded in these pages to the petitions which the devout were urged by their priests to send in to the Cortes, protesting against religious liberty as a violation of religious "unity." We are now able to judge how little these petitions represented the sentiment of the great mass of the people, or at least of intelligent men. On the 3d and 4th of May, 1876, the agitation on this subject culminated in an earnest debate in the Spanish National Congress. Señor Alvarez, we are told, as a representative of the clerical party, declared that the ruin of the monarchy was imminent if "religious unity" were not maintained, and made a vigorous attack upon the toleration clause of the proposed Constitution of Spain. He appears to have been met with arguments drawn, not merely from morality, but also from expediency. The Prime Minister, Senor Canovas del Castillo, pointed to the fact that Spain possessed colonies in America, Africa and Asia. It would be impossible, he urged, for Spain to retain these colonies and maintain these relations, if the Government adopted an irreconcilable Ultramontane attitude. The vote was at last taken on the 4th, when it was found that the amendments to the Constitution, proposed by the friends of Rome, had been rejected by the overwhelming majority of 188! Thirty-eight deputies had voted for them, and two hundred and twenty-six had voted against them. Religious liberty won the day by a vote of about *six to one*! The friends of the truth have assuredly great reason for gratitude to God.

INCOMPLETE RELIGIOUS LIBERTY IN MORAVIA.—From a letter of Rev. Mr. Schauffler, a missionary of the American Board laboring at Brunn, it is evident that in spite of the wonderful progress made in the Austrian Empire, in the direction of religious liberty, much ground yet remains to be gained. Over a year has passed since the police arbitrarily stopped the meetings which this esteemed missionary held in his own hired house, and nearly a year since he appealed to the Ministry in Vienna, but without thus far eliciting any reply. Not the smallest gathering for religious worship has he been permitted to hold. He cannot even employ the simple method of reaching the people by tract distribution.

The *lending* of tracts was one charge for which he was last year prosecuted. At the same time there are many anxious to read and to hear the pure doctrine of the Gospel. Only one means of diffusing Biblical truth remained open, and that one which would scarcely have been thought of under other circumstances—the public lecture! Last January Mr. Schauflier applied for and obtained permission to deliver a single lecture on a Biblical theme. He was compelled to sign a promise to abstain from any act of worship in connection with it—neither to sing nor to pray. And he was called upon to name and give a summary of the proposed lecture. His first subject was, “Naaman the leper.” Good numbers of the people came. It was a little odd to begin and end without offering a word of prayer; but the missionary consoled himself with the example of St. Paul, in his address on Mars’ Hill. Week after week he presents himself at the Government bureau, asks for permission to hold a lecture, six or seven days in advance, and signs a promise to offer no act of worship, affixing to his application a twenty-five cent Government stamp. A hall, accommodating about one hundred and fifty persons, is just about filled, and the work goes on. Certainly Mr. Schauflier has furnished a hint that may prove of advantage to other Christian workers.

THE MORALS OF THE ROMISH CLERGY constitute a theme which we have always abstained from discussing in these pages, and we shall not now depart from the rule which we have laid down for our guidance. But one word is necessary on the subject. Our Roman Catholic friends have of late fallen quite into the habit of denying that the Confessional, and the power it places in the hands of the priesthood, ever are abused for immoral ends. And this in the very teeth of the admissions of such eminent writers of their own as Kenrick, in his *Moral Theology*. The foreign press does not by any means corroborate the modern Romish claims. For years,—indeed, ever since the peninsula became free of priestly dictation and the ecclesiastical censure of the press,—the Italian secular papers have swarmed with instances of the grossest lewdness on the part of the parish clergy. Many of these crimes have been made subject of judicial inquiry, and been condignly punished. It would seem, from a late number of the *Chrétien Belge*, that Belgium, upon which the hold of Rome has for centuries been scarcely less firm, is not much behind Italy in the vices of the priests. Under the heading of “The frightful immorality of members of the Roman clergy,” the editor briefly alludes to only three of the most notorious cases that have lately come before the civil courts—in particular, to that of a priest in Antwerp found guilty of not less than eighty-two acts, of the most atrocious character, toward the young of his flock.

WHY JOAN OF ARC WILL NOT BE CANONIZED.—Poor Bishop Dupanloup has failed signally in his gallant attempt. Joan of Arc must rest content with the halo of romance investing the simple peasant-girl that contributed to the deliverance of France from the English; her head will never be surrounded by the aureola of the saint. There is some force in the two motives for the refusal of this high honor suggested by one of our foreign contemporaries. Joan was condemned by a tribunal of priests as a "sorceress" and a "heretic;" to make a saint of her would be to pass sentence of condemnation upon her ghostly judges. But worse than that, even if Joan's only "sorcery" was her ardent patriotism, she must still, in the eyes of the Pope and his counselors, be regarded as a heretic. She was a firm believer in her personal inspiration, and she had the impious audacity to declare that, even should the Pope and the Church pronounce against her inspiration, she would none the less persist in her conviction. "She thus placed her own personal opinion above the judgment of the Pope, and of the Roman Court. It would be a fine thing to make a saint of a woman who did not believe in Papal Infallibility!"

Protestant Rights of Burial in Italy.

AMONG the various instruments of intimidation which the fanatical party in Roman Catholic lands employs to repress the progress of the truth, none is perhaps more effective than the denial of Christian burial, as it is called, to those who die outside the pale of the Romish Church. Happily, there are few countries now where this denial has on its side the authority of law. There are several, however, in which the reign of intolerance has extended through so many ages, and has been so recently abolished, that persecution, banished from the statute-book, still continues occasionally to flourish in practice. Italy is of the number of these unfortunate countries. Away from the large cities, in rural cantons, and even in some towns and villages, the local authorities are not infrequently disposed to give as much trouble as they conveniently can. Some of these officials are but tools in the hands of the parish priest. At his bidding they do not hesitate to harass Protestants in their affliction by placing impediments in the way of their burying their dead in accordance with their faith, and the dictates of their affection.

An illustrative instance, which has just met our eyes in the columns of *Il Piccolo Messaggero*, the new organ of the Free Italian Church, published in Florence, we deem worthy of a place here. The account we translate is significantly headed, "A model Syndic," and is contained in

a letter of Rev. A. Peruzzi, dated Verona, March 17th, 1876. The Protestant evangelist writes :

" On the morning of the 16th, I was invited to *Desenzano*, to the funeral of an infant of about fourteen months, which had fallen asleep in the Lord on the morning of the 14th. This was the first Protestant burial in that town, and, as such, did not escape priestly vexations. Among the many persecutions that have arisen in such circumstances, I believe, without fear of error, that this which I am about to relate to the public to-day, bears an impress of cowardice of an entirely new kind.

" Scarcely had the little girl passed from this life to the other, when our brother Signor Ferretti, who has been residing there for some time, proceeded, with the father of the deceased, to the office of the municipality, to give notification of the death, and then, in obedience to the civil laws, to make arrangements with the authorities for the burial ; in order that he might at once give advice to the sister churches of the neighborhood, inviting them to take part in the services.

" The Syndic, when the request of the father and of Signor Ferretti was made, exhibited the most violent opposition, and, in language quite his own, threatened with imprisonment the *anziano* (a municipal agent), and the undertaker, if the coffin were carried in a different manner from that in which those are treated who die unbaptized. Moreover, the little girl was to be buried outside of the '*Campo Santo*' (the consecrated burial ground) of the Commune, just like a dog. Signor Ferretti, taking his ground on the spirit of the laws, and on the circulars emanating from the Ministry, dated March 31, 1861, and January 6, 1863, claimed his rights, and protested. After a long discussion, the Syndic authorized the burial of the infant in the cemetery of the Commune, but severely forbade that there should be observed within it any of the forms established by the evangelical worship. Besides, he enjoined that the body should not be carried by private hands ; ordering that the coffin be carried under the arm of the undertaker, covered by a red cloth, without a wreath, etc. And he furthermore decided, in an imperative manner, that the funeral should take place precisely at eight o'clock on the morning of the 16th.

" Having received notice from Signor Ferretti that the burial would take place that day, I left Verona by the first train, and at six A. M., was in Desenzano. Shortly after my arrival I saw the brethren of the church of Castiglione delle Stiviere come with Rev. Mr. Long, its pastor, at their head, whom we thank for the fraternal love shown in such a matter, and for their readiness to present themselves in good numbers at the service. At half-past seven, three (Roman) Catholic girls, dressed in white, came to carry the casket, in company with a friend of the Gospel, though herself a Catholic. We ought, in view of such a demonstration of love, to

thank this good lady from our hearts, as also the girls who were not afraid to meet the disapprobation of the ignorant.

"At five minutes before eight we found ourselves all gathered and ready to leave. I opened the service with a prayer to the Lord. Unfortunately, it seems that I did not proceed too much to the fancy of the *anziano*, who, with watch in hand, was counting the minutes. I was about to conclude, when the *anziano* cut short the prayer, saying: 'Gentlemen, the hour of eight struck almost a minute ago, and I have received the order to remove the corpse at exactly eight.' Then, turning to the undertaker, he added: 'Take the casket under your arm, and let us go.' The undertaker takes the coffin, and starts to carry it. Suspending my prayer, I bound to the door and oblige him to lay down his burden; and then turn my back to him and resume the prayer, which I speedily end. Thereupon the girls near the deceased, with the *anziano* at the head, and with us behind, proceed to the cemetery. On our arrival, we find the Syndic, with his scarf, and surrounded by a detachment of guards armed with carbines, barring the entrance to the *Campo Santo*! In our company, what with brethren, friends, and persons attending through curiosity, there may have been about one hundred and fifty persons. We stopped at the gate, and Rev. Mr. Long presented himself to the Syndic to explain our service in such circumstances. But the Syndic replied: 'I FORBID IT.' 'You do not then permit us,' said Mr. Long, 'and by virtue of what law?' 'I prohibit it,' replied the Syndic, 'and I am not bound to tell you why.'

"We now placed ourselves around the coffin, and Mr. Long, taking for his text the fifteenth chapter of the first epistle to the Corinthians, made a brief but eloquent and edifying discourse, which was listened to with attention by the greater part of the by-standers. I followed with a few words, and Mr. Ferretti closed the service with a prayer.

"Whilst we are fulfilling our duty, the Syndic prepares us a barbarous plot. The ceremony over, we attempt to accompany the body to the grave; but scarcely has the body touched the threshold of the *Campo Santo*, when we see come forth, dressed in stole and albe, and bearing a brush dipped in holy water, a *priest*, whom the Syndic has kept concealed behind the gate, and who now exorcises the coffin and carries it off, chanting the burial service. Wondering at this incident, we turn to our very illustrious Syndic to inquire who gives him the right to act in this manner; and here, dear readers, is the exact answer given publicly by this remarkable magistrate: 'This I have done of my own authority. I command it. I am the representative of the Commune. I am not obliged to give them account. The Commune is Catholic, the *Campo Santo* is Catholic. I provided the priest in order that he might perform the ceremony according to our custom. If there are any reasons let

them be alleged. I hold myself responsible, and,' pointing to his scarf, 'I COMMAND.' While uttering so persuasive a reply, the Syndic was surrounded by his guards.

"In a brief space of time the news spread through the whole neighborhood. The persons who had followed us went away amazed at such a proceeding. While the rest respect, as they prove by their conduct, the opinions of others, the *Syndic*, who is the representative of the law, tramples upon the law, takes advantage of the authority accorded him by the law, to violate the most sacred rights conferred upon us by the law, violating the liberty of conscience! The *priest*, denying the canons of the Church, and in opposition to the Gospel, commits violence, posting himself in ambush, and snatching from the father the corpse of his child. Under the mantle of piety he exorcises, and gives the people to understand that by this magic ceremony the coffin and the dead body become holy.

"May God, the Father of mercies, sanctify the minds of living men, in order that they may come to Him, to enjoy Him, by the merits of Jesus Christ, through whom we have obtained redemption."

Christian Work in Mexico.

INTERESTING TESTIMONY TO ITS PROGRESS AND HOPEFULNESS.

MORE than twelve years have come and gone since a large number of copies of the Spanish translation of the Holy Scriptures were sent from England to Mexico. They were welcomed and read with deep interest. Jesus, who of old spoke the words of divine power beside the grave of Lazarus, and raised him to life, spoke from their pages to many "dead in trespasses and sins," and raised them to a new life, a life of Christian faith and holiness.

A band of faithful, earnest Christians was thus raised up in our neighboring republic, among whom the fruits of the Holy Spirit's presence are clearly seen. Jesus has made the holy lives of these Christians powerful for good, and richly blessed their earnest Gospel work.

The following extracts from a letter, dated City of Mexico, 14th March, 1876, from an American Christian lady, Mrs. H. Hooker, gives a brief account of the rapid progress of the Gospel work in Mexico:—

More than ten years ago, God caused the light of His Word to shine into the heart of Francisco Aguilar, a Roman presbyter in Mexico. In 1864 this presbyter began to form in this capital a branch of the pure primitive Apostolic Church. Severe labor, bitter hostility, persecution, anxiety and priva-

tions bore him to his grave in about two years. The Rev. H. Chauncey Riley was afterward asked to come here and foster the work so well begun. The Rev. H. C. Riley came early in 1869, and has devoted himself to this work with untiring zeal. By means of his earnest labors and the generous use of his property, with the faithful co-operation of converts from the Roman Church, and of several persons from England and the United States, this Mexican branch of the Church is now well established.

This branch of the Church has now connected with its organization over sixty congregations. It has in this city four fine former Roman Catholic churches. It has in Central Mexico twelve church schools which are doing excellent work.

It publishes a paper semi-monthly, an excellent vehicle of truth over the land. Last year it established an orphanage for girls. A number of young men of piety and education desire to become presbyters in this branch of the Church. There is urgent need of funds in aid of a theological seminary in which they may pursue the necessary studies. The Gospel work required in this land is so great, that the number of well-qualified laborers ought to be constantly increasing. Who will help to send the Gospel messenger to the millions of this nation, perishing for lack of knowledge?

Mexico, like many other lands, is now suffering great pecuniary distress. Many persons in the Church here, can scarcely procure the necessities of life. In leaving the Roman Catholic Church in Mexico, even the poorest persons make great sacrifices, and have to bear much persecution, scorn and ridicule, and risk loss of employment.

Here, as in *all* Roman Catholic countries, a work like ours must be sustained from Bible lands. Have pity upon these poor deluded people around us, and show your appreciation of the Gospel, by sending it to them. There is constant opportunity to extend our work, but we have not the means to adequately support that which is already organized.

If our fellow-Christians realized the depth of poverty that is depressing us, they certainly would minister generously to our necessities.

I am your sister in Christ,

M. J. HOOKER.

The Rev. A. Z. Gray, who has recently returned from Mexico, says of the Church of Jesus in that land:—

“What did I find in the City of Mexico, on inquiring for ‘the Church of Jesus?’ First I found a grand church situated in the most conspicuous, valuable and attractive part of the city; its situation a means of influence in itself, with an inviting entrance between beds of blooming flowers and tropic shrubbery, and an interior worthy of any of our metropolitan congregations. The ‘Church of Jesus’ has also another imposing and excellent church building, the ex-convent church of ‘San José de Gracia.’

“Now what of the spiritual part of the people themselves? We humbly venture to remark that nothing could be more gratifying to the Christian

observer, nay, we may add, to the tender heart of our Lord himself, than the character of the congregations seen in these churches of the Mexican capital. They fairly filled the churches, and worshiped with an attention and ardor most beautiful and edifying to behold. They were the poor and the lowly of earth,—those to whom and among whom the Redeemer first came.—who first, indeed, constituted the rank and file of the Christian Church. Their singing of their sweet hymns was one of the most impressive and touching features of worship I have met with in any land.

“And now a word as to the clergy of the ‘Church of Jesus.’ My heart glows as it recalls them one by one. Simple-hearted, lowly-minded, fervent-spirited, their demeanor within their churches was an example to any communion, and outside was full of Christian sweetness and gentleness and charity. Two of them, especially, struck me as men of whom, under God’s provident grace, the most glowing expectations could be formed.

“Their schools proclaim the right principles and intentions of education and training.

“In their Orphanage, in a distant and secluded part of the city, amid inimical, if not now directly hostile surroundings, a devoted Christian woman is cherishing and elevating a small band of orphans. Poor little social waifs, with no man to care for them until the ‘Church of Jesus,’ in her Master’s spirit, took them by the hand and clothed their bodies, and warmed their hearts, and is leading them gently into and along the way of life.

“Could I but take some of those with me who here are anxious to help on the Master’s work, whenever truly found, to visit that sweet oasis of Christian life and love in semi-heathen Mexico,—to look upon those little expressive faces, to listen to their thrilling hymns, and to see their crying needs,—could I be thus privileged, I feel entirely assured the Orphanage of the ‘Church of Jesus,’ in the City of Mexico, would need no longer to appeal for Christian sympathy and aid.

“The clergy of the ‘Church of Jesus’ in Mexico are poor men, who have sacrificed, indeed, what little they had of temporal means and vocation, as well as of social influence and support, in the cause of the Master, Jesus, and His holy Church.

“Brought up as we are with everything to favor our pure and undefiled Christianity, it is almost impossible here to realize how in that beautiful land of Mexico a profession of Protestant faith amounts to almost complete ostracism—makes a social pariah of a man.

“Besides their congregations,—let it be said to their glory, as also to their claim upon our Christian hearts,—are the poor and lowly of earth, who, if they can keep bread in their children’s mouths, and the wolf

from their own door, are doing well, and who can therefore do little for the support of those whom God has set spiritually over them.

"These Christian workers of the 'Church of Jesus' in Mexico,—gentle-hearted and devoted, in order to do their great and peculiarly responsible work,—must be, in some way, supported. I cannot forbear allusion to the humble and holy spirit of our Mexican brethren toward those who, with a sadly mistaken zeal, have seen fit to persecute them for righteousness' sake.

"Note also this singular, we may, perhaps, call it *unique*, fact in the history of modern Christian missions. Every cent you raise; every dollar you give to the 'Church of Jesus' in Mexico, goes straight to native need—to native workers in the vineyard of the Lord."

Contributions in aid of this most important Christian work in Mexico are earnestly solicited, and can be sent to this Society. With your gifts, please be careful to inclose the words "*For Mexico.*"

The Coptic Church.

[Extract from an article on "A Week in Egypt," by Rev. T. P. Hughes, of Peshawar, in the *London Church Missionary Intelligencer.*]

AT Old Cairo, I visited the old Coptic church. The whole place was excessively dirty, but would be interesting to an antiquarian on account of its peculiar structure. Three domes rose from the roof, and the church was lighted from narrow apertures in the thick brick wall, which protects it from the heat of the climate. The altar was under a baldacchino, supported by pillars, and on either side were large carved wooden chairs. The sanctuary, or, as it is called, *haikal* (temple), was separated from the nave by a screen of inlaid wood. There was also a part of the church appropriated to the women, which was screened in front by a partition of lattice work, and also several other compartments or chapels. There were pictures, but no images, in the church. The Copts are Christians of the Eutychian sect, which was condemned by the Council of Chalcedon, in the reign of the Emperor Marcian (451). They are also called Jacobites or *Yākubīs*, from Jacob al Baradaï (the ragged), a Syrian monk, who was a chief propagator of Eutychian doctrines. St. Mark, they assert, first preached the Gospel in Egypt, and was the first Patriarch of Alexandria. Their religious orders consist of Patriarch, Bishops (*Uškūf*), Archpriests (*Kammās*), Priests (*Kashish*), and Deacons (*Shemmās*). The Bishops are always selected from the Monks (*Rāhīb*), and are unmarried men; the other orders are allowed to marry once.

They baptize boys at the age of forty days, and girls at eighty days, if

they continue so long well and healthy. The child is dipped three times in the water, in which a little holy oil, which is dropped on the priest's thumb, has been washed off. Some, especially those in villages, circumcise their sons. The children are instructed in the Psalms and the New Testament in Coptic and Arabic. In the churches the Scriptures are translated and explained in Arabic.

The regular private prayers of the Copts are recited *seven* times a day. In each of these prayers those who have learned to read, and are strict in the performance of their religious duties, recite several of the Psalms of David, and a chapter of one of the four Gospels, in Arabic, after which they say "O, my Lord, have mercy" forty-one times, using a string of beads; others by counting by their fingers; they then add a short prayer in Coptic. In the seven prayers they recite the whole Book of Psalms! The illiterate repeat in each of the seven daily prayers the Lord's Prayer seven times, and "O, my Lord, have mercy upon me" forty-one times. The stricter religionists wash their hands, face, and feet before they recite their prayers.

Confession is required of all members of the Coptic Church before receiving the Lord's Supper; and penances are imposed by the priest.

They observe long and arduous fasts; in addition to Lent, they keep a three days' fast, in commemoration of the Fast of Nineveh, which was occasioned by the preaching of Jonah; the Fast of the Nativity, or twenty-eight days before Christmas; the Fast of the Apostles, after Ascension Day, and the Fast of the Virgin, or fifteen days before the Assumption of the Virgin. They also fast every Wednesday and Friday. Their festivals are also very numerous. The pilgrimage to Jerusalem is held to be incumbent upon all, and is performed at Easter. They abstain from eating swine's flesh, from the flesh of animals that have been strangled, and from blood.

In former times the Coptic Christians endured bitter persecution from the Mohammedans; but now they appear to enjoy privileges under the enlightened rule of the present Viceroy of Egypt. In A. D. 1301 orders were given by the Mohammedan Government that Christians should wear blue turbans and waist-belts, the Jews yellow turbans, and that no person of either of these sects should ride horses or mules. The blue turban still distinguishes the Coptic Christians, although it is no longer compulsory. They pay the *Jizya*, or poll-tax; but until the reign of the present Khe-dive they were exempt from military service.

Mohammedanism has no doubt affected Coptic Christianity very materially; and I am inclined to attribute the existence of slavery, circumcision, ablution before prayers, superstitious veneration of the Gospels, and the mechanical character of their prayers, to this influence.

None of the ancient Christian Churches have fallen so low as the Al-

exandrian Church. The dream of Saint Antony (Kingsley's *Hermits*) has been realized. "Ah! my children," he said: "it will be better to be dead before what I have seen come to pass. Wrath will seize on the Church, and she will be given over to men like unto brutes which have no understanding: for I saw the table of the Lord's House, and mules standing all around it in a ring, and kicking inwards as a herd does when it leaps in confusion: and ye all perceived how I groaned, for I heard a voice saying, 'My sanctuary shall be defiled.'"

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati.—Miss Purlier and Miss Schiller.

Miss Lavinia Purlier's report for the month, contains the following items:—

"During the past month six visits have been made to the Hospital; two to the Home of the Friendless, and four to the Children's Home. Personal conversation has been held with the inmates of the Work-house, and tracts and papers distributed among them.

"Calls to visit the poor, sick, and bereaved, have been responded to daily; their wants have been relieved, and the consolations of the Gospel proffered, by reading, converse, and prayer. The good Word, in some form, has been left in these families for perusal in my absence. Long conversations and, I hope, not profitless, have been held in Roman Catholic families. They generally listen to reading, and seldom object to prayer. Homes have been procured for six poor girls, and almost daily applications are made by others. It is easy to win their hearts to one's self, but to induce them to transfer their affections to Christ, oh! how difficult.

The superstition that separates them from the Lord Jesus can only be overcome by the Holy Spirit. They can see the priest, handle the crucifix, taste the Eucharist, and count their beads from childhood to old age, without any apprehension of the love of Christ. My labors for this class increase, and my only hope is, that He who opens prison doors, will give true liberty to these captive souls.

"The Sewing-school is sustained with interest. To procure work and proper supervision for more than a hundred children in attendance, is quite a task; but if the Saviour smiles, it is a pleasant place. The Sabbath class numbered yesterday one hundred and fifty-six children. They are generally attentive to instruction. I gave an opportunity for conversation, and many of the little ones expressed their views of truth and duty in a pleasing manner.

"In addition to the above, I have pursued my usual work of visiting from house to house, and distributing God's blessed truth there and in the street. The recommencement of outdoor service, in various parts of the city, on the Sabbath, increases my work.

"About a year since, a poor girl in

the Hospital attracted my attention. Homeless and friendless, she excited my warm sympathy. Two months ago I met her on the street. She was on her way to the Confessional, preparatory to confirmation in the Romish Church. She was ignorant of God, and of salvation by Christ. My heart was drawn to her, and I tried to show her a more excellent way. It seemed as though the Lord Jesus stood by me, and bade me rescue that little one from the destroyer. Yet she would not be dissuaded from her purpose, but was confirmed and received the sacrament, paid a dollar for a silver cross, and then returned to me proud, vain and ignorant. I did not chide her, but, with words of kindness, endeavored to show her the folly and sin of trusting in anything but Christ for salvation, and, in an agony of love, laid her in the arms of the Redeemer. Subsequently she attended service with me in the Methodist and Presbyterian churches. She has laid aside her cross, and bowed with us in prayer, and lifted up her voice to the only Mediator. She protests against her former superstitions, and is now professedly seeking the Saviour. Pray for me that my faith fail not, for what faith and love are requisite to be co-workers with God in saving souls!"

A FEW words from *Miss A. B. Schiller's* report for April:—

"During the past month I made about one hundred family visits, among the usual class of persons, holding religious conversation, with reading and prayer wherever possible.

"Visited the Cincinnati Hospital five times. I am often blessed in this large field. Made three calls at the Children's Home, and also visited the

Home for the Friendless, the House of Refuge, and the Work-house. We met a woman here in whom Miss P. and myself were very much interested. When she was an inmate of the Hospital, some time ago, she promised to do better, and try and live a Christian life. We did all we could to help her in her efforts, but, alas! strong drink has brought her again to prison. I spoke to the woman on the errors of drinking, trying to show some of the misery always sure to follow this evil habit. Several requested us to pray for them.

"I have distributed a large number of tracts and papers; also, a few small books and cards.

"My Sabbath-school class, and also Sewing-school, are prospering about as usual.

"May our Lord Jesus have mercy and great compassion on these poor fallen ones. Pray for them, dear Christian friends."

Chicago, Ill.—Rev. A. Miller.

OUR German City Missionary, in Chicago, Ill., Rev. A. Miller, sends this statement for the month of April:

"The past month has been one of almost constant toil and anxiety. Night and day my services have been required. The sick and poor need sympathy and help, and my heart is pained when I behold their condition, and hear their complaints. Their lot in this world is a hard one, and, worse than all, many of them have no better prospect beyond the grave. It is a consolation to me that I can afford them temporal relief and religious comfort.

"Of the two hundred families visited, a large number are connected with the Roman Catholic Church.

As a general rule, I was permitted to pray, distribute Bibles, tracts, etc. On the Sabbath I preached at different places, addressed various Sabbath-schools, and gathered in the neglected children.

"Two of those recently converted have died. One was a young man, and the other a man of family. The latter leaves a wife and two children. At first, he could hardly consent to give them up, but, finally, he received grace to conquer, and died happy. While officiating at the funeral, I contracted a severe cold, which prostrated me, but I am again able to work for the Lord."

Muscoda, Wis.—Rev. J. Zvolanek.

REV. J. ZVOLANEK, our Bohemian Missionary in Muscoda, Wis., and vicinity, says of his efforts during the month of April:

"The recent manifestations of the Divine favor toward the various churches in this section of the country have encouraged us in our labors. When the Holy Spirit is poured out upon us, it is easier for us to preach and bring sinners to Christ.

"In my conversation with the people at their homes, I have met some who are troubled with doubts concerning the inspiration of the Bible. Others, when urged to believe, and thus become a new creature in Christ Jesus, ask, like Nicodemus, 'How can these things be?' In many cases I have been able to remove these doubts. A familiar, frank conversation is often more efficient than a formal sermon from the pulpit.

"The Sabbath services are well attended. The exercises at Easter were impressive, and with joy my little flock celebrated the resurrection of

our Lord. The children were present in large numbers, and, by their sweet singing, added to the interest of the occasion. May their young hearts cling more strongly to the risen Saviour."

Pittsburg, Pa.—Rev. C. Lepper.

OUR German City Missionary in Pittsburg, Pa., Rev. C. Lepper, makes the following statement of his labors for the month of April:

"About the usual number of visits have been made to both Roman Catholic and infidel families. In some cases, I did not have a cordial reception, but, as a general thing, the people were disposed to hear my message. It affords me delight to read the Bible to the many hungry souls I find in this city. They seldom go to church, and become indifferent concerning their salvation. But when the missionary visits them, and directs their attention to the 'one thing needful,' they are impressed by this personal appeal.

"In the distribution of Bibles, tracts, and religious literature generally, I have been greatly encouraged. Romanism fears the truth. If we can persuade Roman Catholics to read and think for themselves, they will soon be made free in Christ Jesus. Hence I work diligently to instruct this class, and might give some interesting incidents, but will not make them public at present. Some of these hopeful cases were found in the sick-room. A part of my time is devoted to visiting the poor and the sick."

Milwaukee, Wis.—Rev. H. Mix.

REV. H. MIX, our German City Missionary in Milwaukee, Wis., writes

concerning his work during the month of April:

"It is not strange that I often become discouraged in contending against the hosts of sin in this wicked city. How to win the irreligious German people from the love of strong drink, is the question that troubles me. This is the great difficulty in reaching them. The beer halls are the popular places of resort, and there the multitude gather, even on the Sabbath. As they live only for sensual indulgence, it is not easy to impress religious truth upon their minds.

"In laboring to overcome this obstacle, I rely upon gentle means. The Germans are a kind-hearted people, and under favorable circumstances can be persuaded. By visiting them in their homes, I am able to talk with them in a familiar manner, and place good religious reading in their hands. The children love our illustrated papers, which inculcate temperance and religion. The rising generation may be saved from vice if we use prompt and vigorous measures. Hence I rely upon mission schools, and also private instruction. The Lord is blessing me in the employment of these means, and I am sowing the seed confidently, though often in tears."

St. Louis, Mo.—Rev. R. S. Stubbs.

REV. R. S. STUBBS, our City Missionary in St. Louis, Mo., sends this report for the month of April:

"It is a solemn fact that, notwithstanding the many religious agencies employed in this great metropolis, there are hundreds, and perhaps thousands, who do not hear the Gospel preached. Hence I consider it a

privilege to be a messenger unto them. During the month, about one hundred and fifty visits were made to families, and to individuals in the Jail, City Hospital, and other public institutions. My heart is deeply moved when I converse with the unfortunate and afflicted inmates. What confessions of sin and promises of reformation salute the ear of the missionary! The Roman Catholic is not, under such burdens, disposed to confess to human priests, but cries directly unto the Lord for deliverance. It has been my privilege to instruct some of this class, in whom I have a deep interest.

"Our mission school is full, and grows more and more interesting. Many German parents attend preaching at our Chapel, some of whom are Roman Catholics. May they be made 'wise unto salvation,' is my constant prayer!"

Iowa City, Iowa.—Rev. J. Poduril.

OUR Bohemian Missionary, Rev. J. Poduril, who labors in Iowa City, Iowa, and surrounding country, reports as follows for the month of April:

"The busy season has come, taking all the time of our country people. It is, therefore, difficult to accomplish much in the work of visitation among the men. The women and children are at home, and gladly welcome me. They are more favorably inclined toward religion than the men. But Romanism has covered all of them with its dark shadow, and I am endeavoring to bring them into the light of the truth. The families in the country are so much scattered, that I am compelled to do considerable traveling.

“There are Bohemian settlements near Riverside, Richmond, and other country towns. The Romish priests labor to secure the support of my countrymen, but are not very successful. Having no confidence in Romanism, they are rapidly drifting toward infidelity. It is, therefore, important to rescue them before they go too far in that direction. They need the faith that saved John Huss. May God bless my efforts to bring them into the enjoyment of ‘like precious faith!’”

FOREIGN.

Colombia.

A NEW MISSIONARY STATION.

In the *Missionary*, published by the Presbyterian Church (South), for May, Rev. H. B. Pratt gives an account of his removal to the new station of Bucaramanga:—

“Before this, your readers will have learned that, after going to the river myself to expedite the transportation of our long waited for Printing Press, I was forced to conclude that the Committee would never justify me in incurring the heavy expense of transporting it, broken as it already was, and with continual risk of worse breakage, on the backs of men or oxen (mules were out of the question, owing to the over-weight of seven out of nine of the boxes) to Socorro; where, after near three years of labor, our prospect of usefulness was as dark or darker than ever before. Bucaramanga was but one-third the way, a growing city, the present commercial centre of the State, by far its most important town since the destruction of San Jose; having a sure prospect of indefinite growth, prosperity, and

importance, such as perhaps no city in Colombia, except Bogota and Baranquilla, possesses. I had always lacked the shadow of an excuse for settling here, as nobody wanted us; when, contrary to all our calculations, an almost palpable necessity was laid on us to do so—a necessity the more urgent in view of the fact that, as there happened to be no printing press at all here (two ill-managed ones having been lately removed elsewhere, for lack of patronage), the wish was expressed that I should establish mine in this city, and allow the public the use of it. The climate, too, is healthier than that of Socorro, and its water better; while my wife's health was so completely broken that the doctor prescribed a two months' change of residence as essential to her re-establishment. In view of these things, then, we judged it wise and prudent to remove as soon as possible, without waiting to consult with the Committee, and we are glad that you approve of our excuse.

CLIMATE, SITUATION, ETC.

“The climate of Bucaramanga is very healthy, and as delightful as any cordial hater of winter's cold and summer's heat could imagine or covet. The situation, too, of the city is in keeping with its climate and its rapidly (for Colombia) increasing importance, being the most beautiful that could be asked, on a wide and gently sloping table-land, gradually rising towards the mountains, a mile or so in the rear, and looking towards another range which, at four or five miles distance, lies beyond the deep and open gorge through which runs the river Giron, deriving its name from the city on its banks, some five miles from us.

“Besides my other publications, I am deeply interested in publishing, at my own expense, and as fast as circumstances will allow,

THE REVISION OF THE PSALMS AND
NEW TESTAMENT,

as well as other parts of the Bible, on which I have spent so many years of almost hopeless toil. As it cannot be expected that any of our Bible Societies will undertake it, after having had several revisions made in these last twenty years by persons supposed to be competent, none of which can answer more than a temporary purpose, I cannot be sufficiently thankful that God has opened, and most unexpectedly, a way in which, poor as I am, I see a fair prospect of beginning, if not finishing, a costly work of the kind.

PRENSA EVANGELICA.

“Early in February we got out the first number of the *Prensa Evangelica*, our free religious monthly, the second number of which is nearly ready. We published one thousand copies and have scattered it all over Colombia, as the convenient system of free newspapers mainly enables us easily to do. I have ascertained as well as I can, the persons most likely to read and use it well, and requested such as do not wish to receive it to return it marked with their own signature, that I may know it was returned by themselves. Some six or eight copies have so far been returned, while as many, or more, made application that it be sent to them. The most interesting articles, original and selected, of permanent importance I publish, also in tract form, so as to form, little by little, a tract depository of our own. All our publications are for gratuitous distribution.

Sales and paid subscriptions are out of the question in our circumstances.

“The publication of our first paper (though every way milder in its language than those I have seen published in Mexico) came near producing a serious riot. The first Sunday after its appearance

THE PRIEST EXCOMMUNICATED OUR
SERVANTS,

and was greatly excited, I am informed, in his denunciations against us. The next, he preached again on the same fruitful topic, as I could well perceive by the persons who came peering through our door and windows during the day. He might have given himself less concern had he known how nearly a simple family meeting our Sunday services are.

RIOTOUS CROWD.

“That night about nine o'clock, as I was making a note of the day's services, I was startled by the most diabolical clangor of horns and trumpets I ever heard. Supposing it was only a rude serenade made in mockery of us, I at once lighted a candle, and, looking out at the window, was surprised to see the street was full of people, who had moved so noiselessly that I was unconscious of their presence. I perceived at once that something more serious was intended than fun at my expense, and knowing that the old barn of a house we at present inhabit would yield to the slightest assault, I determined myself to proceed at once to the street. The family had retired; but by this time Lena Gutierrez and Ben were up, the former looking in vain for my unloaded revolver, a machete, or anything else that would serve an offensive or defensive purpose.

“As I went out bareheaded and

with the lighted candle in my hand, a gentleman from the opposite window bade me go back and bar the door. I answered him that I would do nothing of the sort, and proceeded to the adjacent corner, where the crowd was gathered, and waited a good while for a chance to speak to the gathering of not less than fifty to a hundred persons. They were evidently taken aback, and their plans completely frustrated by my generalship; so they just kept on tooting more vociferously than before. Having the man they sought right in the midst of them, they did not know what to do with him. I received no insult, and but one half-drunken fellow that I heard open his lips to get out a weak and ineffectual 'Viva' for 'our holy Apostolic Roman Catholic Church.'

"It is impossible to say just what or how much was intended; but the town authorities, who understand the rabble better than I do, took it as a grave affair, and have taken such steps as will, I suppose, prevent its repetition."

Spain.

"NEW EVANGELISTIC WORK AMONG THE GALLEGOS IN SEVILLE."

Times of Refreshing, the quarterly paper of the "Spanish Evangelization Society," contains letters from Don Manrique Alonzo, describing the beginning of a new movement in the city of Seville, in behalf of a very humble portion of the inhabitants. Of the writer, Rev. Mr. Duncan gives this account: "Don Manrique Alonzo is a well-trying and consistent Protestant Christian. I may some day give you some details of his history. He was a Romish priest and missionary in the Philippine Islands, where,

coming to the light, he was cast into the dungeons of the Inquisition, still existing there. When he came back to Spain he would have nothing to do with Rome, nor we with him, and he had to suffer much before he was ultimately received by us. He is now one of our best men."

Don Manrique Alonzo writes:—

"There exists in this, as in most of the cities of Spain, a numerous colony of Gallegos, who come from all the provinces into which the ancient kingdom of Galicia is divided. Although I have no precise data of their number, I believe that I shall not be wrong in calculating them as over 1,000 persons, all being men, of all ages. They proceed from the poorest and humblest class of society, and give themselves here to the heaviest work, such as

WATER-CARRIERS, PORTERS, AND
MASONS' LABORERS,

some being coachmen and servants. They are all robust men, strong laborers that never tire, and are, above all, excessively economical, as they save whatever they gain, to take it back with them after some years to their homes, where they have left their wives and children. All have been educated in the greatest fanaticism regarding the Romish doctrines, as in their towns the priests exercise a strong and absolute influence. But their education is very meager even in the Romish doctrines, and in general the people of Galicia are among the most backward in Spain. Nevertheless, all that I have had to do with here can read and write, though imperfectly, as, being absent from their families, they need to communicate with them by writing. Some of them had already attended our worship,

and heard the word of God. Some Bibles had been given to them, the perusal of which had pleased them, and they spread them among their Galician friends here; and when they returned home, they took them with them, and read them to their families. This was a good beginning, but it must be confessed that the truth had not yet manifested in them its sanctifying power. I came to know some time since their good disposition, and above all

THEIR DOCILE CHARACTER,

and I set myself to work privately to discover to them the great mystery of God's love. My desire was to establish among them a regular and permanent mission, that the largest possible number might hear the good news of salvation. But I was met by the difficulty of finding a suitable place, as it was not likely that they would attend in our church. They live in groups of forty or more in houses which here are called *corrales* (court-yards), distributed in little rooms, and in each room four to six sleep. The difficulty was to obtain the proprietors' permission, to avoid prejudicing the interests of the Gallegos. We appealed to God in prayer, and the Lord overcame that difficulty. One of the brethren of our congregation was brought into contact with the neighbors of one of the *corrales*, and the consent of the proprietor was obtained. This took place during the week of prayer, and I announced to them that on Friday the 14th I should go at eight at night to preach the gospel.

"As promised, I presented myself on the day mentioned in their corral, accompanied by three other brethren of our congregation, not without having first prayed to God with much

earnest supplication and entreaty. And the blessed Lord fulfilled His promise and was with us. In one little room

EIGHTEEN GALLEGOS MET,

who listened for the space of an hour to the word of God. I spoke to them of Jesus as our only means of salvation, of the necessity of knowing Him by His word, and of conversion. The impression which this first preaching produced on them was excellent. I asked them if it would please them that the preachings should be continued on certain days, and all unanimately answered with great joy that it would, and that they should be advised of it beforehand, that they might bring other companions and fellow-countrymen. Then I distributed some tracts among them, and on parting recommended them to be faithful to the call of God.

"Thus has begun the mission, which I hope will continue with the Lord's blessing, and produce abundant fruits, not only among the Gallegos here, but in their families and towns."

In a letter of a more recent date, Don Manrique Alonzo speaks of the progress of his effort:—

"I have to report favorably of my new work among the Gallegos. Yesterday we held our second meeting, which we have not before held during the elections, in order that our enemies might have no pretext for accusing us of holding political meetings. The night was fearfully dark, and when I left my house at 6:30, the rain was falling in torrents, so that the streets were inundated, and notwithstanding my umbrella I got thoroughly drenched. On arriving at the porch of the house where our meet-

ings are held, one of the members said to me, 'How is it that you have ventured out such a night as this?' 'My friend,' said I, 'the rain ought not to hinder us in preaching the Word, when there are so many thirsty souls that need it. God sends the rain to fertilize the fields, and He sends me that I may pour into your hearts the saving rain of His Word, that when the Sun of Righteousness arises the seed may bear fruit in due time.' In spite of the bad weather, the meeting was better attended than the first was. There were twenty-three Gallegos present, many of them for the first time. Six of the most devoted ones were not able to be present, on account of work they had to do that night. I addressed them on the necessity of seeking salvation by faith in Christ Jesus, from Rom. iii. The reading of the Word, as also the preaching, were listened to with profound attention. It was indeed an interesting sight in this badly lighted room, to see twenty-three weary men, poorly clad, listening with the greatest attention to the good news of salvation. The scene moved me greatly, and forcibly brought to my mind that prayer of the Saviour in Matt. xi., 25, 26. Among those present, was one very ill, who, when he heard of my arrival, arose from his bed to hear the Word. When I had finished, I said to him, 'Why have you come here to-night, so ill as you are?' 'Oh,' said he, 'my illness is of little importance, when I desire so much the health of my soul.' 'But,' said I, 'I would have come to you, and have spoken of salvation.' 'Oh no,' he replied, 'I did not wish to trouble you; my room is very poor, and I could not wait longer when I knew you were here!' 'Well then,' said I,

'how are you?' He said, 'I feel at rest. I have great joy of heart, and scarcely feel my illness!' I then asked him what made him feel so happy. 'Oh,' said he, 'I am a great sinner, but Jesus died for me.' This morning I visited our friend, found him better, and very happy from the good he had received the night before. All have asked me for Bibles, but I have none to give them; it would be a good thing if our friends could give each one a copy, with some tracts; for, although some have them, still many who are without them want them. I hope this work may continue, and that He who has opened the door will not allow it to be shut again. Oh that God may open other places among the poor! If our work of evangelization does not quickly attain the same proportions here as that of Mr. McAll, in Paris, because the circumstances are not so favorable here as there, still I hope we shall have abundant reason in this place for thanking God and taking courage. I inclose you a paper with a request for prayer."

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The *Missionary Herald* for May, contains the following incident taken from a letter of Rev. Thomas L. Gullick, dated February 19th:—

"At Santiago I gave two or three tracts to the boys who had carried my baggage to the railroad station, and soon there was a crowd around me begging for tracts. I got into the car to escape, and then the crowd began to collect about the door and window. In five minutes I sold some twenty Gospels, and when the train was under way I sold a number of Gospels to those who were in the same car with me. To one of my neighbors, a young priest, I handed the

Epistle to the Romans. He began to read, but stopped with sudden surprise, asking, 'What does this mean? He says, "I am debtor both to the Greeks and to the Barbarians." How could Christ be a debtor to anybody?' I answered, 'You certainly know that the Epistle to the Romans was written by Paul, not Christ.' He still looked surprised, but assented and continued his reading, and becoming much interested, he bought a Testament and several other books. While reading a tract, he finally said, 'This book seems to favor the right of private interpretation.' I replied, 'When my father writes me a letter, I always claim the right of reading it myself, and of understanding it according to the plain sense of the words. I claim the same right when my Heavenly Father writes me a letter, to show me the way of salvation.' It then dawned on him for the first time that my books and I were Protestant. He was much shocked, and said that our Bible was not really the Bible; that it was greatly corrupted; that their bishop had lately bought up a great number of them and burnt them. I asked him if he read Greek. He replied, 'A little.' 'Have you read the Testament in Greek?' 'No.' 'Well, I have, and have compared it with the Spanish Testament, and though the translation is not absolutely perfect, as no human work can be, I assure you, from my personal knowledge, that it is not intentionally corrupted in a single word or syllable. You are not to blame for saying it is, but those who have told you so *know* that they speak falsely. If they have been burning Bibles, it is not that the Bibles are corrupted, but because they do not wish the people to "search the Scriptures," and know exactly

what the Word of God is. You are a religious teacher, and yet I don't believe you can repeat the ten commandments.' He was much pleased by the challenge, and began to repeat very glibly the version in the Romish Catechism, leaving out the second and changing the fourth to 'Observe the feast days.' I stopped him and told him he had omitted the second, which he stoutly denied; I insisted, and he finally asked what it was. I told him, and challenged him to repeat correctly the fourth, which he called the third. He could only say that it is 'Observe the feast days.'

"Now," said I, 'you have been ignorantly accusing us of corrupting the Bible. The charge is false, but I have just proved that your teachers have willfully so mutilated and corrupted the fundamental law of God, that you, a teacher, do not even know the ten commandments. You are not so much to blame, because you believed what was taught you; but the case is very different with your superiors. God has spoken terrible denunciations against those who take from or add to His word. Let me advise you henceforth to search the Scriptures, and take them as the rule of your life, and the gospel which you preach.' He turned pale, and was much agitated, but said, 'If I should do so I would lose my living, and everybody would be against me.' 'Very likely,' I replied; that is what Christ said would happen. Your enemies will be those of your own house; but if you obey God, you may be sure He will take care of you. One man *with* God is mightier than all the world against him. You and I, in less than seventy years, will have to appear before the judgment throne. Our Lord will not ask, "Did you obey

your bishop?" but "Did you obey me? Did you search the Scriptures? Did you preach *my* gospel?" Whatever difficulties and dangers there may seem to be in the way of the course which I have recommended to you, you may be sure your present

course is much more difficult and dangerous.' He seemed much impressed, and thanked me most cordially when he left the car, taking his Testament and tracts with him. May the good seed find lodgment in his heart."

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th April, 1876.

CONNECTICUT.

Middletown. Miss L. C. Birdsey.....\$5 00

NEW YORK.

N. Y. City. H. I..... 50 10

Yonkers. First Pres. Church, balance.... 63 39

Auburn. J. S. Seymour, bequest for Italian Waldenses,—less \$255.56 interest.....4,774 44

Utica. Miss F. E. Bacon, for Mexico.....5 00

Kortright. Benev. Asso., E. T. Gibbs, Treas..... 2 00

Batavia. Stephen Ives, Esq., per A. Cowdin Esq..... 5 00

Geneva. Reformed Church, per F. O. Kent, Treas..... 23 63

\$4,923 56

NEW JERSEY.

Flemington. Wm. P. Emery.....\$5 00

KENTUCKY.

Louisville. G. B. N., for Mexico, \$5; per Mrs. J. M. Sadd, viz., Geo. H. Hall, \$25, Miss A. Short, Miss Lafon, and C. Rickerson, \$10 each; W. Bangs and Judge Hoke, \$5 each \$70 00

ILLINOIS.

Roseville. First Cong. Church, \$10.30; and for C. W., \$1.20, per Jno. A. Gordon, Treas.....\$11 50

OHIO.

Cleveland. J. S. Converse and wife, \$25; H. A. Massey and W. F. Hinman, \$5 each..... \$35 00

IOWA

Long Creek. Welch C. M. Church, in part, 8 00

" Welch Cong. Church, " 9 00

Rehoboth. Bedford Pres. Ch., W. Martin, F. Samson, J. B. Dodds, Jno. Dauerty, R. O. Carsol, R. Dill, \$5

IOWA—continued.

each; O. L. Samson, \$2; others, \$30, in part of L. D. for Rev. E. G. Elsey..... 62 00
\$79 00

Colville Valley, W. Ter. L. DeRudder, for Mexico.....\$1 00

Received for the CHRISTIAN WORLD, in addition to items specified above:

Mrs. A. Robinson, \$1.10; Rev. B. Bosworth, \$1.10; Dea D. B. Chapin, \$2.20; D. B. Kinney, \$1.10; J. L. Clubb, \$1.10; Rev. H. Warner, \$1.10; W. R. Loop, \$3.30; C. Bartlett, \$2.10; Mrs. M. L. Clark, \$1.10; W. Edwards, \$1.12; E. Strong, \$3.30; W. Foster, \$2.20; G. R. Fox, \$1.10; Wm. Henry, \$1.10; A. L. Gridley, \$1.10; J. R. Hubbard, \$5.04; Rev. J. M. Bean, \$2.25; D. M. McKay, \$1.10; G. W. Ford, \$1.12; J. Mead, \$1.10; J. Lockhart, \$1.10; J. M. Chrysler, \$4.40; H. M. Hammond, \$1.10; E. H. Hammond, \$1.10; Mrs. A. P. Dodge, \$1.12; W. W. Edwards, \$2.20; J. N. Cate, \$2.25; Mrs. E. C. Childs, \$1.12; Miss A. Middleton, \$3.36; W. Irving, \$2.20; Wm. Turner, \$1; Mrs. A. Collins, \$2.50; Rev. L. S. Crone, \$1.10; Rev. A. Erdman, \$3.30; Rev. A. Bigelow, \$1.10; Rev. M. S. Terry, \$3.36; Pastor M. Procket, \$1.25; P. V. Hixson, \$1.10; Rev. N. S. Lourie, \$2.20; P. R. Paulson, \$3.30; J. Williams, \$4.40; M. H. Clement, \$1.12; Emory Stone, \$2.20; P. Amerman, \$2.24; Smaller sums, \$3.18.....\$87 83

Total Receipts for month....\$5,217 89

THE CHRISTIAN WORLD.

Vol. 27.

JULY, 1876.

No. 7.

EDITORIAL NOTES.

TO OUR FRIENDS.—We beg leave to remind our friends of the continued needs of our work, both of Publication and of Missions. As during the Summer months, the receipts at the Society's office are wont to fall far below the necessities of the Treasury, we cannot too strongly urge upon those of our subscribers who have the ability, to make their contributions at an early date. Special donations for the support of the CHRISTIAN WORLD as a means of diffusing indispensable information regarding the movements of Rome, and the progress of Evangelical missions, are particularly desired and solicited.

THE LENIENCY OF THE HOLY SYNOD OF GREECE in dealing with the Prelates found guilty of having purchased their mitres from the late ministry of the kingdom, has been severely criticized even by a community which is not inclined to rate high the morality needed for a bishop or archbishop. A three years' suspension from office is justly esteemed an insignificant penalty for simony of the most flagrant description; especially, we will add, when to the original crime is added the further disgrace of repeated falsehoods uttered in order to cover it up. The *Aster* ("Star"), as well as the *Paliggenesia* ("Regeneration"), and other Athenian journals, advocates the allowance of a suitable sum to the Prelates for their support, but insists that they ought never to be permitted to resume their sacred functions.

ONE GREAT DEFECT IN ROMAN CATHOLIC SCHOOLS we apprehend to be the signal lack of suitable effort on the part of teachers to foster that manly independence of thought and action without which no education is worthy of the name. Quite independently of all religious considerations, the ordinary Roman Catholic training of youth is essentially unfortunate in tendency. What may be taught by rule is often thoroughly

taught. But children and youth are not compelled to think for themselves. The idea of a blind submission to authority is allowed to spread from the domain of religion into that of secular learning and of morals. While the memory may be crammed with facts of history, science and philosophy, the intellect of the individual is not forced, in most cases is scarcely permitted, to assert its own free existence. If an excellent discipline is maintained, so far as external deportment is concerned, the code of good conduct derives its sanctions not from those higher considerations that address themselves to the moral sense of each pupil, but from the arbitrary will of the master who is equally to be feared and obeyed whether his commands are right or wrong. The consequence is a puny development of mind and a dwarfed conscience—evils of such magnitude that they loom up into importance even by the side of the positively erroneous and soul-endangering doctrines of religion inculcated in these much-vaunted institutions of the Romish Church.

Nor are these evil effects confined to institutions of a purely literary character. They are equally apparent in the "Reformatories" under Roman Catholic management. On this point we have lately come across some very direct testimony emanating from a trustworthy source. In the last Report on Reformatory and Industrial Schools in Great Britain, for the year ending December 31st, 1874, some extracts of which are given by the Monthly Letter of the Protestant Alliance, Her Majesty's Inspector makes this general comparison of the results of the Protestant and Roman Catholic systems: "As a rule, the failures and reconvictions from Roman Catholic schools are considerably more than those from the Protestant Institutions, whose inmates belong to a more orderly and settled class of our population;" adding: "My observation of the Protestant and Roman Catholic schools leads me to think that there is too little attention given in the latter to the arousing and increasing in the inmates of a spirit of self-exertion and self-control—too little encouragement to independence of thought and action, which might keep them steady when they leave the schools; and, especially, too little care and interest as to their disposal and their after oversight and guardianship. In some schools they have been kept too long under a strict and often too childish discipline, and when turned out into the world have been liable to fall from not having been sufficiently led on and encouraged to stand alone, and no sufficient agency has been maintained for their supervision and assistance in the new positions they have to fill. I doubt, too, very much whether the management of the schools by clergymen or members of religious orders—who are of necessity unmarried, and have little practical experience of the common working life of the world, and of the difficulty of keeping up the active personal intercourse with it which opens the door to employment to so many Protestant schools—is favorable to success as to results."

THE BLIGHTING EFFECTS OF RATIONALISM.—The French Protestant Church supported by the State, we need scarcely remind our readers, is slowly but, we trust, surely throwing off the incubus of Rationalism. Ever since the Synod of 1872 set forth the simplest formula of faith ever demanded by an Orthodox Church of its ministry and other office-bearers, the position of the so-called Liberals has been anything rather than comfortable. But there are unhappily many parishes long cursed with unfaithful pastors, in which all Christian life seems to have been stifled, and where nothing short of a genuine revival of religion is demanded to make the Protestantism professed more than an empty name. Thus in a circular of the Evangelical Society of Geneva, just come to hand, we read respecting three parishes in the Department of Vaucluse, that they have no public service, no visitation of the sick, no administration of the sacraments. For an entire year these parishes have been vacant, and their 1,700 souls have been without stated worship. "Alas," says the evangelist who gives the account, "they do not complain of this state of things, and, were it not for funerals and baptisms, they would easily get along without the minister of the Gospel. It is needless to say that these posts have been held until now by Liberals, indeed by Liberals of the most advanced type. Such is the fruit of their ministry: the church remains closed for a year, for two years, without the Consistory, which is of their stripe, being much disturbed, without the people of the parish seeming to have any solicitude."

FUNERAL ADDRESSES, which some of the Reformers condemned as likely to countenance Romish abuses, are found, if we may credit the circular to which we have just referred, among the most effective means of reaching the Roman Catholics. Relatives and acquaintances of the deceased, who, for many reasons could not be induced to visit a place of Protestant worship, do not hesitate to listen to the exposition of the doctrines of the Reformed faith in the cemetery, and round the open grave. The faithful minister can reach ten times the number of Romanists or infidels whom he could hope to address in a professedly Protestant place of worship, and enjoys a rare opportunity to disabuse the mind of his hearers of those prejudices which they have long entertained. In one place he conclusively shows them that the Protestants do not as they have been wrongly informed, reject the rite of baptism, or baptize in the name of some strange god. In another, he is able to lead the tender hearts of mourners to consider the consolations of the Gospel, and that faith in a risen Saviour, which saves without the aid of saints, and relics, and confessions and penances, and pilgrimages, and Papal indulgences. Thus it is, to use the expressive words of another, that many souls have found Life on the very field of death!

THE DENIAL OF MARRIAGE TO FREE MASONS.—Although the Pope has found himself compelled to retreat from his extreme position on the question of Free Masonry, so far as the Brazilian Empire is concerned, the conflict is by no means over in Spanish South America. We have before us the third number of "*La Prensa Evangelica*," the little Protestant paper which Rev. H. B. Pratt, missionary of the Presbyterian Church (South), was providentially led to establish in Bucaramanga, in the United States of Colombia, and to which reference was made in the last number of the CHRISTIAN WORLD. It contains among other things a noteworthy illustration of the offensive attitude of Rome toward all marriage not contracted before the priest and in accordance with the precepts of the Roman Church. Not long since a Señor Gomez, living in Socorro, applied to a Roman Catholic priest to solemnize his marriage with an estimable lady of the same place. Señor Gomez was, however, known to be a Mason, and the ecclesiastic refused to perform the ceremony, unless he would withdraw from the secret society condemned by the Pope. This Señor Gomez declined to do, preferring to take advantage of the law of the country and to be married by the civil magistrate. Hereupon the disappointed priest had recourse to a method of retaliating upon the offender, and of warning all who might wish to follow his example, which is not unknown in the annals of his Church. From the pulpit and in the presence of a large audience he pronounced the union null and void, declaring it to be nothing more nor less than "concubinage." There was a time when such an attack would have been very effective in almost all parts of Christendom. We have no doubt that it would have been so esteemed not many years since, even in Socorro or anywhere else in Colombia. But Romanism is waning in its influence. Instead of terror, the only result seems to have been to stir up a strong feeling of indignation at the perpetrator of the attack. At least we have in the *Prensa*, a letter dated Socorro, March 24, 1876, addressed to Señor Gomez, and signed by seventy-nine men, apparently persons of high respectability, denouncing the priest, and offering his victim their warmest sympathy and support. They express their regret at learning "that in a recent religious service Señor Gomez and his worthy spouse have received an outrage as unmerited as unjust, the civil marriage contracted by them with the support and countenance of almost the entire society now resident in Socorro having been stigmatized from the pulpit as *concubinage*." They add that knowing that Señor Gomez could have procured priestly marriage only on terms which self-respect forbade his accepting, they write him this letter to assure him "that they consider and repel this outrage as done to this society (community) which approved the marriage, and as tending to dishonor the laws and the authorities charged with their execution." They conclude by volunteering the opinion that "in their own estimation, civil marriage cele-

brated with the legal forms is as holy and as much to be respected, as that which is blessed at the foot of the altar."

Who can doubt that by such foolhardy acts as this the Roman Church is weakening its hold on the masses in South America, and affording an opportunity which ought to be improved for the preaching of the pure Gospel?

GOVERNOR HAYES ON THE BIBLE IN THE SCHOOL QUESTION.—This utterance attributed by the papers to Governor Hayes, of Ohio, has the true ring of Christian patriotism :

"The State must support or 'encourage schools,' and schools are manifestly a means to promote a more important end. That end is 'religion, morality, and knowledge,' (as declared in the great fundamental law for the North Western Territory, enacted by Congress in 1787), the equivalent of 'good government.' Now, the proposition to banish the Bible from the schools is a blow at this end—really discards the end, so far as 'religion and morality' are concerned, while the means—the schools—are maintained.

"It is idle to urge that there will be 'religion and morality' without the Bible. That was not the intention of the original parties to the compact. They understood too well the true foundation of the State. They were skilled workmen, and fresh from similar tasks. They intended that personal and property rights should be secured and made forever safe by the great triangular basis laid down in the ordinance.

"As a citizen I have a right to insist that that basis and pledge shall be respected and preserved. All that is asked is that the Bible may be read in the schools. It can and will explain its own precepts. Comment is not needed to make it the standard and umpire of the popular conscience. To drive it out of the schoolhouse is a stigma and an insult.

"What is the witness-stand, the jury-room, or the judicial bench worth without the sanction of the Bible operating on the public conscience?

"Degrade the book as unfit for our children to read in school, and its authority over the conscience is gone. This destroys the very foundations so carefully laid—the organic law. A single generation thus trained will be enough to accomplish that result.

"As a citizen, I demand a faithful observance and respect for the organic principles which gave the State of Ohio her birth. If these principles don't suit other people let them remain east of the Ohio River, or 'go West.' They knew what our organic law was before they came here—or might have known it upon proper inquiry. I don't propose to have them undermine the foundations and pull the house down around our ears without, at least, a protest."

THE NEW YORK TABLET ON FREEDOM OF WORSHIP.—The recent action of the Spanish Government in refusing to re-establish the Concordat supplies our contemporary, the *New York Tablet*, with the text for a long and somewhat pronounced article on Religious Freedom in its issue of May 27th, 1876. We should be glad to lay it entire before our readers, for the benefit of such of them as may still hug the delusive belief that Romanism has, by becoming Americanized, been subjected to a radical change of sentiment. As, however, our limits will not permit us to reproduce the whole article, we must confine ourselves to one or two of the most significant paragraphs.

The *Tablet* does not hesitate to express its opinion that as, contrasted with the uniformity of belief reigning elsewhere, the diversity of religion in these United States is a great misfortune—in fact a misfortune which the State is bound to prevent from falling upon any country which is as yet exempt from it. But the *Tablet* has either too much clarity or too little candor to assume the ground taken by some of its co-religionists, that, should Romanists ever become a preponderating element of our population, it would be their duty to enforce submission from a Protestant minority. The liberty here existing is the result of a compromise which ought ever to be respected; our country, therefore, stands a solitary exception to a general rule. In justice to the writer we quote his words, which are in the form of a *caveat* : “In treating of this subject, to avoid the possibility of being misinterpreted, we think it proper to state most explicitly our convictions with regard to the circumstances of our own land. We would deem it wrong on the part of Catholics if they had the majority, and with it the power, to establish the Catholic religion as the religion of this country; it would be a crime here, as anywhere, for Catholics to coerce non-Catholics to accept the Catholic faith. The circumstances of our country are entirely peculiar. Those of all Christian denominations have established this Government on the accepted compact that freedom of worship is guaranteed to every Christian citizen, and Catholics, as well as those of any other denomination, would be guilty of the grossest injustice in attempting to violate this fundamental constitution of our political government.”

But, according to the *Tablet*, the case is quite different in respect to Spain—a country in which, by the way, our contemporary forgets that there were, as far back as two years ago, according to a letter from the lamented Carrasco, written to us just before he left our shores in the ill-fated *Ville-du-Havre*, not less than *twenty-seven native* Evangelical congregations, of which twenty, with a Presbyterian form of government, constituted the “*Iglesia Cristiana Española*”—one of them, in the capital, having a membership of 491!

But here are the remarks of the *Tablet*:

“In our land it would be the height of absurdity on the part of the

Government to legislate on the religious questions that present themselves to men's minds ; but this is the practical result of Protestantism setting up individual private judgment as the supreme court to which such questions must be referred. If God has established another Supreme Court, as we Catholics know that he has in his Church, which he has made the pillar and groundwork of truth, and therefore the safe interpreter of his laws, the state has a safe guide of its morals, and should naturally shun any admission of a false or doubtful rule of morals among its people. This is precisely the case of Spain, where the Catholic religion has been from time immemorial the only religion of the people, and where heresy or rejection of any of the doctrines taught by our Lord has been deemed one of the most grievous of evils that could obtain entrance to any land. Thus we remember how, many years ago, permission had been given by the revolutionary Government to open a Protestant church in Madrid, when the men did not deem it wise to make any resistance to the new ordinance, the women of high and low degree gathered in such numbers in the streets through which passage was to be had to the building which was to be used for Protestant service as to make them perfectly impassable. This policy of blocking the road was kept up until the design was relinquished.

"We wish to call attention to what appears to us very important in this agitation in Spain, that the resistance of the Pope and of the bishops to the introduction of freedom of worship has not reference to the exercise of their Protestant service by Protestants themselves, but is aimed at the establishment of Protestant missions, whose sole object is to sow heresy and religious discord among Catholics.

"The Protestants in Spain are foreigners, not even naturalized citizens, and, with certain restrictions to prevent their public display of heretical opinions, are allowed the exercise of their own service. In the circumstances of our land this freedom of worship is a necessity. We have no right to congratulate ourselves on the circumstances of religious discord that have made this necessity. Yet here every one recognizes the fact that the state is incompetent to decide on religious questions. In Spain all the people deny the right of the state to establish a religion, but all recognize the state's obligation to follow the guidance of the Church established by Christ, and to refuse any encouragement to the introduction or propagation of heresy.

"Just now many of the legislators in Spain, from long residence in, or from love of the political institutions of other countries where there is a mixture of sects, have mistaken for a grand maxim of political wisdom what in these countries was a result of necessary compromise. Where there are many sects, the governments have found it most expedient to avoid as far as possible touching religious questions, and practically now have lowered themselves to follow the law of nature as shown to them

by the obscure light of human prudence, no longer following the guidance of revelation. Hence so many laws subversive of Christian morality, as those of divorce and others. Why should this unfortunate result of jarring sects be erected into a principle of wisdom? It is, in fact, a reasonable warning to place every lawful obstacle in the way of similar circumstances that might necessitate what is practically equal to the putting of one's eye out to live on an equality with others who have lost an eye. Before God there is no freedom of worship, since he has established a law of worship that binds all men. *Freedom of worship before the state means that the state is incompetent by itself to establish any religious worship; but this does not exempt the state, which has the knowledge of the worship appointed by God, from accepting it with the guidance of the Church made its guardian.* There are undoubtedly circumstances which admit of toleration of other religions, and of the refusal to consider any one religion as a necessary condition for holding political office. *But error can never claim a right to equality with truth;* and whilst the state may find it necessary to overlook error at times, and especially must respect the individual conscience of its citizens, never coercing them to accept as truth what is by them deemed falsehood, its action then is better described as tolerating rather than giving freedom to error."

THE ROMAN CATHOLIC PRESS AND THE SABBATH.—We sincerely regret to see the attitude of the Roman Catholic journals toward the Lord's Day. It is inexpressibly sad to find the professed advocates of Christianity making common cause with the infidel element of our population and striving to destroy that strictly religious observance of the Christian Sabbath, to which, more than to any other single cause, we are indebted for our national prosperity. And to undertake this assault out of regard to public morals is an attempt so grotesque in its palpable absurdity, that we almost wonder how the editor can write or the devout read without a smile at the bare suggestion. The *Catholic Review*, of May 23d, has an article which proceeds to greater lengths than any of its fellows, so far as we have observed, has ventured to go. Here is the first sentence of this remarkable production (the italics are ours): "Ostensibly in obedience to the mistaken and unholy fanaticism of the Puritan minority, *but really in the interests of the bar-rooms of Philadelphia*, the Centennial Commissioners have decided to close the International Exposition on Sundays." In support of his paradoxical assertion, the writer recedes the cry of the German liberal and others, that "the hard working American mechanic and his family" will, by the action of the Centennial Commission, be deprived of the opportunity of seeing the marvels of art which would "educate, delight, refine, stimulate and civilize them." But this is not the worst. Deprived of a resort to the

delightful grounds of the Exhibition, during the intervals of religious worship, the attendants, both visitors and residents, will frequent places of corrupting influence. "The open bar-rooms and places even worse than these will reproduce in Philadelphia the horrors of a Glasgow or an Edinburgh 'Sabbath.'"

We call attention to these statements with no intention of seriously attempting their refutation; we merely desire to indicate to any who may be ignorant of the true position of the Romish leaders in reference to our Protestant Sabbath, what we might expect in the future should Rome ever obtain the control of American institutions.

THE BOLDNESS OF THE ROMANIZING PARTY in England is really amazing. One of its late manifestations was in connection with the restoration of Bristol Cathedral. The committee to which this task was confided, not content with endeavoring to repair the ravages time had made, undertook to add to the attractions of the magnificent architectural pile by a symbolism of its own selection. For this purpose orders were given for five large statues to grace a porch of the church. One was to represent the Virgin Mary; the others were to represent four eminent "Fathers." It is curious to see upon whom the choice of the professedly Protestant committee fell. "The four great doctors were *Pope Gregory*, who was to have *the bari on his head*, and a dove upon his shoulder, whispering in his ear; *Jerome*, who was to wear *a cardinal's hat*; *Augustine*, who was to hold in his hand *a burning heart*; and *Ambrose*, who was to be armed with the triple scourge." As the British journal from which we quote, remarks, these modes of representation, according to a usage of symbolism, well understood by ecclesiastical antiquarians and by Romanists, indicate the temporal authority and the Divine inspiration of the Pope; the princely eminence and dignity of the cardinal; the ardent devotion of Augustine; and the bodily penance exacted of Theodosius by Ambrose. "The four doctors' are commonly regarded as representing together the characteristic teachings of the Romish Church." Happily the Dean of the Cathedral, Dr. Elliot, then absent at Nice, on hearing of the committee's intention, promptly forbade the erection of the proposed statues. In a published letter "he points out that the accessories introduced by the sculptor might almost have been chosen 'that he might flaunt in our faces those ecclesiastical claims and teachings which the people, not only in England, but increasingly throughout Europe, resent.'" The choice of the Romish "Doctors," he regards as an affront to the memory of those other "doctors" of the Reformation—Luther, Melancthon, Crumner, Hooper, Ridley, Latimer; while the erection of an image of the Virgin Mary would countenance the growing tendency in the Church of England in the direction of virtual Mariolatry.

MISSIONARY ASSOCIATION OF THE AMERICAN CHAPEL IN PARIS.—The annual statement of the progress of this interesting work, has this year reached us several months later than usual, but will be found well worthy of a careful perusal. We give it in the present number of the CHRISTIAN WORLD, in the form of an address made by the pastor, Rev. E. W. Hitchcock, at the Anniversary Meeting. Here is the Financial Statement for the year ending December 31st, 1875.

RECEIPTS.

1875.		Francs c.
Jan. 1.	Balance on hand	2,063 50
Dec. 31.	Collections at Communion Services during the year . . .	1,203 00
"	" " Monthly Missionary Meetings . . .	1,584 15
"	Special Collection for "Société Evangélique." . . .	1,500 00
"	" " (Thanksgiving Day) for "American Charitable Fund Association." . . .	329 20
"	" " on Christmas Day. (Net) . . .	166 40
"	Special Donations for Missions and Benevolence . . .	979 00
		Francs 7,825 25

APPROPRIATIONS.

1875.		Francs c.
Dec. 31.	To the Fund for the relief of the "Inondés." . . .	550 00
"	" "American Charitable Fund Association." . . .	329 20
"	" the "les Ternes" Mission	1,500 00
"	" Mlle. de Bröen's, do.	700 00
"	" Mine. de Pressensé's do.	400 00
"	" "Société Evangélique."	1,500 00
"	" "Soc. Centrale Prot. d'Evangélisation." . . .	300 00
"	" Sunday School Union of France	100 00
"	" Pasteur Lalot's Schools, Boulogne-s.-Seine . . .	100 00
"	" Do. A. Fisch's do. Batignolles	100 00
"	" Rev. Mr. Burnet's Mission	100 00
"	" Mrs. Gould's Mission, Rome	100 00
"	" Miss Leigh's "Home," Avenue Wagram . . .	100 00
"	" Printing Reports, Library Cards, etc.	86 45
"	" Miscellaneous Expenses	65 00
"	" Miscellaneous Charities	151 95
		Francs 6,182 60
Balance on hand January 1st, 1876,		1,642 65
		Francs 7,825 25

*Rev. William B. Sprague, D. D.*MINUTE OF THE BOARD OF DIRECTORS OF THE AMERICAN AND FOREIGN
CHRISTIAN UNION.

The Board of Directors record with sincere sorrow the death of their illustrious friend and father, one of the Vice-Presidents of the Union, Rev. William B. Sprague, D. D. One of the most accomplished and distinguished preachers of the age, he was also widely known by his published works, his graceful and powerful pen being always employed in the promotion of truth, and the inculcation of those sound religious principles which are the basis of private and public virtue, the safety of society and the hope of the world.

The Board acknowledge with gratitude his long and faithful service, and pray that his example may stimulate us who remain to higher usefulness in the work committed to our care.

*Review of the Missionary and Benevolent Work of the
American Chapel in Paris,*

FOR THE YEAR 1875.

The following address, delivered in the American Chapel, Sunday morning, February 27, 1876, by the pastor, Rev. E. W. Hitchcock, is published by request of the "Standing Committee" and "Managers of the Missionary Association" in the place of their usual Annual Report:

ADDRESS.

We have promised the hour to a review of the Missionary and Benevolent work of the Chapel during the past year. To some of you the story is already familiar. You have been personally engaged in the work. You helped to plan it. You have watched its progress. You have yourselves been seed-sowers and harvest-gatherers. Such familiarity, however, will not lessen interest in a review of results. To some of you the story will be new. You have but recently come to us; or the work has not attracted your attention or been properly introduced to you. We shall be glad to introduce and initiate you all to-day and welcome you as active co-workers. The children of our Sunday School have been specially invited to this service. They have a right to be here, and to occupy the front seats, as we shall see by and by; and I shall try to tell the story of our year's work in words they can understand. This also is their due.

First we will go back a little in the history and speak of the

ORGANIZATION OF OUR MISSIONARY ASSOCIATION.

This was at the close of the year 1872. In March of that same year

I had come to you a stranger—come to be your minister for a year. It was a pleasant year and prosperous, and before its close you asked me to *stay and be your pastor.*

Then we formed broader plans of work. We said, we will look beyond our own bounds. We will try to *do good* as well as to *get good.* We will share our blessings with those less favored, who have fewer religious privileges than we, or whose ignorance of the value of spiritual blessings is fostering a perilous indifference to them. *We will become a Missionary Association.*

Some of us, too, believed in generosity as a means of church prosperity. We had read: "There is that scattereth and yet increaseth," and a certain old promise: "Give and it shall be given unto you, good measure, pressed down, shaken together and running over." And if I may say it here, I think the promise has been redeemed, and that just in proportion as we have *given* we have *received*, as we have watered others we have been watered also ourselves. In some such way as this originated the idea of our Missionary Association; and on a Sabbath afternoon in November 1872, a goodly number in sympathy with it met in the Chapel to consider and mature plans of work. The children of the Sunday School were all here. It was a pleasure to speak to those whose hearts were already enlisted, of the occasion for such an Association as was proposed, the distinct aims it should set before it, and the good results, that, through it, we might hope to accomplish. These, in brief, were the *objects* outlined. To cultivate the Missionary spirit—to gather and impart information concerning the work of Christian Evangelization, especially in Europe—to contribute and collect and disburse money for its promotion—and by personal effort, and consecration, and prayer, seek to advance the interests of true religion and the triumphs of Christ's Kingdom in the world.

I am prompted to relate an incident associated with this first meeting. We had with us Mr. Ralph Wells, of New York. Many of you know him personally. All of you know of his devotion to the cause of Missions and Sunday Schools.

His soul was as full as ever of his Master's work. It was recommended and urged by the same earnest words, the same vivid illustrations, the same confirming facts, the same stirring appeals, to which we had been wont to listen on the other side of the sea. And there was a little girl there that day. She was between three and four years old; and it was the first time she had ever attended a church service. She heard Mr. Wells say "that all should be members of the Missionary Society, and all should give their hearts to its work, and should give their money, and if possible, earn the money they gave, and then give their prayers." She carried what was said home with her. Then the first thing was to find her money-box, and empty out the money in it.

That was not worthy of going into the Missionary Treasury because it had not been "earned" or "prayed over." Then a bargain was made with her mother, that, for every ten pins found she should have a penny. Now commenced the work of money-making with an aim and motive such as had never before moved that little heart.

The pins were pretty plenty about the floor, and the sharp eyes found hooks and needles and various things that were declared to be worth as much as pins, and their value was allowed. When the next Missionary Sunday came the child had gone on to Italy, but her offering had been placed in my hand. And when we took up the first collection for our Missionary Treasury, I asked the privilege of placing upon the plate the first offering. And when I held up the twenty-eight pennies, and told their history as I have now repeated it, and added, what was best of all, that as each penny had been brought to the little bank the hands of the child had been clasped over it and her voice and heart had said, "God bless my penny," and then consecrated our new treasury with these consecrated gifts, I think that many saw with me, in such beginnings, the prophecy and pledge of the Divine acceptance and guaranteed prosperity.

Since that day, three years ago, 20,205 frs. have been received into our Missionary and Benevolent Treasuries, with which we have sought to "do good as we had opportunity." From the *Financial Report* you have learned at least the names of the objects to which appropriations have been made during the past year. It remains to introduce you a little more fully to their claims upon our sympathies and continued co-operation. For the last two years our Thanksgiving Day collections have been given to the

"AMERICAN CHARITABLE FUND ASSOCIATION."

This Association has been in existence seven years. It grew out of the felt necessity of establishing a permanent agency in Paris for the relief of our distressed countrymen. Either through their fault or misfortune cases of distress are constantly arising; and as our Government has made no provision for extending pecuniary assistance to its subjects in foreign countries it was left to individual charity to provide relief. The Association, whose headquarters are at No. 15 Rue de la Paix, is organized under a Constitution and By-Laws, clearly defining its benevolent aims and operations.

Through its generous patrons and efficient officers, whose services are entirely gratuitous, timely help has been rendered to many deserving; and not only so, but through their vigilance, the benevolent have, from time to time, been put on their guard against the unworthy and protected from the cunning devices of impostors. There are the best reasons we believe for our practical endorsement of a late appeal of the Executive

Committee, "to recognize in the Association the Agent of our benefactions in behalf of our needy countrymen in Paris, and to assure its present and future usefulness by contributing to its funds such sums of money as may be required to enable it worthily to fulfill its mission as a national charity."

But while prominence should be given, as has been given by us, to this organized benevolence for the needy and unfortunate of our own countrymen, the claims of other poor should not be, and, I am glad to say, have not been ignored. From funds placed in the hands of the Standing Committee at the Communion Services not a few of the indigent and distressed of other nationalities have been fed, and clothed, and comforted.

Notably the appeal in behalf of the "*Inondés*," in the south of France, was responded to by generous gifts of clothing and money; for which a kind acknowledgment came back to us from Madame la Maréchale de Mac-Mahon, the wife of the President of the Republic.

We had the privilege of giving a part of our Christmas collection to the

"MISSION HOME FOR ENGLISH WOMEN IN PARIS,"

under the direction of Miss Leigh. And it is pleasant to record as proof of the great prosperity of this noble enterprise, that during the past year the needed £10,000 have been secured for the purchase of the "Home" in the Avenue Wagram, a large building, with ten apartments, admirably adapted to the purposes contemplated, and which will furnish not only a refuge, but a Christian Home for the 80 or 90 inmates attracted there.

During the year, donations have been made to the "*Children's Mission*" founded by the late Mrs. Gould at Rome, to *Mr. Barnet's Mission to the Jews*, in this city, and to the *Sunday School and Educational work* carried on by *Pasteurs Fisch and Lalot*. There is not time to enter into details concerning these various missions. Nor is it needful. This only from a letter of *Pasteur Lalot* concerning his work at Boulogne-sur-Seine. "We have two schools, one for boys and one for girls, numbering together about 100 pupils, the greater portion of whom belong to Roman Catholic families. These families entrust their children to us, knowing perfectly well that the instruction in the schools is Evangelical: indeed it is for this very reason they send them to us. Undoubtedly all do not remain in our faith after they have left the schools; but this Evangelical seed will not be lost. Perhaps God will vouchsafe to show us some day the fruits of our sowing."

It is only 100 frs. we have given to the "SUNDAY SCHOOL UNION" of France. We wish it had been ten times as much; and we have a half-formed plan for making it much more another year. One of our own countrymen, Mr. Woodruff of Brooklyn, is recognized as the organizer

and founder of the modern system of Sunday Schools in France as well as in Germany, he having undertaken and carried out successfully a mission for this purpose a few years ago. The government restrictions upon religious worship and all meetings of a public character render the prosecution of Sunday School work extremely difficult in France, and its progress and development have been comparatively slow. Sunday Schools must all be in connection with, and under the supervision of some Government-recognized church or mission. Thus restricted in its functions, the "*Sunday School Union*" undertakes simply to stimulate the organization of Sunday Schools in connection with churches, co-operate in their establishment and promote their prosperity, without directly interfering in their management. The Society also publishes useful religious works, and furnishes them, at the lowest possible cost, to families and Sunday School scholars and teachers. And in this connection I wish to relate a fact that may be new to some of you. When Mr. Weiss, the missionary agent of the "*Sunday School Union*," visited America two years ago as delegate to the meeting of the Evangelical Alliance, a few hundred dollars were given him by our Sunday Schools at home to aid in establishing a popular Sunday School Journal in France.

This gift Mr. Weiss had in his possession at the time of his shipwreck on the ill-fated *Ville-du-Havre*.

In a recent Report of the Treasurer of the Union I find this fragment of history which I will translate. "Roused from their sleep by the shock of the ships, Mr. Weiss and Mr. Loriaux hastened on deck.

"There they were soon surrounded by some of the children whom they had a few hours before grouped in their Sunday School in the 'salon' of the steamer. Mr. Weiss, seeing a little girl scantily clothed and shivering with cold and fear, descended to his cabin, took up a shawl and blanket, took also mechanically a coat under his hand, which he hastily put on. Soon the child, warmly wrapped, had only one thought. 'Pray,' she said; and the offered prayer restoring her child-like confidence, she continued calm and peaceful even to the agonies of death. Hours later Mr. Weiss, rescued from the waves and taken upon the *Loch Earn*, regained consciousness. He had lost all his baggage, his books, his notes of travel; but the coat which he had hastily put on while searching a covering for the child, contained, with certain wet papers and injured photographs, the 1,800 frs., which," says the treasurer, "we set apart for our future journal."

It is easy to believe that an offering thus preserved and consecrated will be made a blessing. At all events it is safe to associate with it our own gifts. Having myself been officially connected with the Sunday School Union since my residence in Paris, I naturally feel a special interest in its prosperity, and cordially invite you to remember its claims in your benefactions.

THE "SOCIÉTÉ EVANGÉLIQUE," AND THE "SOCIÉTÉ CENTRALE PROTESTANTE
D'EVANGÉLISATION,"

have together received from us during the past year 1,800 frs.

The special claim of these Societies, the one the *Home Missionary Society of the Free Church*, and the other of the *Reformed Church of France*, have more than once been brought to our notice by their special agents and representatives. I will not enlarge upon them now further than to say that the organizations are kindred in spirit and aim and heartily co-operative in their endeavors to give the people of France a pure Gospel. They everywhere meet with ignorance, and bigotry, and superstition and infidelity, but God has given them victories, and these victories, we confidently believe, are to be multiplied in the near future. During the last year the two societies kept 170 agents in the field and expended in their work 341,000 frs. In various parts of the country Mission Stations have been established. Schools have been organized in connection with them, churches have been formed and a saving Gospel preached. The proofs are superabundant that whenever and wherever the people are left free to choose, unbiased and unintimidated by ecclesiastical authority and civil restraint, the educational advantages provided by the schools are gladly availed of, the church services well attended and the evidences of an improved moral and religious tone are marked and cheering.

It remains to take a rapid survey of the

MISSION WORK IN PARIS.

The names of three Missions have become familiar to many of you. "*The Belleville Woman's Mission*," under the general direction of Mademoiselle de Broën, "*The Mission Populaire*," in the Quarter of the "*Chaussée du Maine*," under the direction of Madame de Pressensé, and "*The Mission to the Workingmen of Paris*," under the direction of Rev. Mr. McAll. To the first named we were able to appropriate, the last year, 700 frs., to the second 400 frs., and to the third 1,500 frs.

The character of the work at "*Belleville*" and the "*Chaussée du Maine*" was very fully described in the published report of the "*Managers of the Missionary Association*" a year ago. Both have been greatly prospered during the past year. A large and commodious *Iron Room* for the *Belleville Mission* is nearly completed, and will be the centre of enlarged educational and religious influence. The *Medical Mission*, with its *Free Dispensary*, happily combines care for the body with ministrations for the soul. The door of usefulness is wide open, and there is no lack of "*opportunity to do good*."

The same can be said of the Mission in the "*Chaussée du Maine*." The money for the erection of the School buildings there was furnished by a Catholic, and one of the most active and efficient co-workers with Madame de Pressensé. Mademoiselle Gardonne is a convert from Romanism.

A few weeks ago a preaching station for the working people was opened in the immediate vicinity ; but this room, as Madame de Presensé has just informed me, is already too small for the many desirous of attending the services.

Medical Mission, Sewing Classes, Mothers' Meetings, Bible Classes, Sunday Schools, Evening Schools, Children's Meetings, Lending Libraries, Distribution of Tracts and Bibles, Visitation of the Sick and Poor, the Faithful Preaching of the Gospel of the Son of God ; such are the agencies at work. Who can estimate their energy, or set limits to their power for good?

MISSION TO THE WORKINGMEN OF PARIS.

I have reserved what I have to say of Mr. McAll's work to the last.

Four years and a half ago this earnest, devout, unassuming and God-honored Evangelist came to Paris on a visit.

With a heart intent on "doing good as he had opportunity," he was one evening offering religious tracts to the workingmen in the vicinity of Montmartre, as they were coming home from their day's labor. Giver and receivers, ignorant each of the other's language, could only communicate by signs, until a workman came along who could speak English. Breaking the silence he said, "I wish somebody would come here and give us a pure Gospel, for we working people are done with the priests to a man of us." To our warm-hearted English brother this voice had all the authority of the Macedonian cry that fell upon the ear of St. Paul : "Come over and help us."

The history of the subsequent weeks, as I have had it from the lips of Mr. McAll, the correspondence with various French pastors, and other residents in Paris, the prayerful questionings, heart-searchings, misgivings, promises, hopes, assurances, until, at last, it was settled that he should leave his church in the vicinity of London and come to Paris and begin an Evangelistic Mission to the working people—this history, so replete with interest and issues, I shall not attempt to detail here. Remember, it was only a little more than four years ago, and now mark the results. Prejudices and obstacles formidable overcome ; the civil authorities its friends and indirectly its patrons ; the work firmly grounded in the confidence and affection of all Christian people ; 18 stations opened with sittings for 3,000 ; an average weekly attendance of 3,012 adults and 782 children ; an aggregate attendance at the meetings for the year just ended of 197,366 ; nearly 20,000 Scripture portions distributed and over 72,000 tracts given away during a single year ; many cases of outward reformation and hopeful conversion ; with promise of future growth and good, that only God, who knows the power of truth and of the all-conquering Spirit, and sees the end from the beginning, can estimate.

In this grand and good work we have been privileged to have a share.

At the risk of exhausting your patience I must tell you a little more about it. I want you to visit with me our *Mission Station* at "*Les Ternes*." I call it our Mission because Mr. McAll is pleased to designate it as such, because we have representatives at work there and because from its establishment we have furnished the money needed to carry it on.

Start with me from the "*Arc de Triomphe*." Five minutes walk down the Avenue Wagram and we reach the Station. It is there, opposite the Fountain. A large shop on the ground floor has been converted into a Chapel. Over the door is written in distinct letters, "*Aux ouriers*," and on its sides, "*Réunion Morale*," "*Bibliothèque Gratuite*."

The Chapel extends quite through the building, so that light and air can come from the front and rear.

A little pulpit or reading desk stands in the centre. The walls are ornamented with illuminated Scripture texts and illustrations of Scripture history; 200 chairs serve for seats. Two years ago, a room adjoining, with a hundred chairs, was opened, but it proved too small. In the Summer the larger one was secured; and if this were double its present size it would be no more than sufficient to accommodate those who throng to some of the meetings.

And now the meetings. 1st. On Sunday afternoon at 3 o'clock there is a Sunday School, attended by from 30 to 60 children, under the direction of Miss Noblette, an English lady, who has gathered faithful helpers about her, and is devoted to the entire work of the Mission.

In the evening of Sunday there is a general meeting attended by a hundred or more of the French working people—the audience constantly increasing. This meeting is conducted by Miss Blundell, known and honored not only by Protestant Christian workers in France, but also in Great Britain, as a lady of rare intellectual and spiritual gifts, and as the editress of *Le Rayon de Soleil* and *L'Ami de la Maison*, two illustrated papers in the French, greatly useful in the work of the missions. The meeting is addressed at its close by Rev. Mr. Hocart, the successor in the pastorate of the lamented Emile F. Cook, one of the victims of the shipwreck of the *Ville-du-Havre*.

Monday evening there is gathered in our mission room an English audience composed mostly of Englishmen who are in service in Paris. This meeting, though recently begun, has already been richly blessed.

On Wednesday afternoon there is a Bible Class, conducted by Miss Blundell. Picture to yourselves from seventy to a hundred men and women seated around their teacher with open Bibles in their hands, studying earnestly and devoutly the word of God, asking questions and listening intently to answers and interpretations of truth, and replying

by word and look, "This is all so new, so wonderful, and just fitted to meet the deep needs of our souls." On Thursday afternoon there is a children's meeting, conducted by representatives of our own Chapel. The exercises at this meeting consist of *Scripture Readings*, *Class Instructions*, *General Addresses*, and *Singing of Hymns*, many of which are translations of our favorite English Hymns, set to the tunes used in the Revival meetings in Great Britain and America. These Hymns, freighted with their precious truths, find a place in the memories of the children, and are heard again in the children's homes. Who can tell what spiritual harvests may be gathered from this good seed-sowing?

And just here I want to put in parenthesis a little episode, which the children will be sure not to forget, and would scarcely forgive me for omitting in making up the history of the year.

Thinking that thereby we might deepen the interest of our workers in their work, as well as show to those gathered at the Mission our real interest in their welfare, it was arranged that the members and friends of our Home Sunday School should visit the Mission on the Thursday after the New Year, and carry with them holiday gifts for the French children. This little *Franco-American fête* was carried out with complete success. More than a hundred of the French children were present. The gifts were superabundant—almost demoralizing. The singing was enthusiastic. The addresses of Mr. Loriaux, Mr. Weiss and Mr. Bersier, three of the best speakers to children among the Protestants in France, were perfect in their adaptation to the occasion; while the surplus offerings in money have enabled us to provide illustrated papers for the children for a year to come, and also lay the foundations for a Circulating Library for their use.

After the children's meeting on Thursday their mothers come to a Sewing Class which is so conducted that they can help supply themselves and families with needed clothing, while at the same time wholesome moral and religious instruction is imparted and received.

On Friday evening is held the largest, and in some respects the best meeting of the week. It is for all ages and classes. The room is usually thronged; and in the summer, often around the open door another crowd presses to catch the echoes of the addresses and religious songs. Two or more of the French pastors are usually in attendance, and Mr. and Mrs. McAll as often as they can reach the Station in their circuit.

Many friends of the Mission attend this service. The English and American visitors frequently address the meeting through an interpreter. The exercises are varied, but always include *Singing*, *Scripture-reading*, *addresses* and *prayer*. Books are issued from the *Lending Library*. Papers and leaflets are distributed and the people are sure to go away with a blessing.

Such are the prominent features of this Mission to the "Ouvriers" of

Paris. Introduced to one of the 18 stations you will have practical acquaintance with the working of all. Constantly multiplying, these stations are so many new centres of light, and knowledge, and moral and religious influence. With reason did the Prefet of the Seine say to Mr. McAll after a careful scrutiny of this work, "Open as many of your stations as you please. Each one is as good as a police station, and helps us to keep the peace of the city."

Hitherto the work has been most wisely conducted. All reference to political affairs is carefully avoided, and controverted religious questions are ignored, but the truth is positively proclaimed in the Spirit and after the manner of Him, who, while declaring that his kingdom was not of this world, was nevertheless setting up in it a kingdom of truth, and righteousness, and peace that shall never be moved.

God grant that this work may go on!—And it will go on, because it is God's work. The door of opportunity shall yet be opened wide; and good men, called of God and baptized with the Holy Ghost, shall enter in; and "la belle France," rich and gifted, now named by an infalible (?) Pope "the elder sister of his church," shall throw off her scarlet garments, rend the fetters of superstition and rayless infidelity, rouse from the spiritual lethargy of godlessness, and stand forth regenerate, rejoicing in the liberty which the truth as it is in Jesus Christ gives, clad in the white raiment of righteousness, and like the "King's daughter, all glorious within."



Can Romanism and Freedom Co-exist?

From the Valparaiso (Chili) Record.

This question presents itself in this country to-day at the forefront. The following extracts show how it is regarded by thoughtful citizens. The *Revista del Sur*, a Concepcion journal, writes:—

"According to the doctrines proclaimed by our prelates, and ardently asserted by the church party:

"1st. The Pope is in reality the absolute lord of Chili; for he can dictate such laws as he pleases, and we are obliged to observe and obey them.

"2d. The national sovereignty and independence are empty phrases which among us have no real meaning, for no such sovereignty exists really, nor such independence, but only our lord and master the Pope.

"3d. Our constitution, laws, congress, government, in fact all that constitutes our life as a nation, is nothing but a farce, for over and above all government stands our lord and master the Pope, with power unlimited to legislate and dispose of things as he pleases.

"4th. Finally, we are not to elect a congress for ourselves, lest we

may work in the interests of liberty, but reverend canons who have been named who are to nominate for us such persons, as we may vote for.

WOULD CHILI HAVE MADE THE BLOODY SACRIFICES OF SIXTY YEARS AGO for emancipation from the King of Spain, in order to submit straightway to this unlimited and absolute domination of the Pope?

"Tyranny for tyranny, had not that of Spain, if anything, more right over us than this of Rome? At least the Spaniards were the discoverers and civilizers of these countries at cost of no small sacrifices on their part; whereas the Popes have never done anything but profit by their credulity and ignorance.

"Do our prelates expect that this nation, which yesterday shed its best blood to be free, independent and the arbiter of its own destiny, will to-day surrender submissive, crouching and abject, to the unlimited and irresponsible authority of a monarch without a state, of a king without a kingdom, of a potentate destitute of dominions, hidden away in a palace in Rome, under the protection of the most determined of his adversaries?

"If so it was never worth our while to fight for independence against Spanish domination.

"And until the prelates can show us that it is

"BETTER TO BE THE POPE'S SLAVES THAN TO BE FREEMEN,

subject only to laws voted by those whom we have chosen, we consider ourselves perfectly at liberty to look upon their lordships as infamous traitors to the country, when they maintain that a foreign priest like the Pope is authorized to dictate laws in Chili at his pleasure. This is the truth. It is necessary to call things by their names. Our prelates meanly betray their country when they pretend to subject it to the absolute and irresponsible authority of the lord of the Vatican. Fortunately for them and for us, their treason produces no greater evils, because the good sense of the country rejects their doctrines. This, however, leaves them no less culpable, neither does it exempt freemen from the necessity of watching constantly, lest the ark of our independence, civil and political (pity that we cannot yet speak of our religious independence!) be profaned by the pestilent breath of those cowardly doctrines of submission to that foreign priest called the Pope.

"The present struggle is in this view especially important. For the first time these doctrines are avowedly presented claiming the suffrages of voters. It is necessary not to be deceived. Every one who votes for clerical candidates

"VOTES REALLY FOR PLACING CHILI BENEATH THE OMINOUS AND DEGRADING
PAPAL YOKE.

Who would make of Chili a province under the orders of the Roman See? ... Voters should have only this motto: Away with papal agents! away with the menials of Antonelli! away with the foxes of Loyola!

"This is to-day the motto of duty and of patriotism. Those who bear it not will be traitors."

The language is very strong, but it is the answer many in Chili give to the recent pretensions of the Pope of Rome: pretensions which the Protestant world had begun to believe Rome had relinquished, but which of late, clothed in technical and abstract language, it re-asserts—pretensions that would put an end, if unopposed, to all the liberties civil and religious, which the last three centuries have secured. In this connection an item of interest comes to us across the Andes.

A CLERICAL DIGNITARY, PADRE ESQUIU,

preached a sermon in Catamarca at the installation of a convention to frame a constitution for that province. The sermon was criticised, and the preacher writes to the editor of *El Andino* as follows:—

"In the discourse, I asserted as the main point that the constitution of Catamarca ought to proclaim the great and most honorable fact, that its religion is the Catholic, Apostolic, Roman. From this follow two inferences; first, since the province is Catholic, and its form of government representative, its rulers should be Catholics; and second, the government and people being Catholic, it ought to be declared in the constitution that no law can be passed contrary to the jurisdiction and doctrine of the church. If that principle be admitted, these inferences cannot be denied. Let us see what the church teaches about it. The Vatican Council has declared as a point of faith that the decisions of the Pontiff in faith and morals are infallible, and consequently unreformable; now the Pope, that infallible pastor and master of the church, has condemned the proposition that the church should be separated from the state, and the state from the church. He has condemned *that formula of impious and false liberty, The Free Church in the Free State.*"

From Spain comes something of the same nature. The prelates there have recently replied to an inquiry of the curates as to the course they should pursue touching the elections, as follows:—"Liberty of worship is condemned in the 77th 78th and 79th propositions of the *Syllabus*, of the reigning pontiff, the immortal Pius Ninth. Hence no Catholic can vote for that liberty of perdition, nor send to Congress by his vote those who are disposed to establish it in Spain. We should avail ourselves of all honest means in our power that the Catholic Spanish people may be represented only by those who, irrespective of their political views, may be firmly resolved to re-establish and, if need be, defend the religious unity of our beloved country."

THIS GENTLE AND SEEMINGLY HARMLESS PHRASE, RELIGIOUS UNITY,

means the exclusion, by force of civil law, of everything like dissent from the vagaries of error into which the Church of Rome has wandered, and

into which it is striving, vainly we hope, to reconduct the nations of Europe; and in which its prelates sigh and moan that they cannot, for another century, detain Spain and the Spanish republics of America. Not by argument, not by Holy Scripture, not by the doctrine of Jesus Christ, not even by the light of History and Science would they seek to promote the Unity of the Faith, but by compulsory silence, forbidding men to think, or to speak what they think. According to these pious servants of Christ the sword should be drawn and its blade shown to men who seek to reform the church and bring it back to the teachings of the Son of God. Magistrates should take the place of preachers; and professors in theological study make room for turnkeys. The moment any human being shall dare attempt to emancipate himself or his countrymen from papal errors, he is to be conducted to prison, or banished from his country.

Intent on these things, the clergy wonder that Spain, after three centuries of mournful experience, shows any disposition to cast off their robe of fire from her shoulders, to emancipate herself, to let the people have the Bible, and to give her children liberty to worship God according to his word.

FALSE PRETENSIONS.

Should any reader fancy our language is too emphatic, we request him to read the subjoined extracts from a statement presented to the King in Spain by the archbishop and the bishops of Burgos in favor of Catholic Unity. They say:—

“The Catholic Church professes the only true religion, out of which there is no salvation. Without incurring heresy no Catholic can doubt this truth. The permanent mission of the Church has been to diffuse the true religion of Jesus Christ through all the world, and to draw men away from paths of error. . . . But toleration in the state of other forms of worship is in direct opposition to the Catholic doctrine. . . .

“THE CHURCH NEVER COULD DO LESS THAN CONSIDER THE TOLERATION OF DIFFERENT FORMS OF WORSHIP A DISTRESSING AND DETESTABLE WRONG.

Therefore Pope Gregory Sixteenth and Pius Ninth, in documents declared binding by the Vatican Council, have condemned openly and emphatically this most grave and pernicious error of religious liberty or the toleration of different forms of worship. And no one who holds in his heart a firm faith in the truth of the sole Church of Jesus Christ can desire, or even tolerate, if within his power to prevent it, the exercise of religious that are false.

“This is what relates to the doctrine of the Church in general.”

We have copied, thus closely translating, in order that the spirit of Romanism may be known from its own advocates, and it be seen that

RELIGIOUS FREEDOM CANNOT CO-EXIST WITH ITS CLAIMS.

Like pussy's sharp claws the principles of intolerance may be hidden away by our Romish clergy, when it is not thought safe to avow them, but however hidden, still they are there, have never yet officially been renounced, and are re-asserted, whenever they who hold them dare to bring them forward.

Even in Spain, the submissive and pious daughter of Rome, who has imprisoned and tortured her own sons and daughters to please that wicked Roman Hierarchy, within that very country, it is cheering to know that these oppressions are no longer allowed; that public opinion is sick and tired of them; that incarcerations of Protestant believers for reading the Bible together, which were in vogue in Seville fifteen years ago, cannot be re-enacted to-day; that the deception and imposition of Catholic Unity bids fair to be rent into fragments; and that men are to be left free to prove all things and hold fast to that which is good.

THE ARCHBISHOP OF TOLEDO

in a similar appeal to King Alphonso begs that "Error may not be allowed the same privileges as the truth, nor the religion of Christ have heresy and impiety for rivals in this classic land of Catholicism (Spain) . . . to please an insignificant minority." He adds: "The constitution of 1869 proclaimed the most complete liberty of worship, and still, though years have passed, Spaniards have not apostatized from the faith to become heretics. . . . Spaniards detest religious liberty because they are aware it must occasion the ruin of their country, which is the aim of foreign nations; and yet there are politicians who will not consent that that constitution be abrogated, but urge that the pernicious principles of toleration be sanctioned anew, opening the door to the lepers of all lands who may care to come and to found sects of error under legal protection, and propagate the horrible leprosy of indifference, heresy and impiety."

He deplores that: "Adventurers can come from all parts and be propagandists of error, aided by salaries paid them by the sects, and that monks, violating their vows, become apostles of irreligion, assuming the mask of Protestantism to insult the Church with impunity, mock at all that is holy in our religion, despise its ministers, offend the faithful, live as they like, and give loose rein to the basest, most shameful passions. This system of corruption and immorality

"IS STYLED LIBERTY OF WORSHIP

or religious toleration, the result of which will be, not that Spaniards will become Protestants or embrace any of the sects, but that many believers will cease to-morrow to be such (a worse thing, perhaps), become in religion nothing, and with their faith lose their present and future felicity.

"For this no effort is spared; bad books are circulated, perverse

publications, irreligious periodicals; and schools are set up to mislead children, deceived as well as their parents. The perversion of souls is the chief aim of this so-called religious liberty.....Endless would the task be to refute the miserable arguments offered in favor of toleration..... That religious unity is a blessing and not an evil, any one can see. There is no nation without it that does not lament the want of it. The most illustrious statesmen have declared a thousand times that plurality of forms of worship is an immense evil, which at any sacrifice they would, if they could, cause to disappear from their respective countries. To lose our unity in religion would be to retrograde, shameful, ignominious; not an advance in the path of civilization and true progress.....

“Still we do not ask for persecution of the adherents of false religious opinions; no imprisonment, banishment or confiscation of goods; we rather desire that the law may respect the belief of all, and not intrude into the sanctuary of conscience. If a sectary, or a skeptic keeps his opinion to himself, he will only sin against God; but if they would make proselytes or practice worship the country does not recognize as true, then do they offend the weak, and attack the most valuable possessions of our citizens. Is it asked that in Spain such excesses be allowed, worse yet, authorized by law?

“In our present state of decay, only one jewel remains in our possession; that dear jewel is our religious unity, of invaluable worth, procured by our fathers with their blood shed and their treasures given.”

THIS PRELATE SEES MEN AS TREES WALKING.

Partial ideas only has he of liberty, and would deprive other men of their freedom, for the sake of his creed, just as far as possible; respecting their rights only when he has reached the end of his tether. We are glad the times have demanded such a plea in Spain; glad the Government there has so far commenced reform that priests must defend the cause of religious tyranny before the bar of public opinion; still more that their pleas are in vain, and, in spite of all they urge, that toleration is now in Spain the law of the land. May the light of the Bible shine there bright and clear, till the Archbishop himself shall become not its adversary but its promoter. While, however, he fails to know the day of Christ's visitation, and to perceive the work of a true Christian pastor in feeding the flock of Jesus, 'tis gratifying to learn from his pen that gospel missionaries are active and have already accomplished so much for bringing the Word of the Lord to his countrymen's knowledge.

The very latest intelligence from Spain is that the Papal Envoy has reported to his Holiness in Rome that the King had found it necessary, in order to secure political support, to adopt the principle of religious liberty and to tolerate Protestants. If that be faithfully adhered to Spain may even yet come up out of the decay into which Roman oppressions have plunged her.

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea (Boston), Mass.—Rev. M. Dwight.

REV. MR. DWIGHT reports, that, during the past two months, he visited 465 families, of which 368 were Roman Catholics, while in 6 more the parents were divided in faith; 54 of these Roman Catholic families were supplied by him with Bibles, Testaments, or single books of the Bible. In 24 Roman Catholic families he was permitted to read or repeat portions of the Holy Scriptures, and to offer prayer. After these encouraging facts, Mr. Dwight proceeds to make some remarks respecting the present spiritual state of the Romanists with whom he came in contact, which we think will be read with interest.

He says: "My heart is often saddened by hearing the Roman Catholics express their unbounded confidence in the erroneous and deceptive teachings of their clergy, their catechism, and their *entire* Christian Literature, including the romance, called 'The Lily of the Valley, or the Life of the Blessed Virgin.' The children of the Roman Catholics absolutely study nothing in their Sabbath School, but their Catechism, from the time they enter it till they are confirmed—some six or eight years, or longer. All the children say in one voice, the Bible is not taught in their Sunday School; the consequence is, they are perfectly ignorant of the doctrine and experience of justification by faith. Salvation by works is their favorite theory. If asked whether they hope to be finally saved in heaven, they answer yes, if we earn it. I asked a Roman Catholic: 'Does God hear your prayers?' and she answered, 'I don't know, I think He ought to, I don't do anything out of the way.' I often ask the following

square question: "Are you a happy Christian?" Sometimes in this form: 'I hope you are a happy Christian.' I usually receive either one or the other of the following answers: 'I don't know whether I am a happy Christian or not, it is not for us to know that in this world, only the one above knows that.' Second answer: 'I don't know, I try to do as well as I know how, that is all I can do.' Many answer, by saying, 'No I am not a happy Christian, I wish I was, I do the best I can.' Others say, 'I hope I *shall* be a happy Christian.' They are evidently, with few exceptions, groping in midnight darkness. O, when will the Protestant Church begin to realize her duty to labor directly for the salvation of *American* Roman Catholics?"

Louisville, Ky.—Mrs. J. M. Sadd.

OUR excellent missionary worker in Louisville, Mrs. J. M. Sadd, writes, under date of June 1st, of the continued progress of her work. She says: "No year has been filled with more mission work than the one just closed. Our calls and visits to the poor, sick and dying, have been more than one hundred a month; while the calls at the Mission House for assistance, instruction, etc., have exceeded one hundred and fifty per month.

"I have distributed 142 Bibles and Testaments, and over 30,000 pages of religious books, tracts, etc. Our Industrial School, with 215 names on its list, has now closed till September. The Mothers' Meeting continues. The Sunday School is never suspended. Many during the year have been converted and united with different churches. Two prayer meetings are sustained weekly.

"During the Month of May, I have visited more than usual; and in most cases, they request prayer and reading from the Bible. No one refuses to hear the words of Jesus. One man said: 'I do not believe in Jesus, but you do, and I would not hurt your feelings for the whole world.' So he bowed with us in prayer.

"I have attended five funerals this month, and often by the sick bed; obtained medical help for many persons; got homes for five girls, and work for three men; helped two families to move to the country; have had 195 calls at the Mission House; all which work has given me a grand opportunity to recommend 'Jesus only' to Roman Catholic and Protestant."

Cincinnati.—Miss Purlier and Miss Schiller.

Miss LAVINIA PURLIER writes of her labors during the month of May:—

"Nothing of unusual interest has transpired during the month of May. Each day has found me at work in the streets, in families, schools, or public assemblies, where leaves from the Tree of Life have been scattered profusely. The public institutions have not been forgotten. Scores of unfortunates have sought my abode each week. They comprise every class and every age. Their wants are as motley as the applicants. Homes, food, clothing, hats and shoes, are staple demands. Another class require books, papers and cards, and of still another the cries are miscellaneous; such as: 'Help me to recall my daughter from the paths of sin.' 'Save my son from intemperance.' 'Persuade my truant husband to return home.' 'My wife has left me, and you only can induce her to return.' Others come with solemn messages, asking comfort in view of sickness, pain and death.

"A few are solaced with a tear of sym-

pathy, a look of love, or a kiss of charity. It is easy to convince all these that they are sinners, or to induce them to punish their sins by penance, to starve them by fasting, or to cancel them by giving alms to the priest. But, oh, how hard to convince them that they are really the objects of God's love, and persuade them to suffer that love to fill their own souls! So I would go with the love of Christ in my own heart, reflecting his love, by patience, long-suffering, gentle words, withholding no charity within the power of my hand.

"To keep up the interest in my Sabbath class, and Industrial School, they were entertained one evening by the kindness of Mr. E. B. P. with stereoscopic views, including, among other scenes, The Drunkard's Progress from the first glass to the felon's cell, and pictures in the life of Jesus, from the manger to the cross. The children were delighted, and received impressions that can never be effaced.

"Our annual festival is now approaching, which will greatly increase my labor, but the Master will not withhold needed strength."

Miss ANNA B. SCHILLER also writes:

"DURING the past month I have visited the Hospital four times, leaving a paper or tract with each individual, with prospects of good results.

"I have made the usual number of family visits, holding personal conversations with many Roman Catholics and others, regarding the 'one thing needful' for the salvation of their souls. I find deep poverty and distress prevailing at present in my immediate field of labor, brought upon whole families by that dreaded disease—smallpox. When it is known to have entered a family all the support is cut off; as no one is willing to employ one of its members,

even after the disease has passed away and the afflicted ones have recovered. I am often called upon for help by these poor people; but their wants are so numerous I am frequently perplexed as to how to meet them. My sewing school class is somewhat affected by the prevalence of this disease, but trust that warm weather, with God's blessing, may entirely remove it from our city.

"I have distributed a large number of tracts and papers; also, many cards and books, and testaments, praying that they may be the means of bringing many to see the error of their ways, to repent and follow Jesus."

Chicago, Ill.—Rev. A. Miller.

OUR German City Missionary in Chicago, Ill., Rev. A. MILLER, writes concerning his labors during the month of May:

"The past month has been one of great toil. Visits were made to more than 300 families, embracing various nationalities, but principally Germans. This is the largest number of calls I have ever made in one month, and I am glad to say that, while many appeared indifferent, and a few hostile, *some* received the truth with joy. Several infidels refused to accept a copy of the Bible, saying that it was the invention of man. It made me sad to hear them speak disrespectfully of God's Word, and, as I went away from their homes, I offered a silent prayer to the dear Saviour that He would melt their stony hearts.

"Among the German Roman Catholics I find a more promising department of Christian effort; they believe in the Bible, and hence there is something to build upon, but with the infidel there is nothing. If I find there is too much prejudice against our version of the Bible, then I open the Douay version,

and read such passages as are common to both. In this way rays of truth illuminate many darkened Romish minds.

"In the work of Bible and tract distribution I have been very successful, many destitute families were supplied, and joy beamed from faces long accustomed to gloom and sadness.

"I preached frequently each Sabbath, and gathered outcast children into the Mission Schools; May the Lord bless my labors!"

Muscoda, Wis.—Rev. J. Zvolanek.

REV. J. ZVOLANEC, our Bohemian Missionary in Muscoda, Wis., and vicinity, writes:

"The public congregations on the Sabbath are large and attentive, and there are many of my countrymen around me, who seldom go to church, that should be with us. How shall we arrest this tendency to desecrate the Lord's day, now so prevalent in our country? By example and precept, I am striving to save the Bohemians from this great evil.

"In my visits among the people, I seek to impress the minds of the children with God's truth. The system of catechising the young at home, and in the mission school, is producing abundant fruit. We must not permit infidelity and Romanism to ruin the rising generation.

"While the work presents no new features, I concluded to inform you that I was still scattering the seed."

FOR E I G N.

Western Mexico.

Progress of the Truth.

FROM advance sheets of the *Missionary Herald* for July, we take an interesting survey of the progress in and about Guadalajara:

"Mr. Watkins wrote from Guadalajara recently, to a friend in New England, sending an outline map of a section of country around Guadalajara, on which he designated no less than sixty-eight places, ranchos, haciendas, pueblos and towns, varying in population from a few families to four or five thousand persons (in one case 8,000), which have been visited by our men—helpers in the mission work—where there are some professed Protestants—in many cases some who seem to be true Christians, and where there is more or less encouragement to prosecute evangelistic labors. He says he shall send another such map soon, apparently of other places, that when you have the names of all the places, and an idea of their position, you can speak more intelligently of our work. His notes in regard to the different places are very brief, often but a few words, as 'Twenty-five or thirty Protestants,' 'The chief of police a Protestant;' 'Director of hacienda a Protestant, and works effectually among the Indians he employs.' But when even such things can be said of so many places, while there is already at Guadalajara a church of 110 members, it must appear that the success of this small, bitterly opposed and afflicted mission, commenced less than four years ago, has been, thus far, most cheering. And with reference to the future, if the hand of persecution could be stayed, and true religious liberty accorded to the people, the brightest hopes might well be entertained. A few of the more extended notices of particular places will be given from Mr. Watkins' letter. The names of places it is not best to give:

"Guadalajara church has one hundred and ten members in good standing. From five to ten female members act as missionaries in the city and pueblos on Sundays, and ten to twenty male mem-

bers also. Several converts are not yet received into full membership. There is a missionary society with about \$20 in its treasury. The Society intends to send a missionary to —, when they have \$30 of capital!

"At — a service is held by the members of the church in Guadalajara every Sunday morning, three of our church members living there. There are a few converts. Last week one of them was badly wounded by a Romanist, but the aggressor will be punished severely. The Guadalajara church rents a house there to hold meetings, and they are moving benches there to-day. The church will send a missionary, I hope, next week. The chief of police there is a Protestant.

"At — a member of our church lives, and holds meetings now and then. He is a bright Christian. When converted his wife left him, but she is now converted, and has returned. Twenty-five or thirty claim to be true converts. Quite a number of families are Protestants.

"The priest of — sent me word a few days ago that he did what he could to destroy idolatry among the Indians. Last week a woman died in Guadalajara from that place, a happy death. Two months ago she was a Romanist, now a saved soul.

"At — the chief of police is a Protestant. The fanatics have nearly killed two of our men there. One was badly cut with a sword, the other received several wounds. One of the officers of the chief of police left for fear.

"At — there is a priest who left the church years ago. He has become a Protestant, and sent word to me the other day that he hoped to be able to preach the gospel soon. He studies the Bible. There are from one to two hundred Protestants there, and from ten to twenty converts.

“‘At — from two to three hundred who are not Papists. They have a large room ready to hold meetings in. We hope, in time, to send a man there. We send them a Protestant school-teacher to-day, one that has worked in the house as a printer. Several converts there. Chief of police a Protestant.

“‘One church member living and working at —. A bright convert died there. A woman brought a small pig from there to sell, to get means to buy a Bible. There is great danger, the people are fanatical.’”

Ireland.

Gleanings on Colportage.

REV. ANDREW HALLIDAY, Secretary of the Bible and Colportage Society of Ireland, gives some recent incidents of the work of that organization in *Plain Words*, for June. He says: “A very interesting circumstance in connexion with the work of one of our Colporteurs, came under my notice a short time since.

“On visiting a certain district one day, he entered a house which was occupied by a family which consisted of father, mother, and daughters. The parents were of different religious persuasions. The mother, however, offered no opposition to the daughters in following their father's footsteps as to religious ordinances and belief. After the usual introduction of his literary ware, he sought for a little to bring under their notice the one thing needful for every soul. In reading passages from God's sacred Word, he was listened to throughout with the greatest attention. After a little, the mother, who had been eagerly listening to all that had been said, and to whom it all appeared to be new, came near to where the man was placed, and caught hold of the back of the chair on which he was sitting. She seemed to have been so much touched and moved by what she had heard, that

her very body trembled, so that the motion was felt by the man sitting on the chair. In this spirit the woman continued to listen to all that was said. After some time, the man left, taking with him the hearty good-will of all in the house. That same night the Colporteur was informed that the woman in whose house he had been, had been taken very ill, and that her life was despaired of. He hastened to the spot, and in the absence of a medical adviser, did what he considered best—ordered a warm mustard bath, which was instrumental, after a little, in restoring her to consciousness. When he approached her bedside, she recognized the man who had spoken to her of things eternal, and her first request was that he should pray with and for her. This he did. Ever since his way is opened to speak as freely as possible about the truth as it is in Jesus.

“Another illustrative case occurred with the same agent of our Society. One day, when on board a steamer which was plying to one of our watering-places, he observed a young man, who was remarkable to every one on board for one by no means attractive feature—his propensity to blaspheme. So terrible was he at blaspheming, that all who came near dreaded to listen to him, yet no one was bold enough to reprove him. At length, when a favorable opportunity presented itself, our colporteur stepped up, and putting his fingers gently on the young man's shoulders, said, ‘Remember, my young friend, you shall have to render an account to the holy and just God for thus blaspheming His name.’ The young man rather made light of this rebuke, and replied that he supposed he ought to begin to do something to earn heaven. This seemed to be given as a blow to his reprover. ‘Well,’ replied the man, ‘taking your own ground, what have

you done to merit heaven, or what could you do? Even if for the future you could do anything, what about the past? How could you appease an offended God?" The young man paused and seemed impressed by what had been said to him. The man was surprised to find that his interference had such an effect, and no one can tell what may be the result of this rebuke given in love, and accompanied by some blessed statements of Gospel truth.

"In some places, it may be truly said, they are the only individuals in the district who are seeking earnestly to

bring the light of life to the homes and hearts of our beloved fellow-countrymen. Oftentimes they alone can be found to come near the bedsides of the sick and dying, and minister to them in spiritual things. They are sometimes called on to endure hardness like good soldiers, but this they cheerfully do, feeling that the Master is using them for His own glory, and that the Word which they seek to disseminate shall not return void, but shall accomplish the purpose of a gracious God in the salvation of sinners. Let all Christians help by their prayers, sympathy, and support."

LITERARY NOTICES.

Publications of Robert Carter and Brothers :

OUR young folk will greet the appearance of a couple of volumes, one by Miss Joanna H. Mathews, entitled *Little Friends at Glenwood*, the other by Miss Julia A. Mathews, *Lilies or Thistledown*. The former is apparently the first of a new series, called "Haps and Mishaps." Both books are sure of a warm reception, and seem to us to deserve one; for the sister authors never fail to be entertaining, while they are also as uniformly suggestive of all that is of a pure and excellent religious tendency. Duncan Macgregor's *Mariner's Progress* is an allegory, the sub-title being "Captain Christian's Voyage in the Good Ship 'Glad Tidings' to the Promised Land." From the cursory examination we have had time to make of it, we judge that, though far inferior to the dream of the prisoner in Bedford Jail, it will be pronounced both useful and interesting, especially by those readers who are familiar with the sea. The author of the "Peep of Day," and other well-known books for the young, has written a volume under the title of *The Story of the Apostles*, designed, by the use of simple and easily intelligible terms, to explain the Book of Acts,

so that even very small children may be able to grasp it. It is well written, and can be recommended to parents as adapted for their Sabbath reading in the family circle. The Messrs. Carter also publish *Christie's Old Organ*, a somewhat sad recital of humble life.

Messrs. Sheldon and Co. have republished the latest of Rev. C. H. Spurgeon's works, *Commenting and Commentaries*—lectures originally delivered in the "Pastor's College" of the Metropolitan Tabernacle. The greater part is taken up with a list of the best commentaries and expositions, both of the whole Bible and of separate portions and books. It is therefore a work of reference for Bible students, whether laymen or clergymen, and by such will be highly appreciated. The catalogue is full, and the character of each work mentioned is described tersely, and often very well. Sometimes we find reason to differ from Mr. Spurgeon's estimate, but everywhere he shows marks of candor and fairness.

Publications of the American Tract Society :

Two handsomely printed books for youth strike us as of nearly equal value and interest—*Ruthie's Venture*, by the author of "A Summer in the Forest," etc.,

and *Almost a Woman*, by S. Annie Frost—decidedly the best thing we have seen from her pen. (Price of each, \$1.25; postage 16 cts.) Both teach the valuable lesson of self-reliance and vigorous activity in dependence upon the invoked assistance of God, and they teach it in no sentimental and impractical manner, but in a way calculated to shape the life by rightly directing the heart. *The Victory Won* (price \$1, postage 16 cts.), by C. S. M., has a tinge of sadness, but impress-

ively exhibits the triumph of Divine grace over the trials and difficulties of life. *The Storm of Life*, by Hesba Stratton (same price), is interesting as well as instructive, but the plot to our mind is almost too painful. Mrs. M. D. Brine's *What Robbie was Good For* (price 35 cts., postage 6 cts.), is a charming little story of the way in which a poor lame boy answered in his life the question his own lips had once framed.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st May, 1876.*

VERMONT.

Ludlow. A friend, for Mexico.....\$25 00

MASSACHUSETTS.

Randolph. Bequest of Atherton Wales,
per Jon. Wales, Esq.2000 00
Saxtonville. Rev. Chas. Jones, 70c., and for
C. W. \$1.10 1 80
Boston. A member of the Central Cong'l
Church, $\frac{1}{2}$ for Mexico. 20 00
Oakham. Rev A. Morton \$5. W. Perley
Ayres \$5 for Mexico 10 00

\$2031 80

NEW YORK.

Ogdensburg. Mrs. E. Sykes \$4, and for
C. W., \$1. C. A. Davis, for C. W., \$1 \$6 00
N. Y. City. Interest on City Bonds180 00
Poughkeepsie. Wm. Adriance, \$5, and for
C. W. \$1.15 6 15
N. Y. City. Mrs. Stephen Griggs, \$35, H.
I. for C. W. \$25. 60 00
Yonkers. Ref'd Church balance. 3 50
Trumansburg. R. Tallmadge, M. D. 2 00
Auburn. Miss Caroline Willard, \$40 for
the Orphan Asylum of Florence, Italy;
\$60 for Life Members, and \$10
for C. World. Miss Georgiana Wil-
lard, \$40.....150 00

\$407 65

NEW JERSEY.

Beverly. Rev. R. Taylor. D. D., for the
C. World.....\$5 00

PENNSYLVANIA.

Philadelphia. Wm. Ashmead, M. D. for
C. W.\$20 00
Raccoon. Presb. Church in part 40 00
Miller's Run. Ref'd Presb. Church in part
to make Rev. W. Slater, a L. M. 15 00

\$75 00

MARYLAND.

Baltimore. A friend, for Mexico.....\$40 00

ILLINOIS.

Bloomington. Miss M. Rankin, for the C.
W.\$5 00

OHIO.

Cleveland 2nd Presb. Church, C. J. Dock-
strader, Tr.\$100 00
Cleveland. Wm. Williams, \$6.70, and for
C. W. \$3.30. Mrs. R. H. Fitch, \$8.90
and for C. W. \$1.10. Various sums,
\$20 10..... 40 10
Youngstown. W. J. Edwards, \$5; and for
C. W. \$1.10 6 1
West Richfield. Mary F. Oviatt, \$3.90,
and for C. W. \$1 10 5 00
Columbiana. Meth. Epis. Church 20 25

\$171 45

IOWA.

Northern Liberty. Church of God.....\$10 00
Long Creek. Welch C. M. Church. 12 00
" Welch Cong. Church..... 5 00

\$27 00

*Received for the CHRISTIAN WORLD in addi-
tion to items specified above:*

Mrs. A. W. Heaton, \$1.10; H. V. B. Jacobus, \$1.10; Rev. A. H. Bechtold, \$2.24; Dr. R. M. Tindle, \$1.10; H. L. Allen, \$1; Rev. F. M. Collins, \$1.10; Mrs. O. M. Atterbury, \$1.12; John Endicott, \$1.15; Rev. G. S. Mott, \$5; John Lower, \$1.10; Miss J. A. Ludlum, 1.10; Rev. J. R. Herrick, \$1.10; D. Houston, \$5; Dea. G. W. Shelton, \$3; G. Edmonds, \$1.10; Rev. B. Tappan, \$1.10; Mrs. C. C. Colgate, \$5; F. B. Woodworth, \$1.25; S. W. Hoag, \$5.10; Rev. G. Hatt, \$2; J. Corwin, M. D., \$1; P. Welch, \$4.90; Dea. C. A. Stowell, \$1.10; E. Davis, \$1.10; N. Manning, \$5; Mrs. L. P. Lewis, \$1.10; J. C. Weist, \$1.10; Geo. Lendrum, \$5; Dr. Harlow, \$1.50; F. B. Bower, M. D., \$2.20; G. P. Edgar, \$1.12; J. Francis, \$2.20; J. Hunter, \$2.25; W. Standerwick, \$2.25; L. DeRudder, \$1.10; L. Hale, \$1.10; smaller sums, \$2.45.....\$78 23

Total for May.....\$2,866 13

THE CHRISTIAN WORLD.

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AUGUST, 1876.

No. 8.

EDITORIAL NOTES.

TO OUR FRIENDS.—We beg leave to remind our friends of the continued needs of our work, both of Publication and of Missions. As during the Summer Months, the receipts at the Society's office are wont to fall far below the necessities of the Treasury, we cannot too strongly urge upon those of our subscribers who have the ability, to make their contributions at an early date. Special donations for the support of the CHRISTIAN WORLD, as a means of diffusing indispensable information regarding the movements of Rome, and the progress of Evangelical missions, are particularly desired and solicited.

VENEZUELA DECLARES FOR RELIGIOUS EQUALITY.—We have at last the cheering news that Venezuela has broken the trammels of her subjection to the Roman Pontiff. For three years there has been evidence of a decided movement in the direction of freedom. In April, 1873, we chronicled President Guzman Blanco's significant act, intended to give weight to the new law concerning civil marriage. As an example to others, he and his wife went before a magistrate and were united in marriage according to the prescriptions of the civil law, although they had five years before been married by a priest. This was done because the interference of the Archbishop of Caracas, had induced Congress to pass a law enacting that, irrespective of the ecclesiastical ceremony, every marriage to be valid must be authorized by the civil magistrate. In September, 1874, the conflict between the State and the Papacy had made such progress that we were told that there was every appearance that President Guzman Blanco would dispose of the questions pending between the Holy See and the Government of Venezuela by breaking off all relations with the Vatican. These expectations have now been more than realized. The latest advices, which we find in the *New York Tribune*, point to the beginning of a new order of things, and give pleasing auguries respecting the future of the republic. The two Houses of Congress have unanimously decreed the separation of Church and State.

Several priests, we are informed, have been exiled, and others are in prison for disobedience to the laws. All the monastic institutions have been suppressed. Their endowments are to be devoted to charitable purposes. President Guzman Blanco has, in public documents, declared *the purpose of the Government to reform the Church*. Apparently recognizing the fact that true liberty can only be based upon intelligence and morality, and that sound morality can have no other foundation than the Bible, the enlightened rulers of Venezuela have not only established schools throughout the Republic, but are making arrangements to have the Bible universally introduced in them.

In such a state, where religious liberty is fully secured, and where so high a degree of enlightenment is manifested, material prosperity cannot but follow in the wake of mental and moral development. We do not wonder that Venezuela begins to attract new attention, especially as the civil and military systems are undergoing carefully revision with all the light which the experience of Europe and America affords.

Since writing the above, we have received the translation of the decree establishing Religious Liberty, written by the President and unanimously approved by the Chambers. A careful inspection of its contents confirms our previously formed estimate of the importance of the act as marking an epoch in South American history, and one from which we can augur only good for the populations long kept in ignorance by their spiritual guides. But we are sorry to be compelled to add that in the attempt to render the state free of clerical interference, President Guzman Blanco has gone to the other extreme, and makes the Church the slave of the State. Not only does he, in the 3d article, reserve the right of Venezuela to prohibit the entrance or egress of any ministers of religion considered prejudicial to the public safety or to the sovereignty of the Republic; but, in the 4th, Venezuela refuses to recognize or admit to its territory any archbishop, bishop, ecclesiastical chapter, etc., as incompatible with her rights of independence. By the 5th, churches are incapacitated from holding real estate. By the 6th it is decreed that it is not allowable "to publish, circulate, or execute within the territory of the Republic, any syllabus, bull, brief, rescript, encyclical, pastoral, or edict from any ecclesiastical authorities, of any religion whatsoever. The 7th article goes further, and prohibits ministers of any denomination whatsoever, in discourses, sermons, etc., or in documents that they may give for publication, from criticising or censuring as contrary to religion, the laws, decrees, orders, sentences, or provisions of the legislative, executive, judicial or municipal authority, or in any way provoking to disobedience of the laws. The 8th and 9th articles forbid the ministers of any denomination from devoting themselves to public instruction, and declare that the part of the public expenditures heretofore assigned for ecclesiastical purposes shall hereafter be applied to popular instruction.

We are not surprised that a government that has learned by sad experience to see in every priest a foe to popular institutions, should have resorted to extreme measures. With the subsidence of fears from the side of Papal intrigues, we look for a withdrawal of the objectionable restrictions upon a free religious development.

SHALL THE BIBLE BE BANISHED FROM OUR SCHOOLS, at the very moment when Roman Catholic statesmen like President Guzman Blanco begin to recognize that it forms an indispensable element in proper public instruction?

The putting of this question ought hardly to be necessary. The prosperity of the United States and of Protestant England and Scotland, is so clearly traceable to their possession and use of the Word of God, as even to have convinced the chief magistrate of Venezuela, who, if not inclined to Protestantism in itself, is at least an ardent patriot. It would be the extreme of fatuity for us who have yet greater opportunities for judging respecting the beneficent influence of the Bible upon the mind of the young in schools, to consent to its exclusion.

EARLY DAYS OF PROTESTANTISM IN CHILI.—The reported election of Don Manuel Montt to a seat in the Senate of Chili, suggests reminiscences of the difficulties encountered by Protestants in their first labors at Valparaiso, and the good service Don Manuel Montt did in the cause of religious toleration. For fifteen years this gentleman has been living in comparative retirement. Previously he had been for a number of years President of the Republic, and a man of great influence. It was in great measure owing to his exertions that Chili entered upon a new course of prosperity. The *Santiago Republica*, as translated in the *Valparaiso Record*, says :

“Mr. Montt planted the system of primary instruction, the fruit-bearing seed of democracy and of higher education, the guarantee of free government; he advocated and contributed his personal assistance to thorough modification of our civil jurisprudence, admitting principles that wounded aristocratic and sectarian prejudices; he favored and prepared the way for toleration in the matter of worship; he removed ignorant vanity from public posts, replacing it with modest and educated workers. Thanks to such important reforms, the country made rapid progress, in spite of the turbulence and agitation of civil war which cost so much treasure and blood for the nation.”

The friends of religious liberty certainly ought to think well of a President who, though hampered by an illiberal constitution and prevented from recognizing all denominations of Christians as deserving

protection and countenance, did all in his power by giving to the fundamental law the most liberal construction it was susceptible of. We consider the following paragraph from the *Record* worthy of preservation as containing an important chapter of South America's history:—

“In 1855, when the first Protestant church was being erected in this country (that sold since to the German congregation and to-day occupied by them, in the Quebrada San Agustín) Mr. Montt was President, and Antonio Varas Minister of the Interior. The clergy rose to their feet in alarm, on learning that religious freedom was making such inroads and Protestants were so audacious in Valparaiso. They solicited, demanded, at once the interference of the Supreme Government to prevent the completion of the building, so as to hinder its occupation for a dissentient form of worship. They pointed to the 5th article of the constitution which forbade the public exercise of any worship not Roman Catholic. An order to suspend work was issued and for a time enforced; but, at the end of a fortnight, permission was officially given to resume. President Montt said then, if foreign residents in Valparaiso wished to meet together to worship God, that his administration should never come in for the discredit of having forbidden them to exercise the right and privilege. And this was made good in all the subsequent acts of his government. No hindrance was afterward put in our way. The narrowest possible interpretation was given to the prohibition of religious freedom. When the law forbade the *public* exercise of the Protestant forms of worship, the word *public* was so interpreted as to permit Protestants to meet in the church they had erected for the purpose, notwithstanding. The placing of a fence, the absence of a bell, the want of a steeple, were accepted as sufficient to authorize the worship to be considered not public and so not coming within the scope of the law's prohibition. That this interpretation met not the views of the clerical faction was evident enough, since, three years later, in 1858, when the Anglican church was built, the Archbishop protested again against it as an infraction of the letter of the law; a petition numerously signed was presented to the Government begging that the new chapel might be swept off the face of the earth as an insult to the country! President Montt, however, did not please the clergy on this latter occasion, in 1858, any more than he had on the earlier occasion in 1855. He did not set out to please them, but to do justice and maintain the conscientious rights of other men. The civil arm refused to execute the blind, intolerant, and malicious mandate of the Church established by law, protecting rather and defending the voluntary and free churches which Protestants were planting in the country. The clergy never forgave the President. One of the gentlest epithets they employed in speaking of him, then, was to denominate him a *heretic*.

“Confident, therefore, now are we that in resuming his seat in one of the branches of the government, his influence will be just where it was

twenty years ago, on the side of justice and freedom, on the side of emancipation and enlightenment. An absorbing, oppressive, tyrannical church will find no more aid and comfort from the ex-President as a Senator, than it did from him when he filled the office of Chief Magistrate of the nation."

ANOTHER HUMILIATING FALL.—"FATHER" O'KEEFFE.—This Roman Catholic Priest, whom his opposition to ecclesiastical tyranny in Ireland brought prominently before the public eye, has succumbed, as so many before him have succumbed. He went either too far or not far enough, He ought either to have consented to submit to the injustice with which he was treated by his superiors, or to have discarded the entire hierarchical system which rendered such injustice possible. To advocate "Gallican" principles in a Church that has given itself up bound hand and foot to Ultramontane pretensions, was an absurdity. And when O'Keeffe consented to admit the Papal Infallibility, he virtually gave over the whole conflict. Now he is reported by British journals to have consented to a final renunciation of his claim to his former parish and to have abandoned the lawsuits against Cardinal Cullen. He is henceforth to live in retirement, enjoying a small yearly allowance, but participating, it is probable, rarely if ever in the public functions of the Roman Catholic Church, to which he has by public confession solemnly submitted his individual conscience.

We find in the *Observer* a critique of the *Dublin Evening Mail* which well develops the logical conclusions that force themselves upon the reflecting mind in the review of this remarkable case. The Irish paper says:

"After a long and very ably sustained controversy, in which he upheld the Gallican—and, we may add, the pre-Cullenite Irish—liberties of the Roman Catholic Church, Father O'Keeffe gave up the point by accepting the Dogma of Infallibility. From that moment his case for resistance to the behest of the Delegate Apostolic was entirely abandoned, and it only remained to him to submit or to retire from the priesthood. The case, however, suggests points for grave reflection interesting to our Roman Catholic readers, and more especially to the clergy among them. The Callan quarrel began in the resistance of a parish priest to arbitrary suspension from his benefice, because he sought the protection of the law of the land when, as he alleged, he had sustained a civil injury at the hands of another ecclesiastic. In that attitude he secured the sympathy of those persons, of all creeds who repudiate the new Dogma, and acknowledge the supremacy of the State in temporal affairs; and also of Roman Catholic clerics who held that the status of the parish priest was independent, and could not be assailed except by a regular process of can-

onical law, conducted in accordance with the contract presumed to be involved in the acceptance of orders.

"The parish priest was supposed in pre-Cullenite days to hold his place, its emoluments and privileges, *dom bene sese gesserit*, and to be removable only by the sentence of a Church court properly constituted. That supposition has been demolished by the revelation of the theory of penal procedure *ex informata conscientia*, which, in fact, subjects the parish priest to the absolute will of his episcopal superior. As long as Father O'Keeffe stood as the champion of the Gallican and Hibernian liberties of the priesthood against Papal absolute domination, he was supported by the general public sympathy; but he was at the same time deserted by the civil Government of the day—the *ex-officio* guardians of the rights of the State and of the constitutional privileges of British subjects. In future it would seem that any civil act of a priest would warrant the informed conscience of a bishop in deposing and depriving him of his daily bread. That punishment might, according to the O'Keeffe precedent, follow upon the adherence of a priest to the National system of education; his undertaking the duties of chaplain in the public service; or even his openly supporting a particular candidate at an election. British citizens of that class are now, truly, nobody's children—the process *ex informata conscientia* puts them out of the pale of canonical law, which again forbids them to seek shelter within the precincts of the law of the land."

THE ITALIAN GOVERNMENT AND THE ELECTED PARISH PRIESTS. —We have several times alluded to the fact that within the past three years a few parishes in the neighborhood of Mantua have undertaken to exercise the right of electing their own priests. The Government found it very convenient to refer the decision of the legality of these elections to the courts of justice. Victor Emmanuel's ministers have, or think they have a very delicate problem to deal with in their treatment of the Roman Catholic question. Not that they fear the Pope individually very much: his bulls affect them little more than would the impotent ravings of a lunatic. But Rome is still strong in Italy, through her army of archbishops, bishops, priests and monks, numbering in the aggregate many thousands, and scattered over the entire peninsula. The lower strata of the people, especially in the South, in the former kingdom of Naples and Sicily, are lamentably illiterate, as well as wretchedly poor. With them the clergy, secular and religious—that is, the priesthood and the monks and nuns of all orders, are almost omnipotent. This mass of ignorance and blind and bigoted devotion to Mother Church furnishes Rome with the ground for the threat she is ever ready to hurl at the head of the State. Victor Emmanuel is, indeed, already excommunicated—a circumstance that seems to give him little solicitude. But let him go fur-

ther, and attempt to subvert the Papal system throughout his dominions, and he might find the spiritual censures that rest so light upon him, turning suddenly into very tangible carnal weapons of offence. Would his crown or his life be very safe? However this may be, even though the age of Jacques Clements and the Ravallacs may be past, the Government of Victor Emmanuel is somewhat reluctant to drive the Papacy to extremities, and as we have said, prefers to refer the question of the parish elections to the courts. These have pronounced decisions favorable to the people. Such were the decisions of the Tribunal of Mantua and the Court of Appeals of Brescia, in the case of the Bishop of Mantua against the *Fabbriceria* (Parish) and Parish Priest of San Giovanni del Dosso. Basing their request upon this, the Parish of Paludano lately petitioned the Government to recognize officially their curate elect, Don Orioli, as legitimate parish priest, and to put him in absolute control of the church revenues and the parsonage. We have before us in the *Piccolo Messaggiere*, of Florence, the answer of Signor P. S. Mancini, Minister of Public Instruction and Religion, dated Rome, May 20th, 1876. He refers to the fact that for two years he has, while declining to assume the responsibility of deciding the canonical election of Don Orioli, granted him annually a subsidy of 800 *lire* for his maintenance. Now, while still refusing to take the final step of complete recognition, he yields to the popular desire so far as formally to entrust Don Orioli, "until further orders" and "so long as the present condition of things continues," with the use of the rectory. At the same time he allows the parish to dispose of the revenues of the church, partly in supporting their priest, partly to the advantage of the poor—"that is, in works of public beneficence, according to the primitive usages and traditions of the Church."

The step taken by the Italian Ministry may not seem to be a very important one, yet it is viewed by the *Messaggiere* as *opening the door to all reforms*. "May the people," says the Italian journal, "not only of the Mantuan district but of all Italy profit by the free institutions that direct us, to arrive at the *true* Reformation which is, *The Bible, the whole Bible, nothing but the Bible!*"

NEW DISTURBANCES IN BELGIUM.—The Liberal party, if we may credit the reports that come to us from Belgium, has been betrayed into acts, not only imprudent, but highly reprehensible. Instead of quietly acquiescing in the results of the recent elections, its members have chosen to show their contempt for Rome and their hatred for the Papal party by insult and even violence. But while condemning the want of self-control of the Liberals, let us not forget that the result is one for which the Papal party is itself chiefly to blame. Belgium is, and for ages has been, a thoroughly Roman Catholic country. There are but a few thousand

Protestants, mainly converts made since 1830. They exert no sensible influence on the political or social life. If Liberalism exists and is inimical to the Roman Catholic religion, it is because the Church of Rome has, by its false and absurd teachings, by the ambition and immorality of its clergy, and by its failure to meet the question of educating the masses, shown itself utterly unworthy of the support of the lovers of truth and liberty. It is not astonishing that the people of the cities, and, in fact, all who possess even ordinary discernment, have seen through the hollow pretensions of their spiritual guides, and cherish a just resentment against them for bringing their beloved land into a degrading servitude to Rome.

EDUCATION IN FRANCE.—The Ultramontanes naturally feel much chagrined at the sudden change that has come over their prospects in France. The so-called "Catholic Revival" has been short-lived. Taking advantage of the bitter hatred against Protestant Prussia, engendered not unnaturally by the disastrous and mortifying experiences of the late war, the clergy found it no difficult matter to excite among the more ignorant elements of the population an enthusiasm, more political than religious, for Rome and the Pope. Hence pilgrimages to every consecrated and wonder-working shrine—to Lourdes, to Paray-le-Monial and elsewhere. Hence, too, jubilee processions to Rome to visit the "Holy Father" in his pretended captivity, and to relieve his pretended poverty. It was a part of the design of the organizers of the movement to secure the permanent triumph of Ultramontaniam by getting possession of the young and training them under the eye of the clergy. Their end seemed likely to be attained in great part by the legislation of last year, conferring large privileges upon the university and colleges which the French prelates proposed instituting in Paris and various other cities. But the signal triumph of the genuine republicans in the late elections has defeated the well-laid plot. President McMahon, with a just appreciation of his position and duties, has called into his cabinet men in sympathy with the popular movement. Among them is M. Waddington, a statesman of large and liberal views, a native of France, but, as his name indicates, belonging to a family of English extraction, himself a Protestant and educated in Great Britain. Placed at the responsible post of Minister of Instruction, Mr. Waddington has not delayed to express his intentions. No institutions of a sectarian character, like the proposed Roman Catholic university and colleges, are to be allowed to assume the functions of the national schools, and arrogate the right to confer degrees of equal rank and value with those conferred by the institutions established by the State. This announcement has alarmed the clerical party, not without sufficient cause. The denial of a right

to confer degrees is a fatal blow struck at the Roman Catholic schools ; for what parent would send his children to such schools when he knew they would lose the opportunity of obtaining any literary or professional degree ?

M. DE LAVELEYE'S PAMPHLET.—Our readers will doubtless remember the very able pamphlet of M. de Laveleye, the eminent Belgian jurist, of which we translated a considerable portion, publishing it in the *CHRISTIAN WORLD* for September, 1875, under the title "Protestantism and Roman Catholicism in their relation to the Liberty and Prosperity of Nations." A translation was also made in England about the same time and published under the auspices of Mr. Gladstone. Many thousands of copies of this extremely effective treatise have been circulated in Belgium and France, and it has been translated into Italian for circulation on the peninsula. We learn from a circular just received that an effort is now in progress in England to raise funds to disseminate greater numbers of the pamphlet in the countries named, as well as in Spain, Portugal and Austria. Contributions are sent to Rev. Horace Noel, M.A., White Rose Grange, Woking Station. The estimated cost of publication is £65 for 10,000 copies, whether in French, Italian, or Spanish.

ILLITERACY AMONG IRISH ROMANISTS AND PROTESTANTS.—Cardinal Cullen never tires of reminding the reading public that he would prefer his people to have no education at all, rather than that that education be given them in any other way than through the Church which claims the exclusive authority to teach all spiritual truth. At the same time we are told that in his evidence before the Education Commissioners (Report, 1870), he frankly stated his opinion "that (popular) education should be limited to the three R's, the reading of the scriptures, and the history of the church. Too high an education would make the poor discontented with their lot, and unsuit them for following the plough, using the spade, hammering iron, or building walls." The Roman Catholic Church has, and for years has had, the control of by far the greater number of schools and children in Ireland. Only one quarter of one per cent. of the schools in that country are strictly undenominational. The Roman Catholics have 5,039 schools with 837,008 pupils, or 79 $\frac{6}{10}$ per cent. of the entire number ; the Presbyterians 813 schools, with 115,258 pupils, 11 per cent. and the Irish Episcopalians 1,131 schools, with 89,928 pupils, or 8 $\frac{6}{10}$ per cent. But how does this Roman Catholic system of education, with its large number of schools and pupils, compare in effectiveness with that of the two principal Protestant Irish denominations? The illiteracy of the Roman Catholics is wonderfully in excess of that of the Protestants. In the whole of Ireland there were in 1874, 1,455,926 illiterate Roman

Catholics, or $39\frac{3}{10}$ per cent. In other words, of every 10 Irish Roman Catholics old enough to learn to read, about 4, on the average, could not read or write. Meanwhile of the Irish Episcopalians there were only 83,708 illiterate persons, or $14\frac{2}{10}$ per cent., and of the Presbyterians 41,764, or $9\frac{6}{10}$ per cent.! Or, taking the single province of Connaught, where the Roman Catholic population predominates the most, "of the 696,166 Roman Catholics of five years old and upwards, no less than 357,899 (or $51\frac{3}{10}$ per cent.) are illiterate, whilst out of 31,580 members of the Irish Church only 3,489 (or 11 per cent.) are returned as illiterates; and out of 2,850 Presbyterians only 160 (or $5\frac{6}{10}$ per cent.)." (*Monthly Letter of the Protestant Alliance* for June, 1876, from which we derive the above statistics.) It must be admitted that the Roman Catholic system does not show much fruit, as contrasted with the Protestant systems which it opposes so strenuously.

PLEDGES OF MEXICO'S CONVERSION.—The work of Christian missions for the regeneration of Mexico, perhaps, above that work in any other country, is prosecuted at the cost of the lives of its devoted laborers. If, indeed, it be true that the blood of martyrs is the seed of the Church, there must yet arise a rich harvest of faith and love in that beautiful land. In addition to the victims of the blind and fanatical hatred of the populace to whom we have heretofore had occasion to refer, a letter from Rev. Mr. Hutchinson, Missionary of the Presbyterian Board of Foreign Missions, dated May 13, (*Presbyterian Monthly Record*), alludes to two new witnesses of the truth who have sealed their testimony with their blood. He writes:

"We have just buried two brethren from San Lorenzo, who were murdered last Thursday night. One, a judge, and the most influential member of our church in that place, was killed in his own house at midnight, about forty men surrounding and entering his house. He died exhorting the few brethren who were near not to fear to confess or die for Jesus. I said we had just buried—I should have said, we have just held a service with the refugees who have come into the city. San Lorenzo is fifteen miles out. The bodies are in the hands of the authorities as yet. To-morrow we are to receive them, and they will then be buried. Of one thing I am sure, that as we are suffering on all sides the foretold persecution, so also we are in the full enjoyment of the promise, 'Lo, I am with you.'"

ROMISH CASUISTRY. "IS IT HONEST?"—We have heard a great deal about the close distinctions made by Romish authorities in casuistry, and have ourselves been not a little amused in reading the grave pre-

scriptions they give for speaking the truth in such a manner and by such words as to convey falsehood, without committing either mortal or venial sin. Our Roman Catholic contemporaries would seem to be not altogether unacquainted with this ecclesiastical lore, as witness the following incident which we tell in the words of the *New York Independent*:—

“Some time ago a paragraph went the rounds of the press, claiming to be taken from *The Shepherd of the Valley*, which declared that if the Catholics should ever gain a numerical superiority in this country, religious freedom would be at an end. It seemed to us a small matter and, withal, nothing new, as the Syllabus said the same thing just as plainly and with more authority. Nevertheless, the Catholic press cried out with one accord that the extract in question was garbled, claiming that the intolerant utterance was followed by the words ‘so say our enemies.’ On the strength of this assertion, the Catholic journals read the press at large a lesson on the beauty of truthful speaking. The sincerity of this may be better estimated when we state, on the authority of the St. Louis *Christian Advocate*, which has files of the paper in question, that the repudiated utterance is followed thus: ‘So say our enemies. So we believe.’ How curious it is that this ‘so we believe’ should have escaped attention!”

THE “SHEPHERD OF THE VALLEY” ON RELIGIOUS LIBERTY.—Here is the extract above referred to from the “*Shepherd of the Valley*,” of St. Louis, the leading Roman Catholic paper of Missouri, and published under the eye of Archbishop Kenrick, one of the most influential of the Roman prelates in the United States:—

“We confess that the Roman Catholic Church is intolerant—that is to say, that it uses all the means in its power for the extirpation of error and sin; but this intolerance is the logical and necessary consequence of its infallibility. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics here shall be in possession of a considerable majority— which will certainly be the case by and-by, although the time may be long deferred— then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our Church, and in what concerns this her history is opened to the eyes of all. They know, then, how the Roman Church dealt with heretics in the Middle Ages, and how she deals with them to-day everywhere where she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the Church for what they have done or approved in these matters.”

The Neuchâtel Committee for Evangelization in France.

Among the various agencies for the spread of the truth in France, none, perhaps, is invested with more interest than the Committee that has its seat in the Swiss Canton of Neuchâtel. True, the work it undertakes is not on a large scale, as the resources on which it can draw are unhappily but small ; and the record of its history can be briefly told, for the Committee has been only five or six years in existence. Nevertheless, this organization has a peculiar and highly creditable origin. It will be remembered that the vigorous advance of the German troops at the beginning of the Franco-Prussian war was but feebly met by the troops of the French Emperor ; that an entire division of these brave men, the victims of the rashness of their government and the misconduct of their superior officers, found itself cut off from the main body and hemmed in by the enemy on the eastern frontiers of the country. Finally, to the number of some eighty or ninety thousand men, the troops were compelled to cross the borders of Switzerland, where, according to the prescriptions of modern international law, they were promptly *internés*—that is, deprived of their arms, and placed in enforced inactivity, under surveillance of the Federal troops, until the restoration of peace between the contending Powers.

Never had so auspicious an opportunity presented itself to Swiss Protestants. Here were thousands of grown men, with absolutely nothing to do, and, therefore, open to instruction and religious improvement. By far the greater part were, at least in name, Roman Catholics. At the same time they were exceedingly ignorant. Our Swiss brethren, especially those of Neuchâtel, into whose territory so many of the fugitives had entered, saw and improved their advantage. They recognized the finger of God pointing out to them their duty and with great wisdom and self-sacrifice they set themselves to its performance. The illiterate were taught to read and write. The Gospel was preached in the camp with great earnestness and simplicity ; and a copy of the Holy Scriptures—or at least of the New Testament—was placed, as far as possible, in the hands of all.

When at last the welcome announcement of the close of the war reached them, the French *internés* left Switzerland feeling the warmest gratitude for the kind interest shown in their temporal and spiritual welfare. And it was the knowledge of this fact that induced the Neuchâtel Christians to resolve to follow them back to their homes, and endeavor to deepen the impressions already made.

Thus the Neuchâtel Committee arose. One of its first instrumentalities, and undoubtedly the most novel and useful, was

THE BIBLE-CARRIAGE.

A devoted man and his wife, Mr. and Mrs. Pointet, have for five years had this carriage, or, more properly, wagon, under their charge, and in it have annually travelled many thousand miles. In 1875, according to the Report of the Committee which has just reached us, starting from the Department of Calvados, on the French side of the British Channel, and a part of the ancient Province of Normandy, the carriage went southward, through the Departments of Orne, Sarthe, Maine-et-Loire, Vienne (capital Poitiers), and Haute-Vienne (capital Limoges). In a direct line the distance from the starting point to that reached by the end of the year, was not, perhaps, more than two hundred and fifty miles; but so wide were the missionary excursions that, altogether, the carriage passed over 7,000 kilometres, or 4,350 miles! In this carriage Mr. and Mrs. Pointet carry a good supply of Bibles, New Testaments, Gospels, religious almanacs and pictures. Striking passages of Scripture adorn the sides of the carriage: such as "Believe on the Lord Jesus Christ, and thou shalt be saved," etc.

EFFECTIVENESS OF THIS AGENCY.

Mr. Pointet has furnished some figures exhibiting very conclusively that the Bible-Carriage is to be regarded as a success. Especially in the light of an instrument for promoting the sale of the *New Testament*, it is shown to be far more effective than the single colporteur going from house to house. Thus, during the year 1873-4, the Evangelical Society of Geneva, through its forty (40) colporteurs, laboring in twenty-six Departments of France and two Cantons of Switzerland, sold 6,948 copies of the New Testament. From the single Bible-Carriage in charge of Mr. and Mrs. Pointet, during the year 1875, there were sold 6,287 New Testaments. So that, from this single point of view, the Bible-Carriage is as promotive of the sale of this portion of the Word of God as at least thirty-five colporteurs. It must not, however, be forgotten that this is but a single phase of the matter. Mr. and Mrs. Pointet succeed in selling very few copies of the entire Bible in comparison with the number disposed of by the colporteurs of the Geneva Society; while it is evident that they can exert little of that direct and personal influence which commends the truth and enforces it upon the heart and conscience of the individual. Nothing can take the place of the quiet but powerful appeals addressed to the peasant in his hours of rest in the fields, or to the artisan in his workshop. Yet as a means of scattering the seed broadcast, with a view to its ulterior germination, the Bible-Carriage has proved invaluable. From the beginning of the work, or from 1871, beside 638 Bibles and 19,677 New Testaments sold, there have been gratuitously distributed not less than 274,000 Gospels—whether single Gospels or copies of the four Gospels united, we are not informed.

THE DIFFICULTIES OF THE WORK

are varied. Not to speak of the trials encountered from the occasional opposition, ridicule, and jeering of the infidel bystanders, a formidable obstacle in the Southern part of France, where the Carriage now is, is the *patois*, or provincial dialects spoken by the people of districts traversed. In this respect the north of France has vastly the advantage. There at least the colporteur or evangelist has no trouble in making himself understood; in the mountains of the Cevennes, and in such departments as Le Cantal and Aveyron it is quite otherwise. And to this difficulty must be added another—that arising from the rugged and often really dangerous character of the roads which, in its wandering course through the country, the Bible-Carriage is compelled to take.

Worse than all, however, has been the trouble arising from

GOVERNMENT INTERFERENCE.

In one entire Department Mr. Pointet could do nothing, because, on some frivolous pretext, the Prefecture refused to grant him the needed permission. So again when he came across some remnants of the army of Don Carlos, “*internés*” in France, he found them intelligent young men, for the most part, and able to read; but he was unable to supply them with the Holy Scriptures, because the 600 or 700 copies of the New Testament which he had ordered to be sent on expressly for them, were kept a whole month in the bureau of the Prefect awaiting the official stamp, and it would have been too hazardous to have attempted to dispense with this formality!

THE FOUR STATIONS OF THE COMMITTEE,

all in Central or South-eastern France, are reported as generally in a flourishing condition; especially that of Montluçon and neighboring towns in the Department of Allier. Here again the intolerance of the Government under inspiration of the clerical party exhibited itself not long since in the refusal of the Prefect to grant a colporteur any prolongation of the term of two months for which he had had leave to sell the Holy Scriptures. “Oh, when shall we have the liberty of colportage and evangelization?” asks a faithful Christian worker. “May the Cabinet emanating from the new Chambers give us good Prefects; we need them badly.”

FALSE ACCUSATIONS BEARING FRUIT.

In France, as in Greece, and almost everywhere else, the priests have ceaselessly accused the Protestant workers of *bribing* their converts. How implicitly the populace believe them is proved by a circumstance related by an evangelist, Mr. Hebmam. Just before last Christmas he received notice from no less than fifteen families that they were willing to re-

nounce Romanism and embrace the Protestant faith. Their great readiness was somewhat suspicious, and the evangelist soon ascertained that the expectation of being paid was the sole inducement influencing them! Only one of the fifteen families remained constant to its announced intention, when distinctly told that the Neuchâtel Society bought no one. "No money no Protestant," was the certainly not uncandid avowal of the head one of the remaining fourteen families.

One of the most appropriate and touching efforts of the Neuchâtel Committee is in behalf of the city of

GAP, BIRTH-PLACE OF FAREL,

the Reformer, to whom Neuchâtel in the Sixteenth Century was indebted for the first knowledge of the truth. The obligation is certainly a deep one, and it ought to be repaid with interest by the descendants of the men whom Farel enlightened.

The Pope and the Pilgrims.

(From *At Home and Abroad.*)

THE religious associations of the Romish Church which have been promoting and directing the pilgrimages for the last few years, resolved on celebrating with unusual pomp not only the birthday of the reigning Pope, but also the anniversaries of his creation and of his coronation, when he will have completed thirty years of his pontificate. Our Roman correspondent thus writes:—

"May and June will see a greater concourse of visitors in the capital of Italy than have flocked hither since the fall of the temporal power. As usual, the gifts to the Pope are extraordinarily large, and millions of francs are expected to be paid into the Treasury; a single donor from South America brings no less than one million francs, equivalent to forty thousand pounds sterling. It will be no easy matter for the Pope and his advisers to dispose wisely of the enormous sums of money which are almost daily finding their way to the Vatican. The expenditure that will be made of it must hereafter exercise a considerable influence on the fate or fortunes of the papacy. As some few examples of the large donations that have been received of late, the following may be mentioned. The interest of $3\frac{1}{2}$ per cent. on the pecuniary property bequeathed to his heirs by the late Duke of Modena, which interest they are required to pay to the Holy See so long as its present tribulations last, amounts to over £10,000 sterling per annum. The Italian pilgrimage to the tomb of St. Peter presented the Pope with £80—the total amount which he received on that same morning reaching £2,800. Signora Gismondi left the Pope in her will £20,000. The Pius-Verein of Aix-la-Chapelle sent him 1,288. Signor Agostini Quinti left him £32,000. M. de Solwyns brought him

from the diocese of Ghent 8,000. The list might be almost indefinitely prolonged; and when such a stream of wealth is flowing into the Papacy we must expect that when it flows outward it will either very quickly increase the corruption that has been long rankling in the ecclesiastical system of Rome, and thus contribute largely to its speedy dissolution, or else it will secure for some time to come the services of a large army of writers and thinkers who will help to heal the deadly wound of the Papacy, and give it such renewed life for a time as will cause thousands still to wander after it, and to prostrate themselves before its power.

“ADORATION OF THE POPE.

“Adoration is hardly too strong a term to employ in order to express the character of that sentiment with which many of the pilgrim class regard the Pope. This is applicable especially to the French Ultramontanes, or, at all events, to those who are their spokesmen. Monsignor Mermillod, in speaking the other day to the Seminarists of Santa Chiara, said: ‘Since we have the happiness of contemplating Christ upon Mount Tabor, let us also have the courage to accompany him to Calvary. Let us think of the grace that is given us of being in Rome in the time of the passion of Pius IX.’ The *Rome*, commenting on the address of Monsignor Mermillod, says: ‘In the Vatican, Christ speaks to us by the mouth of His Vicar, and shows himself there in the splendor of his raiment. Again: ‘Pius IX. reproduces (*resume*) Christ. Incomparable calm, serenity, and sweetness and glory, which those who have living faith may contemplate.’ Again: ‘Pius IX., who, as Pope, is inspired by God, as a man has the vastest intellect.’ Again, speaking of the pilgrims who have had the supreme happiness of being presented to his Holiness, the *Rome*, in another number says: ‘They have seen a man who, although he is shut up in a palace, is loved, venerated, and, we will say, invoked by 200,000,000 of Catholics scattered over five continents.’

“The following is from the *Osservatore*: ‘To-day, the 5th of May, being the Feast of St. Pius V., upwards of a thousand French pilgrims had the honor and consolation of being received in solemn audience by the Holiness of our Lord. . . . After the audience, and after his Holiness had retired, accompanied by his noble court, by several eminent cardinals, and by many prelates, the French pilgrims, in order to satisfy their feelings of profound devotion towards the Vicar of Jesus Christ got up to the pontifical throne, and could not cease from imprinting upon the sacred seat a kiss of affection and veneration.’

“This morning (May 6, I counted at a special service at St. Peter’s nearly 300 pilgrims. The priest who addressed them said it was well to bear in mind that it became a duty at times to promote Christianity even by force of arms.

“We are not either to assume that because money is being gathered in

by this new method, the old methods are abandoned. The same methods that called forth the indignant remonstrances of the early Reformers are practiced to the present day with the same effrontery as ever. The other day was published by the *Bersagliere*,

A CURIOUS CIRCULAR,

that was issued from the 'Ecclesiastical Agency' in Rome in 1872 for the benefit of the clergy. In this are tabulated the prices to be paid for all briefs and pontifical rescripts and marriage dispensations. The prices certainly are moderate, ranging from 102 fr. for a private oratory and 37 fr. for a dispensation for marriage between relatives of the first degree, to 3 fr. for reading prohibited books. But the most curious circular is the invitation distributed lately by the parish priest of St. Augustine's to his parishioners in the following terms: 'Pious Union for the Accompaniment of the most holy Viaticum in the ven. Church of St. Augustine.—Honored Sir—In order to increase still more the worship and homage to the most loved Jesus in the sacrament, you are invited to be of the number of those who accompany Him when he is carried in the Viaticum to the sick in the parish of St. Augustine; and if you cannot come yourself you are requested to offer a wax taper, which you or some one in your stead shall carry in the usual manner; and in this way you will be made a partaker of the most abundant treasures of Holy Indulgences which Holy Mother Church has deigned to concede for this purpose.' Is this what Ritualists wish to reduce the English nation to again? To feed the people on the rotten husks which their forefathers rejected. God forbid that a spiritual famine should arise in England as in the south of Europe, and that the pastors of the people should offer them refuse ceremonies instead of the Bread of Life!"

Ultramontaniam in Belgium.

BY REV. EMANUEL VANORDEN.

(From the *Advance*.)

THE telegraph brought us word this morning that four of the principal cities of Belgium have once more protested against the intrigues and usurpations of the Ultramontanians, and this time more energetically than ever. Several Catholic institutions were injured or demolished; the troops were called out and several shots fired.

To those acquainted with the internal condition of that country, and who have watched for some time its political movements, this popular uprising is but what they expected would happen, in case the clericals were once more to carry the elections in their favor. The liberals made unusual exertions to obtain even the smallest majority in the Chambers, but signally failed; they succeeded only in reducing the Catholic majority from fourteen to twelve votes.

In 1830 it was through Ultramontane influence that Belgium rebelled against the government of William I., King of Holland, that a separate kingdom was formed, and that Leopold I., Prince of Saxe-Coburg, was proclaimed king. Separation of Church and State was duly provided for in the new constitution ; yet, in order to satisfy the party that had brought about this new state of affairs, it was decreed that the Romish clergy should draw their support from the State; the bishops were to be chosen by the Pope, and the priests by the bishops ; the government having no voice at all in these nominations, but was simply to pay to every bishop and priest a certain stipulated annual amount. The *placet* was not insisted upon; hence every papal bull may be freely proclaimed throughout the length and breadth of the land, and every clerical nomination is valid, however unworthy or unfit the nominee may be to fill the place. It is not so in other Catholic countries. There only those papal decrees have legal force which have received the *placet* of the government, whose nominations the Pope usually confirms. Hence, the Belgian clergy have had *carte blanche* to do whatever they pleased.

The liberals, who for many years were at the head of government, rather favored them, and even as late as 1842, put the control of the public schools into their hands. They have been liberal indeed, but at great sacrifice both of principle and liberty, for the recovery of which the people are now fighting in the streets of their principal cities.

While the liberals were building railroads, fortifying Antwerp and beautifying Brussels, the Jesuits were quietly at work and laid hold of the masses. Churches, parochial schools and convents multiplied. By the splendor of their worship they gained the women, by their system of instruction they controlled the education of the girls, and by the multiplicity of their convents they ruled the provinces. Their allies are the nobility, the farming community, and the priesthood. The nobility, because Rome is the friend of the aristocracy ; the farming community, because their children fill the convents; the priesthood, because Rome is their leader and support.

Gradually they gained considerable political influence, and through the confessional controlled the elections; at first they diminished the liberal majority, and now they are in the majority; through their exertions every vacant chair in the universities is filled by one of their party, and the University of Louvain is entirely in their power. They have their organs in all the principal cities. In Brussels, *Le Journal de Bruxelles*; in Ghent, *Le Bien Public* ; in Liege, *La Gazette*; in Bruges, *La Patrie*; and in Antwerp, *Le Journal d'Anvers*. They have obtained immense property everywhere, and by their riches influence the vote. The elector obeys the priest, the priest the bishop, the bishop the Pope ; hence the real king of Belgium is the Pope. The country is not ruled by the occupant of the Palais Royal of Brussels, but by the Vatican; and

he rules through an Ultramontane legislature which now controls the resources and destinies of Belgium. Leopold II. is king *de jure*, the king *de facto* is Pio Nono.

In 1846 there were 779 convents and 11,968 monks and nuns; in 1866 1,314 convents and 18,162 monks and nuns, 2,486 of whom are foreigners; and it is calculated that there are at present two convents to every three parishes, and it is expected that soon every parish will have its own convent. And while in every other country of the world the number of convents decreases and the property is being confiscated, in liberal Belgium they are increasing at a fearful rate, and they gather immense wealth, which is used to destroy the liberties of the people.

Now, though the clericals are in the ascendant in the country, they have generally lost all their influence in the large cities. The manufacturer, the merchant and the burgher have thrown off the dominion of the priests, and consider them their greatest enemies. It is in the cities that liberal deputies are elected, but the provinces being entirely in the power of the clergy, the liberals can only succeed gradually and at great sacrifice of time and labor. It was generally expected that they would obtain a small majority of one or two in the late election, and thus limit the papal influence through legislative measures, but having failed in this, and finding themselves again at the mercy of the Ultramontanes, who dispose of their money, institutions, and labor in behalf of ignorance and superstition, they have taken to violent measures in order to manifest their indignation. It is an uprising not of a few, but of the best class of people, who see the danger which threatens their country, their cities, their liberties and their homes, and who, driven to despair, are committing acts which they themselves will be the first to deplore.

Castelar on Toleration.

THE article on religious toleration, in the new Spanish Constitution, has passed both Houses of the National Legislature. In its discussion before the Cortes, a brilliant assembly, composed of "the statesman of every shade of political feeling, the whole diplomatic bodies, the lady of fashion and the passing stranger", was electrified and enthralled by the eloquence of the noble advocate of religious liberty, Señor Castelar. One account says: "The whole speech was delivered without hesitation; it was replete with historical erudition and glowing wit and tender pathos; the rich, musical tones of the orator ran through every niche and corner of the Congress; bursts of suppressed applause followed at the conclusion of each separate division of the subject." We make a brief extract from his brilliant and weighty speech:

"From the day when the elements of human matter rose up from the con-

fusion of chaos, uprose with them spirit, and heart, and conscience. That spirit you cannot curb, that conscience you cannot bind by any human law of coercion. Try it; it has been tried; it has ever failed; it ever will fail. And why? Because it is against the will of the great Creator of the Universe. The State has ever—in the pages of Divine or human history go and seek it—sought to bind down the conscience of men. Pharaoh, who represented the State, sought to force his own form of worship upon Moses and the Jews; Pilate, the State representative, through seeking to do this, wetted his hands in the blood of the Spotless One. Nero, the Cossack of the Don, King Henry VIII. and his harlot Parliament, Charles IV.—all these, powers of the State, committed a like fatal error; and how do their names sound to our ears? No, brother Deputies, you cannot do it. The State and the conscience are two great powers, but they are separate entities, and each has its own work in the universe; the State is the representative of authority to enforce what is morally and legally clearly right; but the conscience has a higher, finer, keener task to perform.

“I see honored statesmen around me who wish to bind the conscience of their subjects by the power and force of the State. What, brother Deputies, if the State tells you what is the true, what the false religion, would you believe it? If you do, if you will vote for a religious unity of coercion, why you are voting that the power of human law shall be paramount and tyrannize over the Divine and moral powers of the human soul. Conscience is uncoercible, is inviolate; you may persuade, but never can you coerce it by force. No, Deputies, you know you cannot. You can move it by inspiring it with a new idea, you cannot move it by a mandate. The persecutor gets his way outwardly, but he does not in reality; outward obedience and assent is all he can obtain, and is such a victory to be called a triumph?

“Sirs, I charge no one with desiring to bring back the cursed age of torments, the horrors of the Inquisition, the street and altar smeared with innocent blood; nay, but, sirs, I charge you with trying to coerce men to be hypocrites and liars from fear—fear lest their children should be illegitimate, fear lest their rights of citizenship be taken from them, fear lest when dead their bones should rot on some dunghill, or in the Campo. You say, ‘The State undertakes to support the Roman Catholic religion and its ministers.’ Well, I give that creed its due honor; I own its beauty, and its force, and its antiquity. And you say, ‘This is the true religion.’ Sirs, are you so gross as to say, ‘This is the true,’ because it is imposed by human law and force of arms? Nay, you will surely say, this is true because, and only because, it recommends itself to your heart and conscience as the true one; and, if so, why do you want a human law to force you to follow that which your conscience tells you is true? Are you afraid of a rival? Sirs, you do an honor to Protestantism if you think

it so true as to be able, in a fair race, to outrun Roman Catholicism. But if it be not true, this religion of the State, if it be not true, brother Deputies, what then? *Magna est veritas et prevalebit.* If the Roman Catholic creed be true, it will prevail by force of truth; if Protestantism be true, it will prevail, and you cannot crush it. If this liberty of conscience be of God, you cannot—if of man, you need not crush it.”—*New York Observer.*

Ultramontane Candor.

(From the London Christian World.)

THE disciples of Ultramontaniam are not likely to commend themselves to the English common-sense and honesty by tactics which are found available among more priest-ridden populations. We some time since published, in a letter from Mr. William Howitt, an extract from the *Shepherd of the Valley*, in which a Romish writer, with indiscreet candor, avowed that intolerance was an article of the Ultramontane creed. His congeners, finding the admission at this time inconvenient, with well-affected indignation loudly denounced the unfairness of Protestant papers quoting this as a representation of Romish views, asserting that the utterance was actually followed by the words, “So say our enemies.” A reference to a file of the paper by the editor of the *St. Louis Christian Advocate* confirmed the verbal accuracy of this statement, and revealed the additional fact, to which it had not been convenient to allude, that it was *also* followed by the emphatic words, “So we believe.” On the 2d of June we published the following statement:—“One of the priests of the Romish Church in Hatton-garden has recently been converted at the Italian Protestant services in Soho. He is a young man, and anxiously awaits his return to his native city of Naples, where he intends to preach first the glad tidings to his own relatives.” Mr. Lumbye, of the Italian Church, thereupon wrote to us a highly-seasoned letter, abounding in most vigorous invective, and impugning the statement in this ingenious form:—“I am requested by the Reverend Dominic Crescitelli, the only Neapolitan priest at the Italian Church, Hatton-garden, to contradict the report published in your issue of the 2d of June, that he has become a Protestant.” Romish casuistry permits a witness, hard pressed, to declare on oath that he has never done an act which he knows he has performed, providing he suggests to himself the mental subterfuge that he never did the act on a particular day, or “before he was born!” Mr. Lumbye was not driven quite to this strait. He had only to pervert our statement, and then give to his own carefully-adjusted perversion a flat denial. We, of course, never suggested that the Reverend Dominic Crescitelli had become a Protestant, nor considered it at all likely that the priest who had been converted would desire, or be permitted, to con-

time to officiate "at the Italian Church" *after* his change of opinion. We reassert the strict accuracy of the statement which we made on the 2d of June, and give the name of the Reverend Luigi Calabrese as that of the Neapolitan who was an officiating priest at the Italian Roman Catholic Church, Hatton-garden, and who left that church to embrace the Gospel as expounded at the Italian Protestant services in Soho. We challenge an unequivocal denial of that statement. If such is not forthcoming, we leave our readers to judge of the morality of a system which fosters attempts to obscure truth by such mystifications. Still another illustration of the same vicious policy has just been brought to light. The exposures in a remarkable work, "Eight Months at Rome during the Vatican Council," published under the suggestive pseudonym of "Pomponio Leto," have caused considerable annoyance at Rome, and the work has been placed in the *Index Expurgatorius*. The source whence the disclosures emanated was an open secret, the late Cardinal Vitelleschi having made no concealment of his opposition to the policy of intrigue by which the Vatican declaration of Papal infallibility was achieved. Cardinal Manning, seizing upon a statement in the *Daily Telegraph* that the book was "known to have been *written*" by the late Cardinal, after a prefatory statement that, from his intimate knowledge of Cardinal Vitelleschi, the book "*could not be the work*" of his "late friend," published a telegram represented to have come from an authority at Rome: "*Give unqualified denial* statement newspapers. His own brother emphatically denies *asserted authorship*." Challenged by "One who Knows" to deny that the Marchese Vitelleschi, who has taken upon himself the responsibility of the publication, "lived on the most intimate terms and under the same roof with his brother, the Cardinal, before the book was written, while it was being written, while it was passing through the press, and after it was published," Cardinal Manning takes refuge in the declaration, "I am not prepared either to affirm or to deny anything in a matter in which I know nothing beyond the telegram." The rejoinder is that "Pomponio Leto's striking volume was composed and published with the full sanction of Cardinal Vitelleschi; he supplied most of the facts, and the book is a faithful reflex of his mind." We must certainly be excused, however discourteous it may seem, if we henceforth more than ever distrust Ultramontane assertions and denials.

THE N. Y. *Evening Post* has this just estimate of missionaries, and those who criticise them:

"Here and there are little households—they do not deserve the dignified name of 'class'—which exert a precious influence in favor of decency, and morality, and respectability; I mean of course the missionaries. When a man speaks ill of missionaries it is prudent, before accepting the dictum, to examine the critic's life to see if there be anything there which the missionary and his religion condemn. There may be men of perfect virtue, deep sympathy for man, and spotless morality, who find, as the fruit of candid study, that missions are a failure and missionaries imposters. I have not met such; but I have met a great many rakes, infidels, drunkards, and black guards who have a thorough contempt for missionaries and their work. Some classes of men have just as instinctive a dislike for missionaries as the devil for holy water."

British Missionary and Benevolent Societies in 1876.

RECEIPTS REPORTED AT THE RELIGIOUS ANNIVERSARIES.

(From *Evangelical Christendom*.)

	1875.	1876.
BRITISH AND FOREIGN BIBLE SOCIETY.....	£222,191 ..	£222,320
PRINCIPAL FOREIGN MISSIONARY SOCIETIES:		
Church Missionary Society.....	175,835 ..	195,116
Wesleyan Missionary Society.....	179,946 ..	159,106
Society for the Propagation of the Gospel...	134,826 ..	125,294
London Missionary Society....	103,553 ..	114,853
Baptist Missionary Society.....	40,121 ..	44,762
Moravian Missions.....	18,371 ..	21,369
South American Missionary Society.....	13,727 ..	13,659
English Presbyterian Missions	10,248 ..	8,850
		683,009
COLONIAL, JEWISH, AND OTHER MISSIONS—		
Primitive Methodist Missions.....	46,706 ..	42,917
So. for Promoting Christianity among Jews..	37,317 ..	41,363
Colonial and Continental Church Society...	36,364 ..	33,487
United Methodist Free Churches' Missions..	11,019 ..	16,542
British Society for the Jews.....	8,076 ..	7,601
Colonial Missionary Society.....	3,252 ..	4,022
Evangelical Continental Society.....	3,878 ..	3,297
Foreign Aid Society.....	3,510 ..	2,960
		152,189
HOME MISSIONS—		
Additional Curates Society.....	60,960 ..	67,287
Church Pastoral-Aid Society.....	56,546 ..	57,114
London City Mission.....	46,070 ..	48,199
Wesleyan Home Missions	32,000 ..	36,379
Bishop of London's Fund.....	25,515 ..	29,768
Irish Church Missions to the Rom. Catholics	22,987 ..	19,523
Missions to Seamen....	10,722 ..	12,391
Church of England Scripture Readers' Ass'n	10,254 ..	10,588
Army Scripture Readers' Society.....	9,156 ..	9,270
Incorporated Church Building Society....	12,623 ..	8,561
British and Foreign Sailors' Society.....	5,704 ..	6,130
Protestant Reformation Society.....	7,367 ..	5,232
British and Irish Baptist Home Missions...	5,100 ..	4,853
Home Missionary Society (Congregational)..	4,512 ..	4,802
Irish Evangelical Society....	2,964 ..	3,015
The Prison Mission.....	4,418 ..	2,479
Royal Naval Scripture Readers' Society....	2,163 ..	2,177
Midnight Meeting Movement	1,916 ..	1,789
		329,557
RELIGIOUS EDUCATIONAL SOCIETIES—		
British and Foreign School Society.....	20,547 ..	26,066
Christian Vern. Education Soc'y for India...	8,668 ..	12,842

RELIGIOUS EDUCATIONAL SOCIETIES—		1875.	1876.
Indian Female Normal School Society.....	8,723 ..	11,606	
Wesleyan Education Committee.....	8,654 ..	8,284	
Home and Colonial School Society.....	7,660 ..	7,558	
Ragged School Union.....	3,789 ..	4,194	
British Syrian School Association.....	5,966 ..	3,906	
Sunday School Union.....	3,016 ..	3,899	
			78,355
MISCELLANEOUS—			
Religious Tract Society.....	144,566 ..	146,821	
Book Society.....	7,105 ..	7,069	
Church Association.....	7,858 ..	5,964	
Young Men's Christian Association.....	3,659 ..	3,703	
Monthly Tract Society.....	3,062 ..	3,395	
Bible Translation Society.....	2,438 ..	3,165	
Christian Association for Young Women...	1,878 ..	1,921	
Church of England Sunday-school Institute.	1,391 ..	1,616	
Lord's-day Observance Society.....	1,000 ..	1,479	
			175,133
		£1,609,897	
			£1,640,563

MISSIONARY INTELLIGENCE.

HOME WORK.

Pittsburgh, Pa.—Rev. C. Lepper.

OUR German City Missionary in Pittsburgh, Pa. Rev. C. Lepper, makes the following statement for the month of June:

"The intensely warm weather has prevented me from making as many visits as usual, but I have endeavored to do the Lord's work faithfully. While my reception has not been cordial in every case, yet, as a general rule, the people received me kindly. They were convinced that the only object I had in view was to do them good.

"At this season of the year, the Germans frequent the public parks and gardens for recreation. It makes me sad to behold this desecration of the Sabbath by so many of my countrymen. Desiring to sow beside all waters, I go among these people; both Roman Catholic and skeptic, and circulate such

tracts as are adapted to reform them. It is a question with me whether open-air preaching might not reach multitudes who seldom hear the 'truth as it is in Jesus.' Some German brethren fear that such a radical measure would excite too much opposition, and thus counteract the good influence we now exert in a quiet way. We are waiting for the indication of Providence.

"The Romish Church here and elsewhere does much to encourage Sabbath desecration. The action of Archbishop Wood, of Philadelphia, urging the opening of the Exposition on the Lord's day, is significant. Not only do we contend against the enemies of Christianity, but even against those who arrogate to themselves the title 'Holy Catholic Church.'

"In my visits I find some Roman Catholics, who are beginning to discover that the claims of the 'Mother Church' are mere pretensions. At another time

I will mention some facts that should not be disclosed now."

Chicago, Ill.—Rev. A. Miller.

REV. A. MILLER, our German City Missionary in Chicago, Ill., sends this report for the month of June:

"The past month was unusually wet and unfavorable for making calls, but I visited over 300 families, the most of them being new. Although a stranger, I was kindly received and generally invited to return. As this was my first visit, I merely sought their acquaintance, and stated the nature of my mission. However, I was requested to pray and read the Bible in many families. In some cases I found them entirely destitute of religious reading, and I distributed a large number of Bibles and tracts.

"Among the families visited, was one which had been sorely bereaved. When I introduced the subject of religion the husband remarked that he had not been at church for over a year, and assigned as the reason, that God had taken away all his children, and that, therefore, he could not serve him as a righteous governor. Finding that this man's heart had become hardened, because of his unwillingness to submit to the Divine Will, I reasoned with him, suggesting that perhaps God removed his children from earth for a wise purpose. After reading consoling passages from the Bible, we bowed together in prayer, and the Lord poured upon us His blessing, melting our hearts, and causing us to rejoice. This man confessed his sin and obtained pardon.

"During the month I have preached frequently, especially on the Sabbath. The southern part of the city is an inviting mission field, and there I have spent much time in laboring for the welfare of the neglected multitudes. A

certain German congregation has forsaken its pastor, because he is an intemperate, immoral man, and I am preaching to the people occasionally. They desire me to establish a mission school. The prospect is encouraging, and I hope to report a rapid growth soon. The Lord is answering our prayers, and to his name be the glory!"

Iowa City, Iowa.—Rev. J. Poduril.

OUR Bohemian Missionary in Iowa City, Iowa, and vicinity, Rev. J. Poduril, reports for the month of June:

"Although this is the busy season in the country, yet I have been able to do something among the farmers, conversing religiously with them, and distributing tracts and papers. It encourages me when they become sufficiently interested to ask questions. One said 'Can I know that Christ accepts me?' Another remarked, 'I would like to be a Christian, if I could be a good one.' A nominal Roman Catholic exclaimed, 'There must be something better than this formal religion.' In these and other cases, it has been my privilege to impart information, and, I trust, consolation.

"A short time ago, a request came from an adjoining county for twenty copies of our Bohemian paper to circulate in a certain locality. We are sending these messengers of truth to different parts of the country, and our prayer is that they may be instrumental in saving multitudes now in darkness and sin."

Muscoda, Wis.—Rev. J. Zvolanek.

REV. J. ZVOLANEC, our Bohemian Missionary in Muscoda Wis. and surrounding country, sends this statement for the month of June:

"The presence of strangers in our congregation is encouraging. This may

be the result of my visits from house to house. It is my custom to invite all, infidels and Roman Catholics, to the sanctuary, and I am glad that so many accept the invitation. It is a great victory to have such persons, naturally hostile to the truth, under its saving influence.

"In my conversation with Roman Catholics, I find that they depend upon the intercession of the Virgin Mary, and not upon that of Jesus. It is difficult to make them believe that Christ is the only Mediator, but among the more intelligent I have been successful in presenting the correct view of the atonement. May the Holy Spirit enlighten these darkened minds!

"Our mission school is largely attended this summer, and much interest is manifested by the children. We insist upon the good old plan of committing verses from the Bible."

Cincinnati.—Miss Purlier and Miss Schiller.

Our Bible-women report the continuance of their work during the month of June. The schools were to close on the 6th of July, with the customary festival. Miss *Purlier* remarks upon the zest with which the scholars, "those children of foreign parentage, sing 'My Country 'tis of Thee,' 'Hail Columbia,' and other patriotic songs. But," she adds, "'Jesus and his Love' is their most joyful theme; for I trust he lives in the hearts of some. One lately said to me: 'Miss Purlier, I have given my heart to Jesus.' 'When?' I asked her, 'Just two years ago, in this room. I have never taken back my heart,' was the reply. And this child's conversation and deportment bear witness to her sincerity. There are many thoughtful and conscientious children in the school; they are lights in their dark

homes." Miss Purlier has prosecuted with energy her labors in connection with the street-preaching on Sabbath afternoons; distributing tracts and other reading matters, "speaking or praying, if constrained so to do," and in the evening "leading poor, friendless ones to the place of public worship, no matter where, if only the *Truth* be preached with simplicity, love, and fervor." These duties, together with numberless calls received at her home, have thoroughly occupied her time. Miss *Schiller*, besides co-operating with Miss Purlier in preparation for the annual closing exercises of the school, reports over one hundred visits to families, and several visits to some of the public institutions of the city, where so many are to be found with surroundings favorable to a reception of the saving truths of the Gospel. These institutions were the Cincinnati Hospital, the Widows' Home, and the German Protestant Orphan Asylum. The visits to the last mentioned having been one of unusual interest.

Chili.

Christian Laymen at Work.

The Valparaiso *Record* says:—

"Several months ago a married couple, members of the Chilean Reformed Church in Valparaiso, left us to take up their residence in Tongoy. On their arrival they were encouraged by the Christian sympathy and conversation of a foreigner to whom they bore letters of introduction. As opportunity offered they spoke to Chileans, who visited them, of the truths of the Gospel; on the Lord's day they spent an hour in searching the Scriptures and in acts of worship, but weeks passed and they were unable to induce any of their native friends to join them in these exer-

cises. Still they *continued* in prayer and supplication, and now it appears that a little evangelical congregation is being gathered through their instrumentality.

"An idea of the spirit which animates these disciples of Jesus may be gleaned from some passages of a recent letter which we translate: 'Every Sabbath we met and prayed the Lord that all with whom we had conversed might be brought to the knowledge of His holy Gospel. On the 20th of February a few persons, nine in all, met with us, and most of these have attended our meetings until the present time. Last Sabbath there were nineteen persons, children and adults, at the service. Oh, my dear Pastor, what thanks do we owe to the Saviour for his infinite love! To him who asks with all the heart, and is hungry for a blessing, He speaks at once and answers the petition.... My husband was formerly unable to offer prayer distinctly in presence of others, but now he seems enlightened and leads the devotions with much fervor. He has a book of sermons, and during the week in his leisure moments he studies one of these, so that on the Sabbath he delivers it like a real minister, and all listen with much attention. Two young men, whose attendance has been very regular, seem to have obtained some good; at first they spoke about these things irreverently, but now they have learned to esteem the Gospel.

"As a token of the interest already awakened at Tongoy in the study of the Scriptures, it deserves to be mentioned that our friends there have lately ordered a dozen Spanish Bibles, an equal number of Testaments, twenty hymn books and another book of sermons.

"In Santiago several of the Chilean Protestants are making their Christian influence felt

IN POLITICAL MEETINGS AND THROUGH THE PRESS.

"One of them, an elderly man of considerable ability as an orator, was recently asked to speak at a gathering of more than two thousand people; he began his address by saying: 'I am a Christian. I believe with all my heart in Jesus Christ. His Gospel is my guide and consolation, and my heart's desire is that its blessed light may shine in every province and city of this republic. Let no one say then that we, who favor the separation of Church and State, and oppose ecclesiastical abuses, are aiming to destroy the religion which the Divine Redeemer has established for the welfare of mankind.' This speech was warmly applauded. In the political club in which this man is a prominent leader, he has on several occasions called to order speakers who were giving utterance to infidel sentiments. Through his personal efforts, also, the Sunday meeting of the club has been transferred to a week day; without insisting on the duty of a proper observance of the Lord's day, he argued that political meetings on the Sabbath were necessarily more fruitful of disorders than when held on working days."

Greece.

Letter from Dr. Kalopothakes.

The *Missionary* (of the Presbyterian Church South) contains a letter from Rev. M. D. Kalopothakes, dated Athens, May 29th, 1876, important both as giving the account of an eye-witness at Salonika, (Thessalonica) of the late troubles there, and as alluding to the new method in which the enemies of evangelical religion are endeavoring to meet the efforts of our missionaries. We give the letter almost entire.

"THE TROUBLES AT SALONIKA.

"The telegraph has already announced to you the troubles at Salonika, which resulted in the butchering of the German and French Consuls by the fanatical Turks. Brother Michaelides describes the affair as follows:

"A Bulgarian girl wished to marry a Turk, and renounce the Christian (Greek) religion for that of the man she was about to wed—the Mussulman faith. With these objects in view, the girl veiled—as Turkish women are—was brought by a Turk from the country to Salonika, by rail. The girl's mother came down by the same train, though perhaps without her knowledge. Almost as soon as the train stopped the mother began to scream and call upon the bystanders for help in rescuing her daughter, who was being carried away against her parents' will. The Christian Greeks near by promptly responded, took the girl from the Turk, and put her into the carriage of the American Vice-Consul, which happened to be there. He, the American Consul, a Bulgarian by birth, was expected by that train from his country place but did not arrive. The girl was first taken to the American Consulate, but was afterwards removed to the house of the German Consul.

"The offended Turk went about the city and stirred up his co-religionists against the Christians, and before evening there was quite an excitement among the Turks, who went running about the streets, threatening the Christians with destruction; so that the latter shut up their stores and went into their own houses. By the next (Saturday) morning the city was in an uproar; the Turks were greatly excited and enraged, some being gathered in their Mosques, and others running about the streets calling for vengeance upon the Christians.

"The Pasha, or Governor, then sent

for the foreign Consuls, that he might consult with them about the state of things, and the German and French Consuls took their carriage and went to the Pasha's house. On the way they had to pass a Mosque situated just opposite the Governor's office; and as they passed they were recognized by the mob gathered there, and forced out of their carriage and into the Mosque, where the mob threatened them with death, unless the girl was at once given up to the Turk from whom she had been taken. In the meantime the Pasha and the chief officer of the military, hearing of this seizure, went into the Mosque, but it was alleged that they were unable to do anything with the infuriated mob.

"Seeing the condition of things, the German Consul wrote to his brother to bring or send the girl, as their lives were in danger, and she was accordingly sent. But before she reached the Mosque, a voice cried out "we have been deceived; it is not the right girl, but another," thereupon the mob immediately fell upon the unfortunate consuls, and literally butchered them in the Mosque, breaking their heads with iron rods, covering their bodies with wounds from knives, swords and other weapons, and even cutting the throat of one of them.

"The other Consuls, some of whom had started to the Pasha's, hearing of the seizure of their fellows, returned to their consulates and there awaited further developments.

"Saturday, Sunday, and half of Monday were days of fear and distress to the Christians here, who were shut up in their houses, few daring even to go out for bread. For the Turks were all the time going about armed, threatening the Christians with death, but, fortunately, they attempted no further violence.

"On Sunday morning two men

came in, and with these and some of the families in the house, I held religious services, praying, reading the Scriptures, and preaching from an appropriate text. And we all felt much comforted and strengthened from these services.

“Monday, two men of war, one an English and the other a Greek, arrived here from Piræus, and relieved the tears of the Christians. And soon after a Turkish vessel of war came from Constantinople, with a new Governor, soldiers, etc. The former Governor, the military officers and some of the ring-leaders of the mob have been arrested and an examination commenced. All continues quiet to the present time.”

“The date of Brother M’s. letter was Wednesday, May 10th. We have since heard that ten men have been sentenced to death and have been hung, but as they were of the lowest class, this has not been deemed satisfactory. For many think the officials, including the Pasha himself, are really more to blame than any others.

“The presence of several men-of-war, and now, I believe, of a French fleet in the port of Salonika, and the rigid measures taken by the government have secured peace and quietness there; but the state of things throughout European Turkey is such as to fill the inhabitants with alarm. This is the chief reason why we have given up our proposed trip to Thessaly and Epirus.

“TURKEY SEEMS TO BE HOPELESSLY ‘SICK,’ and the end not far off. We are, perhaps, on the eve of a great crisis, which may alter the map of Europe very much. What exactly may be the issue of such a gigantic contest, as will probably precede the dissolution of the Turkish Empire, no one can foresee. We know however, that all things are in the hands of our Heavenly Father, and we have his precious promise that he will

make all contribute to His own glory and the good of his people on the earth, and so we take courage, even in the midst of such times of general anxiety and alarm.

“Under such circumstances and perhaps upon the eve of such mighty events, one might hope that all who are even called Christians, would lay aside their animosities and differences, and, even if they cannot be ‘of one mind and heart,’ at least try to live in peace. But such is not the case, and it is sad to see the enemies of Evangelical truth still continue their efforts and their hatred against its promoters.

“THE OPPOSITION HERE HAS LATELY
TAKEN A NEW FORM,

and one at which we can but rejoice.

“Finding that they could not accomplish their purpose through the authorities or by mob violence, or by newspaper misrepresentations, or by nocturnal attacks against our little church, *they have recently begun preaching and expository services in our neighborhood.* Two such services have been appointed at the same hours that our church is open. The one for preaching in the morning is conducted by a Priest, the other, an exposition of Scripture in the afternoon, by a young layman; the object of this is of course to draw off our congregations and keep the ‘Orthodox’ from attending our church. The following is a translation of the ‘notices’ of these services published in the papers here:

“ORTHODOX PREACHING.

“Every Sunday, as well as on other important feast days, at 10 A M., the former editor of the newspaper ‘*Peace*’ will expound the Gospel according to Matthew, in conformity with the orthodox faith, in the private school of Mr. Ktenas, in the neighborhood of the Placa. Entrance free—‘Newspaper Hour.’

"Another paper, '*Neologos*,' contained this:

"'From this day Mr. Andrew Papacliamantopoulos will expound the Gospel of Luke, according to the Orthodox confession of the faith, every Sunday at four P. M., in the hall of the private school of Mr. —' and then the newspaper adds: 'Thus the plea is removed from those who attend the so-called Greek Evangelical Church, that there is no Orthodox preacher who will supply their spiritual wants. If these truly desire to be instructed in the Holy Gospel, let them show their sincerity by discontinuing their attendance at that church, and attending the exposition of the Gospel by an Orthodox youth. These few words are sufficient at present. We congratulate the young preacher,

and pray that other able men will imitate his worthy example.' I have noticed and commended both these services in the '*Star*.'

"Thus our mission and our church are provoking others to preach the Gospel of our Blessed Saviour. And although the preaching is not what we could wish and what it ought to be, still the fact that the Gospel is preached and the Scriptures recommended by those who oppose us and our work, is both pleasing and encouraging, and the result cannot but be good. Some, indeed, preach Christ of envy and strife, and some also of good will. What then? Notwithstanding every way, whether in pretense or in truth, Christ is preached, and we therein do rejoice, yea, and will rejoice."

Significant Items.

THE CHRISTIAN WORLD.—It is a favorite assertion with many of the enemies of Christianity, that after a sufficient trial it has failed to leave a marked impression upon the world; and many superficial statistics are quoted to give plausibility to that notion. A better knowledge of facts leads to a very different conclusion. The following statistics are presented by Prof. A. J. Schem, in a discussion of the diffusion of Christianity:

Total population of the earth	1,396,841,000
Under Christian governments	685,459,411
Under non-Christian governments	711,382,589
Total area of the earth, square miles	52,062,470
Area of Christian governments	32,419,915
Area of non-Christian lands	19,642,556

Two results are here reached, one is that nearly half the population of the world is under Christian governments. The other is that nearly two thirds of the area of the earth is under the domination of Christian governments. His figures also establish the fact, as an additional result, that nearly two thirds of the Christian States—measured by population—are Protestant.—*Exchange*.

THE *Tablet* has some ideas about uncontrollable emotions that would be of service to criminal lawyers in the present dilapidation of the argument for emotional insanity. Of the murder of Martinez by a papist mob in Mexico, the *Tablet* says: "Martyr! If a man were to outrage my wife or daughter, and I were to slay him in a moment of uncontrollable indignation, would he be a martyr? As much so as this Felix Martinez! What is the meaning of this nonsensical cant about his 'becoming interested in the Bible, and interesting his neighbors'? So some Mexicans shot him because he 'was interested in the Bible!' What is this pitiful, unctious euphemism for a man insulting the religion of the people, wounding their profoundest religious convictions, and insulting all they hold most dear, but a hypocritical falsehood?" When is that logic to be applied in the United States? We

suppose it will be done whenever the papists dare to use it. Meanwhile, we may as well carefully note that it is in this country and not in Mexico that this defense of mob violence in matters of religion is printed in a leading organ of the papacy.—*The Methodist*.

LITERARY NOTICES.

Publications of Messrs. Dodd, Mead & Co.:—

ANYTHING announced as written by Rev. Dr. John Hall is sure to be well worth reading—sound, practical, lucid, and convincing. His *Familiar Talks with Boys* will be found no exception to the rule. Within the compass of only 98 pages a great deal of good advice is given in a shape that should insure it a reading by those for whom it is primarily intended. The two new volumes of Rev. J. S. C. Abbott's "Pioneers and Patriots of America" are particularly appropriate to the centenary of American Independence; the subject of the one being *George Washington*, that of the other *Benjamin Franklin*. While the author makes no pretension to great original research, he has produced a historical series every volume of which can be read with profit even by those who have more detailed works on the same subjects at command. *Brought Home*, by Hesba Stratton, is another leaf in the story of the same plane of life to which the author in her "Jessica's First Prayer" long since introduced us.

Mr. John B. Bachelder, Boston, has published a new and improved edition of his *Popular Resorts*; and, *How to Reach Them*, well illustrated and timely in contents—a book equally interesting for home perusal, and for use when traveling.

Harper's Periodicals come as richly freighted as ever with valuable and readable matter. The *Monthly* has been specially rich of late in articles well worthy of preservation, bearing upon important topics in connection with the centenary of our National Existence. The *Weekly* discusses, and that too very ably, the more immediate questions of public manners and morals. Without pronouncing upon its political views, and deprecating the

occasional fierceness of its assaults upon those who do not agree with them, we cannot but admire the staunch principle pervading all its utterances. We have frequently praised the fearless discussion in its columns of the dangers threatening us from the Roman Catholic Church, and have not rarely reproduced some of its stirring editorial articles. We are convinced that if this patriotic course has drawn upon the publishers the avowed enmity of the hierarchy of the Romish Church, it has also won for them the respect and support of earnest and intelligent men of all Churches indifferently, whatever their religious creed. The *Bazar*, while not aspiring to the same intellectual level with the *Monthly* and *Weekly*, supplies an important place in the household.

D. Lathrop & Co.'s new magazine, the *Wide Awake*, after an existence of about a year, is certainly entitled to be regarded as a complete success. As well illustrated and as judiciously edited as the very best of its rivals, it affords unexceptionable reading of a very attractive character at a very moderate annual subscription price.

Of the *Nursery* (J. L. Shorey, Boston), we have often spoken in commendation. We need only repeat that it is unsurpassed in adaptedness to the wants of the very youngest readers. We have not found the child yet that was not attracted by its neat pictures and its short and easily comprehended stories.

The *Eclectic Magazine* (E. R. Pelton, publisher) continues, under the editorship of its veteran manager, Rev. W. H. Bidwell, to maintain a well-earned eminence. The selections from foreign and often well-nigh inaccessible periodicals are so carefully made that the *Eclectic* is a good substitute for a wide reading among these costlier quarterlies and magazines.

We notice as prominent articles in the July issue, valuable biographical articles on Macaulay and Mrs. Theale, Dr. Johnson's friend, from the Cornhill and Macmillan's, another of Lady Barker's chatty sketches of African life from Evening Hours, etc.

The Bibliotheca Sacra. Edited by E. A. Park, Geo. E. Day, and Archibald Duff, Jr. Andover: W. F. Draper. Contents for July, 1876:—1. Natural Basis of our Spiritual Language, by Rev. W. M. Thomson, D. D. 2. Baptismal Regeneration, by Henry Cowles, D. D. 3. Jonathan Edwards' last will, and the Inventory of his estate. 4. Recent Books bearing on the relation of Science to Religion, by Rev. George F. Wright. 5. A Professorship of Missionary Instruction in our Theological Seminaries, by Rev. A. P. Happer, M. D. 6. An exposition of the

original text of Genesis I. II., by Rev. Samuel Hopkins. 7. Horae Samaritanæ, by Rev. B. Pick. 8. Ministerial Education and Training in the M. E. Church, by Rev. D. P. Kidder, D. D. 9. Notices of Recent Publications.

The Methodist Quarterly Review. Edited by D. D. Wheadon, LL.D. New York: Nelson & Phillips. Contents for July, 1876:—1. Obadiah, by Rev. Joseph Homer. 2. An Extraordinary Character, by Abel Stevens, LL.D. The Millennium and Second Advent, by Rev. L. D. Barrows. 4. Of the Peculiarities of the Pastoral Epistles, by Rev. Minister Cramer. 5. Schopenhauer and his Pessimism, by Rev. Prof. J. P. Lacroix. 6. God and the World, Prof. A. Winchell. 7. Synopsis of the Quarterlies. 8. Foreign Religious Intelligence. 9. Foreign Literary Intelligence. 10. Quarterly Book-Table.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th June, 1876.

MASSACHUSETTS.

Westborough. Mrs. Caroline Chapin .. \$5 00

CONNECTICUT.

Bridgeport. Chas. North, for Mexico.
\$2 80; and for C. W. \$2 20..... \$5 00

NEW YORK.

Albany. A friend to Missions.....\$5 00
Port Richmond. Ref'd Church, Dr. Brown-
lee, per C. Theodore Pine, Tr.....30 00
Medina. Wm. Adriaance, for Mexico, \$10;
and for C. W. \$515 00
East New York. Ref'd Church, per Chas.
E. North,..... 7 00
Auburn. Mrs. Catherine S. Squier, bequest
Jas. Seymour, Jr., by Ex..... 358 50

\$415 50

NEW JERSEY.

Vineland. W. T. Doubleday, for C. W...\$5 00

PENNSYLVANIA.

Providence. E. Weston.....\$5 00
Philadelphia. 1st Pres. Ch., per Miss M.
H. Gano..... 21 00
Honeybrook. Mrs. Martha Buchanan, \$15;
Mrs. F. G. Lewis, for Mexico, \$5....20 00
Raccoon. Presb. Church, J. N. McDonald,
W. Clark, Maggie N. McDonald, \$5
ea..... 15 00
Cross Creek. Presb. Church, in part.... 31 75
Centre. W. Presb. Church16 00

\$108 75

MARYLAND.

Baltimore. Ladies Aid Society, per Miss
G. S. Vickers, Tr.....\$65 00

KENTUCKY.

Louisville. Mr. Halderman, \$25; Gen'l
Harlan, \$10.....\$35 00

OHIO.

Bridgeport. Union Meeting.....\$10 25
Newburg. Presb. Church..... 10 85
East Liverpool. Union Meeting..... 10 15
Alliance. Various sums..... 10 70
Bell Air. Union Meeting..... 9 75
Cleveland. Amasa Stone, \$20; Jas. Clark,
\$10 30 00
\$81 70

IOWA.

Oasis. Carver Thompson in full of L. M. \$10 00

*Received for the CHRISTIAN WORLD, in ad-
dition to items specified above:*

N. G. Trout, \$1.10; L. L. Forbes, \$1 10; P.
A. Voorhees, \$1.10; S. P. Andress,
\$1 10; G. J. Bennett, M. D., \$1.10;
Ely Hemau, \$12; Mrs. H. Sanborn,
\$1.10; N. Sammis, \$1 10; J. Lagow,
\$2; E. Jones, \$1.10; A. L. Hill, M. D.,
\$1.10; D. D. Phillips, \$1.10; J. Wil-
liams, \$1.10; Rev. D. L. Dickey, \$1;
Smaller sums, \$1.90.... \$29 00

Total.....\$759 95

THE CHRISTIAN WORLD.

Vol. 27.

SEPTEMBER, 1876.

No. 9.

EDITORIAL NOTES.

TO OUR FRIENDS.—We beg leave to remind our friends of the continued needs of our work, both of Publication and of Missions. As during the Summer Months, the receipts at the Society's office are wont to fall far below the necessities of the Treasury, we cannot too strongly urge upon those of our subscribers who have the ability, to make their contributions at an early date. Special donations for the support of the *CHRISTIAN WORLD*, as a means of diffusing indispensable information regarding the movements of Rome, and the progress of Evangelical missions, are particularly desired and solicited.

THE FAILURE OF RATIONALISM AT HEIDELBERG UNIVERSITY is now an admitted fact. For years the most unevangelical theology has had the field all to itself, and the most extreme views have been freely advanced by professors of marked ability, among whom the celebrated Paulus held a distinguished place. His influence continued to be felt long after his death. What is the result? Students have more and more forsaken the lecture halls, and gone to Berlin, to Halle, anywhere to sit at the feet of men of strong positive convictions, teachers who can offer something better than cold negation. A crisis seems now to have been reached. We are informed that only *nine* theological students frequent the theological school, scarcely a greater number than that of the professors? The "Liberal" government of the Grand Duchy of Baden, it is true, still persists in refusing the appointment of one or more professors of a more Biblical faith, but it is not probable that the recognition of an imperative call for reorganization can long be delayed.

FRESH FRAUDS IN THE SALE OF MASSES.--The commercial value of a mass is a well ascertained sum, however far the world may be from any agreement as to whether the mass itself is of any avail for the ostensible purpose of its celebration. In view of this fixed appraisement, it is pos-

sible for frauds to be committed in connection with the mass of which the Civil Law may be forced to take cognizance. This contingency actually occurred in France about a year ago. Two Abbés of the Roman Catholic Church were convicted of having cheated the poor devotees who gave their money to secure their own exemption from purgatorial fires, or the release of their friends. The covetous ecclesiastics in question undertook to relieve the embarrassment of the curates of large parishes who found themselves unable personally to meet all the demands upon their time for the discharge of this ministerial function. But the Abbés Vidal and Lacombe, instead of getting the masses said, as they had engaged to do, by the less busy priests of the rural districts, contented themselves with quietly pocketing the fees received. Their act, in the estimate of the Romish Church, fell little short of soul-murder, and in the eye of Law was a crime to be punished by ten years' imprisonment and by loss of civil rights. It now appears that still other abuses are perpetrated in the prosecution of this essentially immoral traffic. They can best be told in the words of the Paris correspondent of the London *Morning Advertiser*, which we find in the Monthly Letter of the Protestant Alliance. He says :—

“This severe sentence [that pronounced upon Vidal and Lacombe] has not deterred others from launching into a profession which promises large profits and quick returns. But the brothers Beaupré introduced the commercial elements into this sacred speculation in a new form. Instead of paying the priests in coin for masses, they gave out that they had it in their power to pay them in articles more than double the value of the market price of masses. The priests who negotiated these transactions gave somewhat lightly their receipts for masses. One priest gave receipts for 40,000 masses, and the trial of the brothers Beaupré, which has just taken place, is profusely illustrated with the artful dodges of the clergy and of the Beauprés to swindle each other. A number of priests came to testify that they had been taken in. One said that he had been paid in portraits of Notre Dame de Lourdes, for whom he expressed profound contempt, as a ridiculous idol, unworthy of the Catholic Church. Another priest has signed receipts for 350 masses, for which he was entitled to receive some chimney-piece ornaments; he had never received the latter, and had therefore left off at his 190th mass, as he cynically declared he prayed only when paid for his trouble. The Judge adjured the Abbé Chastel to refute the charge brought against him by the prisoners, of having offered to sign receipts for masses without even professing to have celebrated them. The Abbé denied the charge, whereat the counsel for the accused warned him that he would be tried for perjury. The brothers Beaupré were sentenced to three years' imprisonment. *There is much that will inspire serious reflection in this recital.*”

TWO NOTABLE HISTORICAL MEMORIALS.—Among the more recent additions to the historical treasures of that magnificent repository, the British Museum, none will be more likely to attract the attention of the American visitor than an old and faded document exposed to the public gaze in a glass case on Table XII. in the “King’s Library.” It is a copy of the famous Indulgence Bull issued by Pope Leo the Tenth for the rebuilding of the Basilica of St. Peter’s, in the city of Rome. A paper having so intimate a connection with the rearing of an architectural pile, for size and magnificence the wonder of the world, is necessarily a relic of no ordinary interest. But the chief importance attaching to this Bull is derived from another source. Famous as is St. Peter’s Church, the Reformation under Martin Luther is destined to exert a far wider and more lasting influence on mankind than any mere temple of stone. And this Bull played an important part in the beginning of the reformation. This Bull it was that Rome placed in the hands of Tetzel and other Indulgence vendors. This Bull it was that excited the indignation of Martin Luther, and first led him seriously to question the system of specious untruth which had for ages been rising upon and covering from view the simple Gospel of our Lord Jesus Christ. It was a happy idea of the curators of the British Museum to place near by the Papal Bull an original copy of the Ninety-five Theses which Luther posted on the doors of his parish church in Wittenberg, on the 31st of October, 1517, in opposition to the flagrant errors of the Romish idea of Penance and the Remission of Sins by Papal authority.

WHAT WAS TO BE EXPECTED.—FROM RITUALISM TO ROMANISM.—The British public has lately been a good deal exercised in mind over a recent case of proselytism to Rome. The subject of the proselyters’ exertions was a son of Earl Nelson ; the means employed, as usual, crafty and secret. From beginning to end there was nothing straightforward about the dealings of the priests. Hon. Charles Horatio Nelson, the Earl’s second son, was at Cambridge, studying with a view to taking orders in the established Church. A nun first figures in the work of seducing the lad from the faith of his childhood. She “lent him books, appointed to meet him at Roman Catholic services, and carried on a correspondence with him behind his father’s back.” When by these and other methods he has become ready to embrace the Papal Church, he is induced to hide from his family the change his sentiments have undergone. Not until after he has been baptized in the Brompton Oratory is the Earl, his father, permitted to know anything about it. An honest man would need no clearer case than this to demonstrate the immoral tendencies of the teachings of a Church which places rules of human ap-

pointment above the immutable sanctions of God's law, and justifies the child in deceiving and disobeying the parents his Creator gave him, in order to subordinate himself to the mandates of self-imposed ecclesiastical masters. We doubt whether the Church of Rome gains as much of material strength by the conversion of a young English nobleman, as it loses of moral force and prestige by the disapprobation and contempt of the world righteously incurred by reason of the employment of dishonorable expedients.

We are not surprised that Earl Nelson has written an indignant letter exposing the course of this intrigue, and that the letter commends itself to the approval of the British public. True Englishmen have no sympathy with meanness and trickery. But in spite of the universal condemnation that must be visited upon the instruments in the discreditable conversion of young Nelson, there is no great occasion for surprise at its success. The Earl and his family are advanced Ritualists; of that wing of the English Church which seems intent upon going just as near to Rome in faith and practice as can be done without actually joining her ranks. There is not a little force in one part of the otherwise sophistical and inadequate reply of "Father" Bowden to Earl Nelson. It is in that concluding sentence in which he justly says: "As long as certain members of the Church of England are in the habit of imitating the Roman devotion of celebrating the mass, invoking saints, oral confession, reciting the rosary, and the like, conversions will follow, which, sudden as they may appear, *are but the necessary consequence of such a line of conduct.*" As one of our contemporaries over the sea observes, "clerical kidnapping is discreditable under any circumstances, but men who are never weary of proclaiming Church authority have no right to complain if those who are compelled to go a mile with them go twain with the 'Infallible' Church of Rome."

THE "OLD CATHOLIC" MOVEMENT.—The lapse of five years since the Old Catholic movement began to take shape affords us some means of judging of its scope and the probable influence it is destined to exert. Certainly the impression to be derived from present appearance is not over-favorable to the permanence or wide spread of this form of opposition to the more modern pretensions of Rome. In the first place, the numerical strength developed is not great. The total number of Old Catholic clergymen in Germany and Switzerland is only 109, 60 in the former, and 49 in the latter country. The statistics of the laity in Germany, according to the report presented by Professor Schulte to the late Synod of Bonn, in June last, are as follows: in Prussia 20,524, in Baden 17,203, in Bavaria 10,110, in Hesse 1,042, in Oldenburg 249, in

Wurtemberg 223; or in all, 49,351 souls. Of congregations more or less fully organized there are in Prussia 35, in Baden 44, in Bavaria 31, in Hesse 5, in Oldenburg 2, and in Würtemberg 1. We have not at hand any recent statistics respecting the laity in Switzerland. It must be conceded that, while these figures show a considerable gain upon those of two or three years since, in some cases rising to the double of those of 1873, they do not indicate that the Roman Catholic people resent with any proper sense of wrong the indignity done them by the innovating Council of the Vatican and its blasphemous decrees. In the second place, the movement is timid and lacks in thoroughness. Not only have its leaders failed to grasp, as we have several times had occasion to observe, the all-important doctrine of Justification by Faith, as "the test of the standing or falling church," but on other questions of faith and practice they have exhibited strange reluctance to take decided action. The last German Synod in particular refused by a large majority to deal for the present with the matter of the enforced celibacy of the clergy, and decreed the marriage and even the betrothal of priests meanwhile to be unlawful. This was in strong contrast with the resolution of the Swiss Synod contemporaneously holding its sessions at Olten, in the Canton of Soleure. The latter expressed its disapproval both of priestly celibacy and of auricular confession as practised in the Church of Rome. The German Old Catholics in particular seem not sufficiently to have made up their minds to a final and irrevocable break with the Papacy, and the lingering thought of a possible reconciliation in the future renders their whole campaign weak and vacillating. There are moments when victory can be secured only by burning one's ships, or breaking down the bridges behind one, so as to make retreat impossible.

PROGRESS AND CHRISTIAN UNION AT NAPLES.—We learn from *Il Piccolo Messaggero*, organ of the Free Church of Italy, under date of June 25th, that a new chapel has been opened under the auspices of that church in the city of Naples. The *locale* is in "one of the most central streets of Naples, the *via dei Tribunali*, and the building is "one of the most renowned palaces." The inaugural exercises took place on the 18th of May, and were of a character to set forth in a practical and incontrovertible manner the unity of all true believers. Signor Ragghianti, pastor of the Methodist (Wesleyan) church, Signor Ravi, of the Methodist Episcopal church, and Signor Peter, of the French church, were present and the two former took part in the services. The address of Signor Ragghianti, which is reproduced in full in the *Messaggero*, is reported as having made a deep and most favorable impression upon all who heard it, on account of "the kind and sympathetic words with re-

ference to the Free Church, which, he declared, now contains all that is necessary to develop into a Free Church in a Free State."

The pastor, Signor F. Lagomarsino, is one of the foremost men in the Free Church. His task is not an easy one. The populace is excitable, and greatly under priestly control. But the Government evidently intends to make religious liberty in Italy something more than a dead letter. At the first tidings of an attempt to create disturbance in the neighborhood, and thus provoke a collision, the city authorities sent, unsolicited, a sufficient number of guards to assure quiet. Nor is it at Naples alone that the attempt is made to deal honorably and impartially with the Protestants. The same number of the *Messaggiere* notices an instance in Verona, where the Waldensian pastor having called attention in the journals to the case of a Protestant patient in the hospital who was cruelly subjected to untimely solicitations on the part of nuns and priests, with a view to her conversion, the wrong was promptly redressed by the director of the institution.

SABBATH DESECRATION.—Our Romanist contemporaries are accustomed to say that, while they repudiate what they are pleased to style the "Puritan Sabbath," they hold to a proper observance of the Lord's Day. They believe that after the religious exercises of the day in connection with the celebration of the mass, a little "quiet and innocent recreation" in the afternoon is not out of keeping with the maintenance of the sanctity of the day. We respectfully ask whether the recent performances at the Westchester "Protectory" under the immediate supervision of the clergy meet with their approval. They are thus alluded to by a secular journal, the *Yonkers Statesman*, of July 28th: "We have regarded the Catholic Protectory as an excellent reformatory institution, and did what we could to aid in the picnic recently given by the Christian Brothers to raise funds for its support. We confess to some surprise, therefore, at the announcement in the papers, that a 'regular old-fashioned Rhode Island clam-bake' was given last Sunday, and that extra trains were engaged to convey passengers from New York. Such movements are hardly in the interest of religion and reform."

THE TABLET ON THE BIBLE AS DIVINE REVELATION.—In defending its late utterances—so shocking to every rightly constituted mind—respecting the treatment of Martinez, murdered by a Romish mob in Mexico, the *Tablet*, in its issue of July 22d,—takes occasion to express itself in regard both to the uncertainty of the Bible as a Divine Revelation and to the Toleration of heresy. There is nothing very novel in these statements. They have been made in some shape or other thousands of

times, for they embody the settled views of the Roman Church. Yet they are worthy of notice. The advocates of Rome will on occasion either deny them or utter sentiments altogether incapable of being reconciled with them. And the great mass of Protestants need to be reminded constantly of the fact that the views here so candidly avowed are actually entertained at the present day. Here is what the *Tablet* has to say of the contrast between the Protestant and Roman Catholic views of Revelation, that is of the sufficiency or insufficiency of the Holy Scriptures as a rule of faith independent of the teachings of the Church (the italics are ours):—

“With singular inconsistency, not to say stupidity, Protestants believe that God has made a revelation to man of truth, but that he revealed it *in the form of writings by human authors*--writings which, even if you should have surmounted the difficulties of genuineness, authorship, original language, translation, and so on, are of such a nature that *not a single doctrine of Christianity can be placed beyond controversy by the unassisted text*. We may say, in passing, that we prefer the dulness of reason that can believe anything on such evidence to the more logical smartness of unbelief.

“It is, however, a consequence of this irrationality of belief that Protestants cannot or will not realize the totally different position of Catholics. We believe that God has revealed certain definite statements of truth beyond the reach of human reason. We know that he has made belief of those definite statements of revealed truth a virtue of the highest order, meriting, through the sacrifice and merits of Christ, eternal reward, and refusal to believe them a capital crime against His Divine Majesty,—meriting everlasting punishment. We know that God has not mocked us by leaving us uncertain what precisely are those obligatory articles of belief, but that he has instituted a visible organization, a human community, which he has endowed with supernatural powers to keep them, guard them, and teach them to us with infallible certainty. And we know that he did this expressly because he has willed that belief in those dogmas should be the very highest act of obedience. It is, consequently, of his appointment that all of us, priest and people, and the very infallible Pope himself, should believe, not by every one convincing himself, but by humbly accepting the teaching of a divine authority—the Catholic or universal Church, whom he who hears hears God, and he who rejects rejects God.

“Protestants do not believe that there is any such supernaturally informed, infallible authority. They cannot lay their finger on a single doctrine and say, ‘Believe that, or be lost forever.’ In whatever theology they have, they have changed the very nature of saving faith. They have turned it into an unintelligent sentiment or feeling; and that assent to particular truths which is “faith” in true Christianity, they make, in so far as they require any, an act of positive disobedience. The only distinct article of belief they have is a protest against the true faith; the rest are ‘views,’ ‘opinions,’ ‘persuasions.’”

THE INTOLERANCE OF THE ROMISH CHURCH.—The *Tablet's* remarks on this subject are even more significant. It will be noticed that they cover

three points: *First*, the Roman Catholic Church is intolerant of error, and whether this intolerance is carried into effect or not is a mere question of prudence and expediency. *Second*, this is imprudent in the United States (!) But *third*, it is an imperative duty in Spain. We thank the *Tablet* most humbly for the concession of toleration to us poor Protestants in this country. And since we are allowed to disseminate our religious views only because the principle of universal toleration has become an established one, and because, inasmuch as "the followers of all other religions taken together far outnumber the faithful," "it would not only be an imprudence" but "the height of madness," to essay to overturn it, we shall do our best to prevent that day from ever coming when the attempt to silence us shall become a *sane* and a *prudent* one. The passage from the *Tablet* is rather long, but it will be found instructive. We take the liberty to italicize several sentences.

"Intolerance of error is, on the contrary, *of the essence of the Catholic Church*. She knows herself to be in possession of most certain and infallible truth, all outside of which that contradicts it ever so little is *fatal error*. 'For this reason,' said the Divine Head of the Catholic Church, 'came I into the world to bear witness to the truth.' 'Go ye and teach all nations; he that believeth and is baptized shall be saved; he that believeth not shall be damned.' According to Protestants, the very statement of the Church that she has infallible truth to teach is intolerant. And so it is, but it is the intolerance of error. They, however, bring it against her as an accusation, forgetting the unintentional blasphemy of which they are guilty; for they accuse God and call him himself who said, 'He that believeth not shall be damned,' intolerant. Of course his mystical body and spouse, whose mission it is to preach the Gospel, is of necessity intolerant. She cannot possibly be otherwise. When she says, 'This is truth, believe ye all in it,' she says, 'All else is error, falsehood, deceit, a lie. Had she not been intolerant, there would have been no martyrs. *Toleration is a note of error*. There was never a more tolerant religion than the Roman. It would have admitted Christ himself into its Pantheon, if Christ's Church had not been too intolerant to permit it. It was not because the Catholic Church preached the truth that the people grew angry and threw Christians to the wild beasts; but because she was intolerant of their gods and their religion, and denounced them as false and wicked.

"This being understood, any man of thought, who is capable of divesting himself, for a moment, of prejudice and passion, will see that *it may, under certain circumstances, become a duty to carry out this intolerance in action*. When to do so and how to do so become of necessity questions of prudence and expediency. The Church's mission is to save souls. She would betray the trust for whose discharge she is on earth, if she were to slacken in her efforts to do so by every means in her power. One thing she holds to be never expedient, to be never prudent—and that is to attempt to force any one to believe. Indeed, were the thing possible, it would rob faith of its very merit.

"But it is her obvious duty to labor to prevent the dissemination of error. It is here the questions we have named come in. For example, in a country like this, *where toleration of all religions is an established political principle, and*

where in point of fact the followers of other religions taken together far outnumber the faithful, were it even possible, it would not only be an imprudence of which the Church is incapable, but it would be the height of madness, to attempt to give any other expression to her intolerance than that of words; and those words, too, the gentlest and the most charitable.

"But the case is very different in such a country as Spain. That people have been Catholic ever since they believed—the sovereign, government, people all Catholic. No doubt, if the propagandists of Protestantism, or of any other form of unbelief, were to be allowed to ply their trade, many a weak soul—some from one cause, some from another—would fall under temptation. The Church knows that the most terrible loss any individual can suffer is that of his soul, and that the most precious boon a nation can have is religious unity. Looking out of her high watch-towers upon the nations of the earth, and seeing the wreck of religion and loss of souls that religious division has worked within them, can she do otherwise than use every effort in her power to prevent the statesmen of a Catholic country from permitting any endeavors to introduce the plague and scourge of religious division? She has no desire to molest individuals in their private convictions, however foolish, unintelligent, and eccentric they may be; *but she tells the governors of the peoples, with unflinching firmness, that they must not allow error of any kind to be promulgated.* She is the divinely-commissioned witness of the truth. Her *raison d'être* is to be intolerant of error; and were she to consent to its dissemination, she would be, what she never can be a traitor to her Divine Spouse.



A Disastrous Compromise for French Protestantism.

WE have watched with deep solicitude the course of Protestantism in France during the last few years. Ever since the Government of President Thiers accorded to the descendants of the Huguenots the long denied privilege of meeting together in a National Synod, we have entertained ardent hopes for the future of evangelical truth in that country. Protestant France had for more than half a century been suffering all those evils that are wont to flow from the almost complete lack of church organization and discipline. Few Churches of Christ indeed have been subjected to greater chastening than has the Reformed Church of France from the very earliest hours of its existence. In the Sixteenth Century, after thirty or forty years of the most relentless persecutions by the fagot and sword, the professors of the truth entered upon a period of struggle to secure life and the rights accorded them by treaty and solemn royal edicts. Peace was to them even more insecure and dangerous than open warfare; for more Huguenot victims fell in the massacre of St. Bartholomew's Day, in 1572, in Paris and the Provinces than during whole years when armies of different faiths were marshaled against each other in the field. The Sixteenth Century closed with the publication of the *Edict of Nantes* (1598), guaranteeing to the Protestants, if not all they had a reason to expect, at least enough to enable them to live peace-

able and quiet lives under the royal protection. The Seventeenth Century witnessed the gradual and insidious encroachments upon the acknowledged rights of the Huguenots, their exclusion from one profession and mercantile pursuit after another, the infliction of vexatious restrictions, the demolition of their places of worship, and new and cruel methods of enforcing their abjuration. All culminated in the perfidious *Revocation* (1685) which abolished Protestantism in France on the false and absurd pretext that it had ceased to exist! Now Protestant ministers were given to the fire, after having been tortured on the rack or broken on the wheel, for the sole offence of showing their faces in France and administering the consolations of religion to their dispersed and suffering flocks. Now Protestant laymen, for the sole crime of seeking by flight to escape the intolerable tyranny of which they were the objects, were consigned, the men to the galleys, the women to imprisonment for life in convents and prisons. For over one hundred years Protestantism existed in France only in the most profound secrecy, without the administration of the sacraments or the preaching of the Word of God, save occasionally in some lonely spot in the "Desert," on the Cevennes mountains, the faithful minister perhaps paying the penalty of his rashness with his life. When at the beginning of the great Revolution (1787) Protestantism was once more admitted to a sort of toleration, it is a wonder, not that there were so few Protestants to be found in the kingdom, but that there were any who had survived the long period of unbroken oppression. Of ministers, there were few in France. Most of those who came in from abroad, came tainted with the prevailing deism. Especially was this the case after Napoleon, as First Consul, had, by the Law of the 18th Germinal, in the year 1802, decreed the maintenance of Protestant worship at the expense of the public treasury, thus subjecting the Protestant Church to the direct influence of the State.

Six years later, we learn from the "*Almanach des Réformés et Protestans de l'Empire français pour 1808*," (page 4)—a rare authority, of which a copy lies before us—the "consistorial churches" of the Reformed within the bounds of ancient France numbered 78, with 7 "oratories" or chapels; and these were ministered to by 170 pastors.* This was a sad reduction from the 800 churches and 640 pastors of the period just preceding the Revocation of the Edict of Nantes. It should, however, be noted that the "consistorial church" was a somewhat arbitrary creation of the Law of 1802, which specified that "there shall be

* It will be remembered that this was the period of the greatest extension of the Empire of Napoleon. In the new departments added to France, there were, according to the same authority, 49 "consistorial churches" and 12 "oratories," ministered to by 430 pastors. Besides these churches of the Reformed, there were 63 consistorial churches of the Lutherans (Confession d'Augsbourg), ministered to by 521 pastors.

one consistorial church for every 6,000 souls of the same communion." It had two or more pastors, and a number of places of worship. Thus looking over the list of consistorial churches, we find in respect to one of the most important (St. Afrique) the statement that worship is held in *seven* cities and towns named, "in private houses, and in churches formerly consecrated to Catholic worship, which are at present the property of the Reformed." In another (Monneaux) there are five places specified where worship is held "in temples, barns and private houses."

In 1815, when the Bourbons were restored to the throne, it is believed that comparatively few among the two hundred or two hundred and fifty pastors of Protestant churches were men of evangelical views. The blighting influence of the unsound theological training afforded by the Geneva school in which many had been prepared for the ministry, could not but be felt in every part of France. Not the saving truths of the Bible, and above all, not the doctrine of Justification by Faith, constituted the themes of their preaching, but a bare morality was proclaimed having nothing about it distinctively Christian. For the past half century, however, it is certain that evangelical religion has been steadily gaining ground, not only among the laity, but more especially among the Protestant clergy. This growth has taken place in spite of great difficulties, foremost among which has been the opposition of the Government to the re-introduction of that former discipline by means of which the Huguenots maintained the purity of their faith. The organic law under which Protestantism was restored did indeed contemplate the institution of local Synods, or, more properly Presbyteries representing five "consistorial churches," to be held in the presence of a prefect or sub-prefect, by whom an account of their proceedings was to be sent forthwith to the Government. Still it was distinctly prescribed that "Synods should only assemble when permission had been granted by the Government." This permission was never granted, much less the permission to hold any *General* or *National* Synods. Napoleon I., Louis XVIII., Charles X., Louis Philippe, and Louis Napoleon, all feared the experiment of permitting the Protestants to meet and frame a system of Church government. It was not until 1872, that M. Thiers, as we have said, allowed the National Synod of Paris to be held—the first Protestant Synod of France in two hundred and thirteen years!

In the National Synod of 1872, both the Orthodox and the Rationalist parties were represented by able men, the former, among others, by the late M. Guizot. Between the two the conflict was sharp, the Orthodox seeking to secure a declaration of faith, the Rationalist as determinedly opposing it. At length, by a majority of 62 to 46, the Orthodox succeeded in passing an article which, if not all that could be desired, yet affirmed that the Protestant Reformed Church of to-day is in substantial agreement with that of the Sixteenth and Seventeenth Centuries. They de-

clared that "with her fathers and her martyrs in the Confession of La Rochelle, with all the Churches of the Reformation, in their diverse creeds, she (the French Church) proclaims the *sovereign authority of the Holy Scriptures in matters of faith, and salvation through faith in Jesus Christ, the only Son of God, who died for our sins and rose again for our justification.*" We cannot but regret that they did not go farther and explicitly announce their belief in the doctrine of the Trinity and in the absolute divinity of Jesus Christ, thus precluding the fling of M. Colani, one of the Rationalist ministry, to the effect that the Orthodox members had themselves abandoned the great traditions of the School of La Rochelle.

This Synod furthermore attempted to regulate the future in the interests of good order and a pure doctrine, by providing a plan of government with regular meetings of the church judicatories, and by stipulating that every elector at parish meetings must declare his hearty adhesion to the Church and the system of doctrine contained in the Old and New Testaments. (See CHRISTIAN WORLD, September, 1872.)

This last resolution adopted by a vote of 72, or two-thirds of the entire Synod, dashed to the ground the hopes entertained by the Rationalists of regaining at some future time their lost ground, and repealing the declaration of faith. The only course left for them was to obtain, if possible, from the Government a decree annulling the action of the Synod. This the Government has not thought itself called upon to do. A second National Synod held in Paris in 1873 (see CHRISTIAN WORLD, for February, 1874), ratified the decisions of the first. The withdrawal of 42 Rationalists from its sessions was the immediate result; and from that time the final division of the Church into two distinct organizations has seemed imminent. Nor can we well see how the two parties holding fundamentally differing views on the most essential points of the Christian faith can longer exist with self-respect within the same ecclesiastical body.

Meanwhile the final step of separation has not yet been taken, and both parties shrink from the disruption of the historical Reformed Church of France. Of this unwillingness even of truly evangelical men to consent to part company with those of diametrically opposite religious sentiments we have for some months seen more indubitable evidence than we could wish, and there have been rumors of the possible solution of the difficulty by means of a compromise. At length we receive intelligence that a conference has been held by representatives of both sides. According to the Paris correspondent of *Evangelical Christendom*, the place agreed upon was the hall attached to the well-known Protestant church of the Oratoire. The permanent Commission of the Synod consisting of MM. Laurens, Mallet, Bois, Monnier, Vaurigaud, L. Vernes, Dhombres, Mettetal, Vernes d'Arlandes, Gaufrès, André, and

Frossard, represented the Orthodox; while there appeared as delegates of the Rationalists or "Liberals," as they prefer to be styled: MM. Benoit, Germain, Corbière, Planchon, Schickler, and Schulz. The results of their deliberations are embodied in the following document which is to be of force as soon as approved by the Synod of the Church at its next meeting:

• "PARIS, June 14, 1876.

"The Pacification Commission of the Liberal party declares, under reservation of the rights of its constituents, and in order to arrive at an agreement, that it accepts the Synodal Presbyterian Organization; that it acknowledges that the Declaration of Faith voted on the 20th of June, 1872, is the expression of the general faith of the Church; that that Declaration cannot, either in itself or its contents, be the object of attacks by pastors in the exercise of their functions; that the various ecclesiastical bodies have a right to repress such attacks by all the disciplinary penalties which are in their power.

"The undersigned members of the Permanent Commission after having called to mind the limits of the powers entrusted to them, and after having expressly reserved the rights of the Church in their full integrity, represented by the General Synod, pledge themselves, in the event of the declarations given above being accepted by the Liberal party, to propose to the next Synod, if they have the honor of being elected to it, the withdrawal of the request made to the State to approve the following synodical decision: 'Every candidate for the holy ministry must, before receiving ordination, declare that he adheres to the faith of the Church as affirmed by the General Synod.' They substitute as a condition that the deed of ordination shall certify that the Declaration of Faith has been read by the candidate for the holy ministry before his ordination.

"The members of the Permanent Commission subordinate their pledge to the early meeting of a Synod called together according to the synodical conditions of the electorate; but if the Liberal Churches, in view of conciliation, agree to reconstitute in this manner the presbyterial councils and the consistories, it has been borne in mind that the mode of verification was left by the Synod to the prudence of the consistories, and that this acceptance would in no way fetter the right of the Churches to propose in the coming Synods such a modification of the electoral regulations as may appear desirable."

The correspondent of *Evangelical Christendom* adds the following statements which give a clear view of the situation of the question at our latest advices:—

"Another question was the appeal to the Council of State that had to be stopped. Two Liberal members pledged themselves to obtain this concession from the Liberal party, who are to withdraw the appeal before the convocation of electors, provided that the Liberal conference about to meet at Nîmes shall approve of this

course. It was also distinctly stated that all these concessions were made only in view of pacification, and that if they were not ratified by the Synod, the respective situations would remain just as they were before. This additional stipulation was signed on the 21st of June.

"Protests are being made against the fatal steps. Pastor Vaurigaud withdrew from all responsibility in the matter on the 10th of June, saying that he had the painful, but also the clear duty to declare, that if he remained faithful to his mandate, he could not associate himself in any degree or in any measure with these resolutions; that he positively declined all responsibility in the consequence which must result from them; and he pledged himself to combat the decisions to the utmost of his power, being fully persuaded that they are bad, and of very dangerous consequence to the faith, to peace, and to the union of the evangelical men of the Church."

"The negotiators themselves, it seems, asked this question: 'Are the inconveniences of the change, which we personally accept in our own name because it offers the chance of conciliation, are these compensated by the advantages of the immediate coming into action of the synodical *regime* accepted by all?' A fatal word, that of *expediency*! The flood-gates are open for faith to ebb out and unbelief to flow in!"

We sincerely trust that the terms of the compromise here agreed upon may be rejected by the Synod. Yet we have our fears that the delusive hope of maintaining the external integrity of the Church without the sacrifice of any vital truth on their own part, may induce many even among the evangelical party to tolerate within the bosom of the Church those with whom they can have no real sympathy or hearty union. It is high time that any such notion should be dispelled. The Church of France will advance with halting steps so long as it contains such discordant elements. "Can two walk together, except they be agreed?"

Irish Church Missions.

The annual reports of "The Society for Irish Church Missions to the Roman Catholics," an English organization supported by the evangelical party in the Established Church, are always documents of more than ordinary interest. They are full and comprehensive records of a work presented in a truly Christian spirit, and which appears to be signally blessed of God; and they convey a very distinct and entertaining view of the present religious condition and the prospects of the island to which the Society's operations are confined.

The 27th Annual Report, prepared in the Month of June, 1876, lies before us—some 88 closely printed pages, exclusive of about as many more pages of receipts. Among the gentlemen under whose auspices the Society is conducted, we notice the well known names of the Earl of Shaftesbury, the Hon. Arthur Kimbaird, the Rev. E. H. Bickersteth, and others.

The income for the year 1875 amounted to £19,523, or about \$94,500, against £22,987, or \$111,257, the preceding year. This falling off in the receipts was, however, more than compensated for by a special appeal made early in the present year (1876), which has brought in the sum of £3,800, or about \$18,400. The Missionary Agents employed numbered 360 ; of whom 29 were Ordained Ministers, 85 Lay Agents and Scripture-Readers, 49 Schoolmasters, 70 Schoolmistresses, 125 Irish and English Text Teachers, besides a Missionary Secretary and his Assistant.

The tone of the entire Report is hopeful. In very many respects there has been a marked change in Ireland during the last quarter of a century. Everywhere the violent hatred which was entertained by Romanists against all who made any efforts for their conversion is weakened, in many places it has almost passed away. A few years ago such an incident as is told in this report as occurring in the Lough Mask Mission, in the County of Mayo (Connaught, West of Ireland,) could not have taken place. We give an account of it in the words of the Missionary, Rev. E. L. Shea :

“ A TEST OF POPULAR FEELING.

• An incident occurred during the past year, which tested the feelings of the Roman Catholics of this district towards your Agents. The wife of one of your Scripture Readers died. It was natural to ask, Will their professed friendship manifest itself in an open act, by following the corpse to the grave? They constantly attend the funerals of Protestants and converts, but a *member* of a Scripture-Reader's family is different. But how did the Roman Catholics act? Many called at the house to express their sympathy, and asked where the funeral would be. Others who lived at a distance requested that it might be put off to a late hour in the day, to enable them to attend. When the day arrived, many Roman Catholics accompanied the corpse into the church, and heard our beautiful Burial Service read. Others, more timid, lingered about the grave till we came out, when the rest of our service was read, and I was enabled to give an address in the presence of numbers of Roman Catholics, to as attentive a congregation as I ever preached to. We concluded by singing the hymn, ‘ Safe in the arms of Jesus.’ I consider this a most remarkable event, occurring in a place where formerly Scripture-Readers were so shamefully treated.”

This spirit of kindness appears to be not the exception but the general rule. It is attested by the Superintendent of the Limerick Mission (S. W. of Ireland), who says:

“ THE READERS HAVE ACCESS WHEREVER THEY GO;

more than this, are welcomed and asked to come again. They are instructed not only to set forth Gospel truth, but faithfully to contrast with that all the tenets of Rome. People are nearly always glad to see them. They often pray for them and bless them when they are leaving them, sometimes begging them to come again, and saying, ‘ The Lord must have sent you to me,’ or ‘ I never heard the like.’

Some portions of the country, however, are even more favorably situated with respect to the reception of the Gospel, and among these is certainly the County of Antrim, in the North-east of the island. The Missionary, Rev. J. H. Deacon sets forth some

“VERY PLEASING FEATURES OF THE WORK.”

“1. The bitter feeling which prevailed so widely in former years and hindered all access to the Roman Catholics, has, to a very great extent, passed away, and one great barrier to the truth has thus been removed.

“2. There is a spirit of inquiry abroad among the Roman Catholic people, which is most hopeful, and the ignorant prejudice against Protestantism is growing less every day. Many of them strongly denounce some of the peculiar doctrines of Rome; and of these, purgatory, confession to the priest, exclusive salvation, and transubstantiation are most frequently condemned. This is not done by persons who, though nominally Roman Catholics, are really infidels, a large number of whom there are undoubtedly to be met with; but by persons who still are attached to the Romish system. The Roman Catholic Version of the Bible is largely circulated here, and in many houses the Authorized Version is also to be found, and the people read it.

“3. Another feature is that, speaking generally, the people are well instructed in the Romish controversy, and will often themselves introduce the subjects of religion, and defend their own views. Only judicious and well-trained men would be suitable for the work here.

“4. But the most gratifying feature is the ready access there is in all places to the Roman Catholics, their willingness to hear the Agents, and their readiness to discuss the doctrines of their Church, and the friendly spirit they show toward those who visit them. One Agent states, ‘Having been employed by the Society for more than twenty years in several parts of Ireland, I can say in truth that I have found no place where such facilities for visiting are afforded as here. The access we obtain to the houses of the Roman Catholics is not confined to any particular district; but is common to all parts of the town, and especially in localities where religious animosity and political party spirit kept Protestants and Roman Catholics widely separated in days gone by. The Romanists here are, as a rule, well acquainted with the points of controversy between themselves and Protestants, and they are often the first to introduce some subject for discussion. In many houses I have found copies of the Scriptures—both the Authorized and Douay Versions. I meet with Romanists from all parts of the country, who receive me in the most friendly manner, and enter freely into controversy. I have found out many cases of mixed marriages, and have been well received by the Protestant members of the family. Many interesting cases of this class have been met with. One who had been married to a relative of the Romish Bishop here, said, ‘I had the misfortune to marry a Roman Catholic in early life, and had to go to mass with him. One of my daughters was turned out of the house by her father, because she became a Protestant. She is a good girl, and loves her Bible. I wish much you would get me a Testament.’”

By this it is not intended to imply that all obstacles to the work of evangelizing the Roman Catholics are removed. These are by no means

insignificant. Among the chief is the dislike universally entertained against those who change their religion, or as they are called in Irish parlance,

“JUMPERS.”

The following extract not only indicates the strength of this prejudice, but also the means by which a judicious and ready-witted *Irishman*, himself a convert from Rome, can disabuse his countrymen's minds :

“On my way to visit one of my schools a few days ago, I saw a number of men at work building a wall. I saluted them. They at once commenced a discussion on the subject of religion. I had to answer all their questions. We spoke in Irish. One said he would not like to be called a ‘jumper’ (the nickname given to converts). I said the Virgin Mary herself was a ‘jumper;’ St. Peter, St. Paul, and all the apostles, except one, were ‘jumpers.’ ‘Well,’ said another, ‘it is well that one at least refused to be a “jumper.”’ ‘But,’ said I, ‘the one who would not be a ‘jumper’ was Judas, who sold the Saviour. He lived and died in the same religion, but the Virgin Mary and the other apostles were born in the Jewish religion, but they left it and became Christians, and they are now in heaven, and you pray to the Virgin and worship her, yet she was the first ‘jumper’ since the days of our Lord.’ ‘Well, well,’ said one of them, ‘I never knew that before, and, indeed, it is true. We have not a word to say against “jumpers,” if the mother of God herself was one.’ ‘You are wrong, my man,’ I replied; ‘she was not the mother of God. She was the mother of Jesus, as man, for he was both God and man; she was the mother of the human nature.’ ‘Well she must have some power, as she was his mother.’ ‘What power has the priest's mother?’ Here they all laughed. ‘Well, you see, it would be foolish in you to go to the priest's mother to ask her to forgive you your sins, though, as the priest's mother, she ought to be able to do as much as her son.’ ‘But,’ said one, ‘she is the mother of the man, but not of the priest.’ ‘Exactly,’ said I; ‘so is the Virgin the mother of the man, but not of the divine nature. She could not be the mother of her Creator.’

THE OLD AND THE NEW RELIGION.

“Here there was a long silence. At last one of them said, You cannot deny, at least, that we have the older religion. Your religion is only a few years old. The father said a few Sundays ago *that his mother had an old pot as old as your religion.*’ ‘Well,’ said I, ‘I could show him that *our religion is older by far than his.*’ ‘Ho, ho,’ said they, ‘I don't think you could show that.’ ‘Well,’ said I, ‘I hear that the lord of the manor has made a nice garden lately here in our neighborhood, and that he has gone to reside in another part of the country, where he has an estate. Now, suppose he remains away for a few years, and returns after some time to find his garden covered with weeds, and the walks and the trees and flowers in a bad state. Suppose he dismisses his gardener, and calls another to replace him. Weeds are removed, and flung over the garden wall. Would not the garden be more like what it was when he left it?’ ‘Certainly,’ said they all, ‘that is clear; but what do you mean?’ ‘I mean that the Church is the Lord's vineyard or garden, and that our blessed Saviour left it in charge of his servants when he ascended up to heaven; that the traditions ad-

ded by men are the weeds; that at the Reformation these weeds were removed; and that the Church from which they were removed is the real old Church. Purgatory is a weed; the Mass is a weed; whispering your sins into the ears of a priest is a weed; prayers to saints is a weed; driving out fairies by holy water is a weed; exorcising the devil out of the child to be baptized is a weed; and the Church that flings them over the wall is the real old Church, which had none of these things when the Master handed her over to his servants.' 'Sorra a word he is saying but the real truth. It stands to reason. Oh, good morning, sir; we heard to-day what we never heard before. Now, boys, come to your work. I fear we are all Protestants after this.' 'You see,' said another, 'what strong proofs Protestants have for their religion.'

One great secret of the great change in the reception of the missionary and his message is undoubtedly the

UNIFORM KINDNESS IN CONTROVERSY.

"Sometimes," writes a missionary in Dublin, "our discussion classes are visited by individuals who seem rather disposed to use abusive language than argument, though indeed this does not often occur. On such occasions our Mission Agents, who conduct the controversy, are exceedingly patient, and manifest much wisdom and aptness in dealing with these unreasonable persons. It has often occurred that those who at first were most disorderly have become most anxious and sincere inquirers after the true way of salvation. They have been so quieted by a few kind words, as to give attention to what was said on both sides of the question; and God has often on such occasions brought home His truth with power to their souls.

SAVING BY LOVE.

"At the close of one of our meetings," the same writer adds, "where a Roman Catholic young man gave much trouble by endeavoring to provoke and annoy our speakers, a respectable looking man came forward to me and said he was very glad that we had dealt gently with that young man. 'I could not but pray for him,' said he, 'for he reminded me so much of what I once was myself.' He then told me that he was a convert, though he did not attend the Mission Church. He, with his family, attended the church of the parish where he resided. He said, 'When I first began to attend these meetings, now twenty years ago, I did all I could to cause disturbance. I believed everything said about the Church of Rome was false. Many a time I fought hard with Dr. MacCarthy, and with my friend here,' pointing to Mr. McGuigan. 'Thank God I was saved from my ignorance and sinfulness, and led to know my need of the Lord Jesus. Since then God has given me a family, and we are all on the way to Heaven. Deal gently with them, for they are very ignorant; but its not altogether their fault. They have been taught hardly anything of the Christian religion.'"

PREVAILING SPIRITUAL DARKNESS.

The last remark leads us to quote the following passage respecting the deplorable ignorance of the Irish Roman Catholic mind as to the nature of the Gospel. We do it the more readily because of the remarkable

similarity between the description here given and that which our own missionary in Chelsea and Boston, Rev. M. Dwight, has several times given of the Roman Catholics whom he meets on this side of the Atlantic :

“Still more trying and difficult to deal with is the too common state of mind of the ordinary Roman Catholic. It cannot be expressed in better words than these: ‘They being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.’ They are, for the most part, willing to listen, and occasionally to reason; but seem to have no definite thought about salvation, except that if they have a good heart, and do nothing ‘out of the way,’ hear Mass, go to confession, and ‘have the priest,’ at last, it will be all right with them. They like to hear about the work of Christ, but cannot give Him credit for saving them freely by grace through faith. A present state of salvation is quite unintelligible to them. To believe in the promised indwelling of the Holy Spirit is regarded as presumption; and the glorious prospect of the resurrection of the body, and of being ‘changed in a moment,’ is little thought of. Some hearts have, thank God, been manifestly opened to receive these truths with joy. Others are as unwilling as ever to have anything to do with ‘us or our Bible.’ ‘Brethren, pray for us, that the word of the Lord may have free course, and be glorified.’”

Under such circumstances the duty of the Protestant Church in both hemispheres is clearly marked out by God’s own hand. It is to preach the Divine Word from house to house; to reason, to instruct. Meanwhile the encouragements are great. The indirect fruits of mission work are as patent as the direct. There is nothing more noticeable than the rapid diminution of that slavish fear of a man—the priest—by which a former generation was far more swayed than the present. Nor is it the least of the benefits incidentally flowing from these missions to the Irish in their own country, for which all philanthropists and Christians are bound to render thanks to God, that they have been the means of stimulating the Roman Catholic priesthood, out of very shame and fear, to establish schools in many districts formerly altogether destitute of means of instruction. “What a contrast,” writes a laborer in Ballyconree, “with the time when the standard of the Gospel was planted in this once-benighted region by the founder of your Society! There was then no school, no church, no Teacher, no Scripture, no Reader—the people sunk in darkness, ignorance and superstition. Now, there are not only five Mission schools, but four opposition schools, and the people thank your Society for these advantages.”

Christian Work in Spanish America.

BY REV. HENRY CHAUNCEY RILEY, D. D.

THE once victorious flag of old Spain waved triumphantly throughout California, Mexico, Central America, the Western and parts of the Northern and Eastern portions of South America, from the Sixteenth to the Nineteenth Centuries. Under the protection of that flag, and enriched by the vast mineral and agricultural wealth of those countries, the State Church of Spain fortified herself at will throughout the whole of Spanish America. A vast army of friars, nuns, Jesuits, inquisitors and other satellites of Rome occupied that beautiful portion of the earth. Immense cathedrals, countless churches, and convents, and Jesuit colleges were built among its people. The Inquisition had its buildings in Mexico and Peru.

But mighty changes are taking place during this Nineteenth Century in Spanish America. The Spanish flag is now seldom seen there. Spain's former colonies in the New World, with the exception of her islands in the Gulf of Mexico, have become republics. Some of these have dissolved the union of the Roman Church and the State, abolished the orders of friars and nuns, banished the Jesuits, and passed laws in favor of full liberty of worship. The Mexican Government has disbanded the order of the Sisters of Charity in its territory, converted the former building of the Inquisition at its capital into a national medical college, and taken possession of about *three hundred* former Roman Catholic convent buildings and churches.

Some of the more intelligent men in the republics of Spanish origin are learning to distinguish between the blessed influences of pure Christianity and the results of ultramontane Romanism, and are cherishing the earnest wish that a branch of the Christian Church, maintaining the truths of the Gospel in their primitive purity, may soon be firmly and widely established in their native lands. They feel that the evils of Romanism should be opposed with the truths of Christianity. They long to have the Holy Scriptures circulated broadcast among their fellow-countrymen.

The President of the Republic of VENEZUELA, *Guzman Blanco*, has recently succeeded in inducing the Congress of that republic to decree that the Church in Venezuela shall be independent of the Roman Pontiff.

From the Republic of GUATEMALA one of the ablest Spanish American statesmen some time since sent a message telling of a grand opportunity to extend the Gospel work from Mexico into the neighboring republic of Guatemala, and asking me to do so.

One of the most influential natives in CHILI, who has great influence with the President of the republic, boldly urges the great need and im-

portance of having the Bible read in the churches, the schools, and the families of that nation. The Rev. Mr. Roe, formerly of Santiago de Chili, reports that the political war-cry at the late presidential election in Chili was, "May Christianity triumph, and death to Ultramontanism!" Gladstone's and Lavelaye's pamphlets against Romanism were both of them published and widely circulated by the press in Chili. That same pamphlet by Gladstone was also published by the leading secular journal in Mexico.

Soon after arriving in the City of Mexico in the year 1869, I received through one of the Ministers of the Mexican Cabinet an earnest message from *Don Benito Juarez*, then President of the Republic of Mexico, requesting me to call and see him. During my interview with him he informed me that he had long sympathized with the effort to establish a branch of the Church in Mexico that should be emancipated from the usurpations of the Roman Pontiff, and also promised me all the protection that he could give me in doing my work.

To assist me in aiding the Mexican branch of the Church to establish firmly, and to extend its work, Don Benito Juarez, while in the presidential chair, secured to me for a mere trifle (which, however gave me a legal title to the building) a magnificent stone church.

Some time since a Governor of the State of OAXACA lent a presbyter of the Mexican branch of the Church the former great Jesuit church in the capital of that State, wherein to celebrate divine service.

A former Governor of one of the most important interior States of Mexico offered to place at my disposal a fine church building in the capital of that State, in case I should send a presbyter of the Mexican branch of the Church to that city.

At a time when some souls in the Spanish American republics are longing for the proclamation of the pure truths of Christianity in the churches of their native lands, and when in different parts of that vast field magnificent church buildings can be obtained and opened for a pure Christian worship, for the reading of the Bible, and for the preaching of the precious Gospel, a most important effort is being made. The attempt is made to establish permanently in the Republic of Mexico a church which is even now bravely at work for Christ, and which, it is hoped, may serve as a centre of Christian influence, a centre where laborers for the harvest throughout Spanish America may be carefully trained, and where an effective Christian literature may be prepared to assist them in their work.

Sixty congregations have already been gathered in connection with this Church in Mexico. A faithful, able and eloquent band of native missionaries has been raised up in their midst. Ten schools have been established in which a very large number of children have already been carefully taught the Gospel truths and received a good secular education.

A theological seminary is educating young men for the ministry. An orphanage has been started in a grand old convent building. Divine worship has been stately celebrated, and the precious Gospel preached in two beautiful former Roman Catholic churches in the city of Mexico. A periodical, called *The Truth*, has been regularly published from a fine printing press obtained for the use of the Church in Mexico, and many other publications have been prepared which have already influenced multitudes. Tens of thousands of copies of the Spanish translation of the Holy Scriptures have been circulated with most blessed results, and much other Christian work has been faithfully and bravely done.

The Romanists have become greatly alarmed at the success, faith, courage and earnestness of this Mexican branch of the Church, and dread its growing influence, and have turned upon it with deadly cruelty, seeking to crush and destroy its Christian work. They make remorseless efforts to impoverish those who may take an active part in that work, and to destroy their social standing and influence as far as possible. They have burnt the homes of some members of that church, and have cruelly murdered, during the last few years, several of our fellow-workers.

In spite of the fearful persecution that has burst upon it from the ranks of the Romanists, this little Gospel Church in Mexico is bravely, earnestly, forgivingly, faithfully, pressing on in its Christian work. That persecution has, however, frightened away from that little church many from the richer classes who might otherwise have attended its churches. The members of its congregations are mainly from the laboring class, which in Mexico has but very limited means.

Firmly to establish that Church in Mexico—to care properly for its Christian work, and to avail ourselves of the grand opportunities presented to us to extend its work, we urgently need the generous aid of our fellow Christians in this Bible land.

That zealous little Church in Mexico, so faithfully preaching Christ, and Him crucified, needs like a little army in a hostile field, hearty support and sympathy from some friendly base of supplies.

Will you, kind reader, who have read these lines, look up from them to Jesus and ask Him what He would have you give and do to aid this Christian work in Mexico?

Contributions in its behalf can be sent to the office of this Society, to the address of the Assistant Treasurer.

With your contributions for this object, please be careful to enclose the words : “ *For Mexico.* ”

Abyssinian Worship.

(From *At Home and Abroad.*)

A RELIGIOUS ceremonial in Abyssinia cannot be readily compared with one in Europe; and few persons here have any distinct conception of the religion of that country. It is but the wreck of what it was. Compared with the Christianity known to ourselves, it seems wretchedly mean; yet in Africa within the tropics it stands out in a very advantageous contrast with the surrounding heathenism. Taken altogether, it is unique, and has maintained its ground for many ages, being in reality a composite of the Hebrew worship and the Christian; and as to the former element, dates its origin a thousand years before the Christian era, when Solomon was in his glory. For when, according to Ethiopian tradition, the mother of Menlek, first of the long series of Ethiopic sovereigns, which is continued to the present King John, returned with her train of Arabs from Jerusalem to Sheba, she brought back with her some knowledge of the one true God. That knowledge was increased—first in South Arabia, and then in the country now called Abyssinia—by the frequent immigration of Israelites, otherwise called *Falashas*, or strangers, and by the acquisition of the Hebrew Scriptures—first, the five Books of Moses, and then the other sacred books—which were in the hands of devout Abyssinians, until the Treasurer of Queen Candace, by reading in the Book of the Prophet Isaiah, expounded by Philip the Deacon, became a Christian. Hebrew fugitives from Syria and Babylonia brought with them wisdom, and much superstition also, and opened the way for the mission of Frumentias and others in the fourth century after Christ.

Then began the rude ritual of this Christian Church, with its Israelitish admixture, and then were impressed on the people of Abyssinia some characteristics not elsewhere to be found. These are shadowed in its calendar. On the red-letter days of this month (July) are the names of Old Testament patriarchs and prophets: Zephaniah and Ezekiel; Enoch, Abraham, Isaac, and Jacob; and Ezra the Scribe. That angels and archangels may give sublimity to the glorious company, here are Uriel and Michael. From the New Testament are taken the Virgin Mary, the disciples James and John, Peter and Paul, Joseph the Carpenter, and Nathanael of Cana. Then there are great men of later times: Ignatius, Ephrem the Syrian, Cyril of Alexandria. With Judaism harmonizes the Abyssinian observance of the Sabbath on the seventh day, a distinction of meats, and circumcision; with Christianity, baptism, and our Lord's resurrection on the first day of the week. So, when the king or emperor uses the royal signet, he impresses with his own hand the emblematic Lion of the tribe of Judah with a human head, after the symbolic manner of Assyria, and the threefold name of the ever-blessed and Holy Trinity. But they refuse the Pope, communicate in both kinds (bread and wine), have no crucifix, but a cross with the name of Jesus, and their priests

marry. They do not believe in transubstantiation, but they worship the Virgin Mary and saints. They received the Old Testament from the Jews, and the New came to them with Christianity. Both were translated into ancient Ethiopic, which is used still in their worship, as other old languages are retained in other old churches; but the Bible Society gives them the sacred volume in Amharic and Tigré, the two spoken dialects of Abyssinia, and it is read without hindrance. Bishop Gobat, aided by the late King Theodore (until the latter part of his life), circulated the Scriptures largely. They have Dofters, or learned men, whom you may see distinguished by their turbans; and have great reverence for learning, though they possess little of it. Over their clergy presides an Abuna, or Patriarch, sent up to them by the Coptic Patriarch in Alexandria—very tyrannical, and almost always profoundly ignorant, insatiably covetous, and insufferably proud. Nearly 300 years ago the Jesuits made a second attempt to establish Popery in Abyssinia, the first having ignominiously failed. After dogged perseverance, in the year 1624, they thought they had succeeded, having gained complete ascendancy over the Emperor Susneus, who adopted Popery, persecuted the advocates of the old religion, and let them send to Rome for an Italian Abuna. The country seemed to be divided between the Alexandrian and Roman faith, but the latter was chiefly upheld by bribery and intimidation. The people rose in arms to fight for the former, but were defeated—a great part of an insurgent army of 14,000 men being left dead on the field. Then came the Italian Patriarch, in June, 1624; and in the December following, Susneus, with great pomp, caused submission of the Abyssinian Church to the Pope to be proclaimed. Multitudes were put to death, with inquisitorial forms, because they would not submit; and after much bloodshed for six years, letters came in 1630 from Pope Urban VII, to encourage the Patriarch and Emperor to go on fighting the people manfully; which letters aroused the empire to revolt. The whole body of native monks, with the Echégué, or Chief Monk, at their head, led the patriotic insurrection, and there was a great battle. The carnage was horrible. When at last the Emperor saw the heaps of dead his heart sickened. His wife and children implored him to put an end to the slaughter of his subjects and fellow-Christians. He then retired to his palace and dictated the following decree:—

Hear! hear! We formerly gave you the Roman faith, believing it to be true; but innumerable multitudes of my people having been slain on that account, we do therefore restore to you the religion of your fathers, so that your priests may take possession of your churches again, and officiate therein as formerly.

Hatred and exultation boiled in every bosom. The following stanza was written by a ready pen, and when the priests, in terror, had concealed themselves or fled, the people sang it night and day:—

See how the Ethiopian flock is now set free,
 From Western wolves, by the doctrine of Mark the Apostle,
 And of Cyril, pillar of the Church of Alexandria.
 Rejoice! rejoice! and sing ye Hallelujah,
 From the wolves of the West Ethiopia is free!

And for generations the refrain rang through the valleys:—

• Tafashkhoo! Tafashkhoo! Wazámroo Haleluyá,
 Em-takualát Gárab amshákhat Eetyöpyá.

But Ethiopia is not yet free. "The Western wolves" were for a time extirpated, but latterly they have returned, and it now remains for the messengers of Christ to carry thither the glad tidings of salvation; and so far as this has yet been attempted sincerely, the Abyssinians have been found willing to give them welcome. The vestiges of old superstition and the idolatrous imagery of dark ages will pass away, when peaceful and loving ministrations of the Gospel have won their hearts and opened their understanding.

MISSIONARY INTELLIGENCE.

Greece.

The Church and Public Morals.

In the April number of the *CHRISTIAN WORLD* we gave some account of the remarkable trial of two ex-Ministers of State of Greece and of three Prelates of the Greek Church for simony; and in the May number we mentioned the results of the trial in their conviction and the sentences pronounced upon them. In the *Missionary* for August we have a letter from Rev. G. L. Leyburn, of Athens, in which he reviews the events in question, and inquires into the way in which they are viewed by the community. We extract a few paragraphs. He says:—

"Now what is all this? How should it be regarded? Good men everywhere will grieve that such a state of things exists in church and state, in any country. And as to the crime of these ministers, we can say not a word, but only hang our heads in shame, for our own Capital has just witnessed similar scenes. May the United States follow

the example of Greece in bringing the offenders to swift and deserved punishment.

"But what a spectacle when the highest offices, not in the State, but in the Church, a Church too that calls itself *par excellence*, Christian and the Orthodox, are thus bought and sold, and that by the men who aspire to be and do actually become the representatives and rulers of that Church! And there are some things which make this case the stranger, and the sadder too, facts which have come to my notice since this trial began, like the following:

"1. Many here believe that this is no new thing under the sun. I have yet to see the first man (though my circle of acquaintance is not very large) who does not think, that there are others wearing the Bishop's mitre, who obtained their position by ways and means, about which 'the less is said the better.'

"2. From all parts of the testimony

itself, given at this trial, some have been led to believe, that with proper investigation, it would be found that the Holy Synod itself was not entirely free from the taint of 'receiving gifts.'

"3. The indifference with which all this is here regarded, so far as the Church and religion are concerned. Some have been inclined to excuse the Bishops saying, they were obliged to do it, the office could not have been gotten in any other way, and others rather to pity them for their lack of adroitness in managing their affairs. Some speak as if this could not be helped; and others as if not much else could be expected from the clergy.—While not one has dared to speak his mind openly, fully and publicly declaring what he believed to be the real state of affairs, and pointing out the real 'root of bitterness.' And there is no public sentiment requiring a complete and searching investigation, and demanding that the Church shall at once and thoroughly purge itself of all such, or itself share in their condemnation and their ruin. On the contrary, the tendency has been to quiet and 'hush up,' and smooth over the ecclesiastical side of this matter. Indeed it is doubtful, perhaps more than doubtful, whether this trial would have been ever held, and this investigation and exposure ever made, except for strong personal dislike and political hatred against a former exceedingly unpopular ministry.

"The pressure in this case came rather from the State than from the Church; the demand was civil and political, not moral and religious. The condemned Bishops happened to be connected with this obnoxious ministry and so were involved in their destruction. Yet this is the Church which many think can be 'reformed from within,' by a little 'good leaven' quietly

slipped into the lump! And this is the body whose 'orders' are so gladly recognized by some so-called Protestants and Evangelicals in America and England, and whose close fellowship and communion they are so anxious to enjoy."

RESPECTING THE PROSPECTS OF MISSIONARY LABOUR

Mr. Leyburn writes:—

"As to ourselves and our work, I think this much may be said now.

"1. We do not, *in any event*, apprehend any serious trouble or personal danger here, at Athens.

"2. If present troubles continue, and especially if they increase, work in Turkey may be interrupted, the distribution of Scriptures and other publications, and even the circulation of our papers may be hindered, and in some places perhaps altogether prevented; and such may be the state of things, that it may neither be prudent nor safe for Mr. Michaelides to remain in Salonika. Though for the present all our work is going on just as usual, and Salonika is *just now*, I suppose, one of the safest places in all Turkey.

"3. Among the *possibilities* of the future, there may be such a state of things in the Levant, as would for the time almost put a stop to many kinds of missionary effort, in all these regions, at least in the channels in which that effort is now exerted.—Though even in such a case, for us and others there might be other and different means and opportunities of doing good, it will however be time enough to write of these things, when they happen or seem imminent.

"The present is emphatically a time of *expectancy*; all are waiting and watching. Especially is this the case here in Greece. For Greece is not only near to Turkey, but the Greeks all hope, if Turkey goes to pieces, to add to their

territory and increase their dominion.

"But as Brother K. remarks, one thing we know: God is in all and over all, and He will overrule all for the accomplishment of his purposes and the coming of his kingdom. And with this assurance all His people may quietly await the issue."

Spain.

Work among Spaniards in London.

MR. COLE writes to the Scottish periodical, *Times of Refreshing in Spain*, an account of missionary labor among the Spanish sailors visiting the port of London, showing that this class is very open to the influences of the Gospel. We give some extracts:—

"Since my last letter to you I have been visiting almost daily Spaniards in the Millwall, West India, and Victoria Docks, and my interest in this work is increasing.

"Boarding the 'Moleno' we found our way to the fore-castle. Here were four or five men, to whom some of your tractates were at once given. Presently more of "los marineros" arrived—they had been on land. Seating themselves around me, I opened the divine word, read its sacred truths, and explained the simple plan of salvation as made known to us in the 15th of St. Luke's Gospel by the Holy Spirit. All listened with marked attention, and one, to show his appreciation of my visit, took out from his locker a handful of nuts for me, which, of course, I could not refuse.

"Passing out of the fore-castle, I was accosted by the "contra-maestro," who had been seated in his cabin listening to my reading and conversation.

'HAVE YOU NO BOOKS FOR ME?'

he cried with a loud voice. Turning myself round, I at once replied, "Yes,

sir; I have some books;" whereupon I seated myself by his side, gave him a few tractates, and read to him the divine word, which he seemed to enjoy. This man was so interested in my visit that he expressed a great desire for a Bible, not for himself but for his wife, who, said he, "can read and write; I cannot." Further he gave me his wife's address, and asked me to write to her about the Lord Jesus Christ.

"My friend, Mr. Daniels, subsequently presented him with a Bible, and again made known to him the only way of salvation.

"One fine summer evening we boarded the 'Quevedo.' Here we were cordially received by the cook and three or four of the sailors. Seating ourselves on the side of the main hatchway, we at once opened our conversation with the cook, a very intelligent Italian of about fifty years of age. After explaining the purport of our visit by presenting each with one or two tractates gospel portions, we read the Holy Scriptures, and by the aid of the Holy Spirit expounded in our humble manner its divine truths. We were then assailed by

AN ALMOST ENDLESS SERIES OF QUESTIONS, in a very respectful manner, by the Italian, on the authenticity of the Holy Scriptures; and after we had endeavored to prove this, a series of questions as to difference of worship in the English and Romish Churches. We explained that we are not saved by any Church, or the ritual of any Church, but that we are saved by grace, and that not of ourselves, it is the gift of God—not of works, lest any man should boast; and that the true Church (which is composed of all humble and true believers in the Lord Jesus Christ) 'is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone,' &c.

"These truths he seemed to grasp, and meditating for a time whilst the sailors questioned me, he again asked me many questions concerning the Book of Genesis, and by his arguments I found that he had read and studied geological works, which seemed to shake his faith in that book. During our conversations and readings the time passed quickly, twilight faded away and the shades of night deepened around us. Looking at our watch, we found it to be near 10 P.M., so we bid farewell to our friends. They placed a ladder over the side of the ship for our convenience, saw us safely ashore, and we went to our homes rejoicing in the Lord, and praising Him for His love to us in enabling us in some humble measure to make known His truths to poor Spanish sailors. On a subsequent occasion we presented the Italian with Trowers's *Exposition of the Gospels* in the Italian language. He is still of an enquiring mind. May the Divine Spirit bless our feeble efforts and bring this soul into the fold of God. I might mention other instances of good, but these will show clearly that the Lord is blessing us in our work, and that the tractates you so kindly send from time to time are being faithfully circulated and joyfully received.

"I am sure you will be interested in the following: Some three months ago

A PORTUGUESE SAILOR,

Lorenzo A. Sylvia, came to my residence. With tears in his eyes he told me how that in America he had given to him a *Pilgrim's Progress* and a Bible in his own language. For some time he looked upon them with suspicion, but curiosity led him to read the *Pilgrim's Progress*; and having a Bible he found in it all the references. The Spirit of the Lord applied these truths to his heart, the result of which was he abandoned all the errors of Rome, was enabled to see in Christ the Saviour, and accept

the true religion, even that of Jesus Christ, not of the priests. 'Now,' said he, 'I am happy, rejoicing in the Lord, for God has washed all my sins away in the blood of the Lamb.' He remained in London for about six weeks, during which he visited nearly all the missionaries, engaged to work among seamen in London, took part in their services (for he could speak broken English), and became exceedingly active in the visitation of his own countrymen and Spaniards, purchasing tracts and books with his own money, and distributing them freely. He left America with the determination (*D.V.*) to get a ship (on the arrival at the port of London) bound for Lisbon, so that he might visit his parents (whom he had not seen for eight or nine years), especially to tell them of the Saviour he had found, and to exhort them to love the same Saviour. After about six weeks' stay in London he shipped on board the 'Peninsular,' bound to Lisbon and ports in Spain. Before leaving he expended nearly £3 on Portuguese and Spanish publications, for distribution in Lisbon and Spanish towns. Calling upon me to say good-bye, we pleaded together in prayer for the Lord's blessing to go with him. About six weeks after this he came to my house again, having returned to London in the 'Peninsular,' and before I could ask him what progress he had made, said, 'I have been to Lisbon, found my parents well, and when I entered the house, there I at once saw on the table,

A BEAUTIFUL LARGE PRINTED BIBLE.

O, how I rejoiced to see it! The Spirit of the Lord had been there before me, and he sent good Mr. Carvalho* to my parents' house, and it was of him they bought the Bible, and I bless the

* Mr. Stewart's missionary among the Portuguese.

Lord that they read it. O that the true light may shine on their souls.'

"In Lisbon, as often as he could get ashore, he distributed his tracts openly, none daring to make him afraid. He visited Mr. Stewart, and rejoiced to see the blessed work for the Lord carried on there by him. His stay in Lisbon was not long; the ship soon went on to Cadiz. Here he asked leave to go on shore, and with many tractates in his pockets he sought out the Protestant church, not without much trouble. Passing along the streets he gave away tracts, and late in the evening found the church and Senor Hernandez,* the pastor, with whom he had a long conversation. On the 27th September I bade farewell to Lorenzo. He has gone to New Zealand as a sailor on board the ship "Wiltshire," with a pious captain. I have not met with a more earnest Christian; he has cheered my heart and encouraged me much. He has taken with him Bibles and Testaments in various languages, so that he may work for the Lord wherever the ship may stop. As the ship passed out of the dock I left her, and stood watching her until she was fairly on her way down the river—a noble ship and apparently a noble crew. As she glided away all on the pier-head gave three good cheers, which were returned by those on board. My last signal to Lorenzo was, "Look up to God," pointing to the firmament, in reply to which he signalled in the same manner, "Yes, I will look up to God," and so we parted, perhaps never to meet again.

"The first visit is very often nothing more than an introduction. A few tractates are received, very timidly, and "how much are we to pay for them," is not unfrequently asked. But our second visit is of a very different nature. Having read portions of the tracts, they

have gained confidence, and listen attentively to the reading of the divine word, and the proclamation of salvation through faith in Jesus.

"The distribution of tracts and the proclamation of the gospel to Spaniards is at present very, very important; perhaps more so now than ever. It is often in the British Isles that Spaniards hear for the first time in their lives of the willingness of God to receive all who come to Him through faith in Jesus as their sin-bearer, as their Saviour, alone, without works, or any other ceremony taught in the Roman Catholic religion; and these blessed truths are often read for the first time in the pure gospel set forth in the tractates of your Evangelization Society.

"Often I have been on board ship, and have seen with my own eyes five or six men sitting around one, who, having received a better education than the others, is reading aloud whilst they are listening attentively to every word.

"Said a Spaniard to me the other day, 'We should certainly thank the kind Christian friends in your country for the good they are trying to effect in ours.'

"I will now give two illustrations:—

"The 'Familia,' Spanish barque, lay in the West India Dock for some time, during which she was frequently visited. On one occasion, visiting her at night, we found the crew in the deck-house listening to one who was playing a musical instrument. When we entered the music ceased, and

A HEARTY WELCOME WAS GIVEN US.

All listened with rapt attention to the reading of the imprisonment of Paul and Silas and the conversion of the jailor, through which, and by the Holy Spirit's aid, we proclaimed the gospel of Jesus, and closed this very cheering visit with prayer. Tracts were handed round, and we retired, praising the Lord for giving

* Our Society's Agent in Cadiz.

us such attentive hearers. This ship became a wreck on her voyage to Havana. All hands were saved. But who knows? perhaps in their hour of trial they looked to Jesus instead of Mary. Let us hope so.

"The New Testaments are generally received with much pleasure, and I think are read as much and perhaps more frequently than any of the tracts.

"The Spanish barque 'Isabel' lay in our docks for two or three weeks, during which time officers and men were often visited by myself. On one occasion I gave a youth of about seventeen years of age a copy of the New Testament and two or three tracts. This youth became interested in my visits, and appeared to receive with joy the truths of Jesus. On a subsequent visit I asked, 'Have you read "Andres Dunn"?' 'No, señor,' 'Well, have you read the other small books?' 'No, señor,' he replied; whereupon I looked with amazement, and asked how it was that he had not read them. 'Sir,' said he, 'I always read the New Testament whenever I have any spare time, it is so very good, I like it very much. *When I have read that good book, I will read the others.*' May the blessing of the Lord accompany the reading!"

Moravia.

(Austrian Empire).

The Struggle against Religious Intolerance.

From the *Missionary Herald* for August, we obtain the gratifying intelligence of a partial victory gained at Brünn, just now a battlefield in the warfare against religious intolerance. (See CHRISTIAN WORLD for June, page 172). It will be seen from the following letter of Rev. Mr. Schauffler, dated May 11th, that the opposition to his preaching, or even *lecturing* on God's

word, comes equally from the Roman Catholic bishop and from the unevangelical Protestant minister who views every manifestation of vital religion as extravagance, or as he styles it "*pietism*." The complete triumph will come by and by. Meanwhile we must rejoice in every indication of progress toward the establishment of religious equality. Mr. Schauffler writes:

"The sunshine which gladdens all nature this morning, after a long time of cold, wintry weather, is not so bright as the sunshine in our hearts. A month and a half has the storm of persecution lasted, and now we learn that the bitter attacks and false accusations have failed of their object, which was nothing less than my renewed condemnation for violation of the press and meeting laws, and my consequent expulsion from the country. Last year I was fined for holding meetings in my dwelling (alleged to have been public), and my wife and I for lending tracts to children. Could I be found guilty again of the same offence, it was thought I could be expelled. In my last letter, I gave you an account of my examinations by the police. My case and that of our colporteur, were then handed over to the Attorney-General for Moravia. The trial took place last Saturday. The first charge taken up was that against me, for violation of the meeting law. I was very curious to hear in what way it was to be proved that I had violated that law. The police official who was present at my last public lecture, had indeed maintained that I had *preached* instead of lecturing because I had spoken of the transforming power of the love of God, and wished that my hearers might be affected by that love; but I could fully prove that I had not preached in any proper sense of the term, and that, if I had, the official permission I had received would cover it. To my astonishment, the

prosecutor announced that my offense consisted in having renewedly held public meetings in my dwelling. I declared that I had held none since, more than a year ago, I was forbidden to do so. The judge ruled that, inasmuch as the complaint now brought against me was an entirely new one, not even mentioned in the pile of documents (relating to the case) before him, the trial on that charge must be adjourned, to give the prosecutor time to ground the charge, and me time to prepare my defense.

"The second charge against me was for violation of the press law, in that I had furnished our colporteur with some tracts not on his license. One little tract of this kind had been found, but as I could not tell whether I had given it to him or not, and he thought he had procured it himself in Prague, and no other proof of the charge was furnished, I was acquitted.

"The colporteur admitted that he had sold books outright, instead of keeping strictly to the law, which allows only the gathering subscriptions, after which in due time, the book subscribed for can be furnished to the subscriber. For this offense he was fined \$2.50. The second charge against him was that he had held meetings in his dwelling, accessible to all comers; but he was able to convince the court that his meetings were *private*, and that all who attended them were *invited* by him, he was acquitted on this charge.

"It now remained to be seen whether the prosecuting attorney would appeal from these decisions of the lower court, and what he would do with the charge against me for violating the meeting law. This morning I learn that no appeal will be made against the decisions rendered, and that the prosecuting attorney has dropped the charge against me of violating the meeting law. This is, of course, better even than an acquittal, for it shows

that the government, through its attorney, finds no case against me.

"That the desperate efforts of my bitterest enemies, the Catholic consistory and the Lutheran minister, who left no stone unturned, and no misrepresentation unmade, whereby they could hope to incriminate me and procure my expulsion, should end in the dropping and complete ignoring by the government of their charges, affords great cause of rejoicing. Of the nature of the attacks made on me, you can judge from the facts that the bishop's consistory declared me a dangerous person, because I belong to the Independents, a fanatical sect with political aims; and that the Lutheran minister complained that I had settled down in a house adjoining the Lutheran parsonage, apparently in order to *deceive the public*, as several persons had called at the parsonage and inquired for me; and that my standpoint is that of an *unscientific and intolerant pietism*!

"The charge of intolerance from a Protestant minister who scours the town for accusations to carry to the police against me, is as remarkable for its aptitude as an ultramontane bishop's charge of fanatical furtherance of political aims. The latter, however, we expect, and receive with a smile, while the former makes us blush for the Protestant name, and it has become town-talk, and people who do not know me reason that, if the Protestant minister is against me, I must be a suspicious character.

"When official investigation of the charges against me began, I had received permission to hold my tenth lecture (on the Brazen Serpent). This permission was suspended until the result of the investigation should be reached. Now, having been completely vindicated, I shall at once claim my right to deliver that lecture.

"Whether those who have so strenu-

ously sought to prevent me from explaining and commending the Word of God in this city will renew their attacks, I know not. I think they will. But the cause is not ours; the responsibility is not ours. Endurance, wisdom, and strength for the conflict will be given us as we need it, and the ultimate triumph of the truth is certain. I feel as though the Lord were saying to us, as to the children of Israel under Jehoshaphat,—‘Ye shall not need to fight in

this battle. Set yourselves, stand ye still, and see the salvation of the Lord.’”

On the 20th of May, Mr. Schaffler wrote that he was not permitted to resume his lectures, was informed that he would not be suffered to engage in any religious work in Moravia or Silesia, and that, indeed, it would be useless for him to undertake such work anywhere in Austria.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
31st July, 1876.*

VERMONT.

Springfield. Bequest of Miss E. Barrett, additional, per H. Closson, Executor..\$31 00
Brattleboro'. Dr. J. L. Dickerman, bequest, per N. B. Williston, Executor.155 46

\$186 46

CONNECTICUT.

New Haven. A friend to Mexico..... \$5 00
Kent. First Congregational Church, per John Hopson, Esq 22 97
New Haven. Mrs. T. D. Wheeler, for Orphanage in Florence, Italy..... 25 00
Rockville. Giles Pease, 90c.; and for C. W., \$1.10..... 2 00

\$54 97

NEW YORK.

Union Falls. Mrs. Fanny D. Duncan, \$10; Eliza B. Duncan, \$5.....\$15 00
N. Y. City. H. I. \$25; and for C. W. \$1.10. 26 10

\$41 10

PENNSYLVANIA.

Cherry Ridge. Miss Maria Darling, 90c.; for C. W. \$1.10 \$2 00
Pigeon Creek. Presb. Church, Mrs. J. S. Marquis, \$5; Others, \$26, to make Rev. J. S. Marquis & L. M..... 31 00
Cross Creek. Presb. Church, Samuel D. White, J. M. Boyce, Mary A. Wells, J. L. Kerr & Son, Jane C. Dinsmore,

Mrs. Dinsmore, \$5 each. Others, \$37, in full of L. D. for Rev. J. Stockton, D. D..... 67 00
\$100 00

MARYLAND.

Baltimore. A friend, for Mexico.....\$40 00

OHIO.

Cincinnati. Rev. B. P. Aydelotte, D. D..\$10 00

IOWA.

Rehoboth. Ref. Pres. Ch., J. R. Cannon, L. M. Samson, W. Dougherty, \$5 each. Small sums, \$2.....\$17 00
Winfield Presb. Church, in part..... 9 00
" M. E. " " 5 00
West Branch M. E. Church, in part..... 7 00
" Friends Society, in part..... 7 50
\$45 50

Received for the CHRISTIAN WORLD, in addition to items specified above:

Mrs. J. Polhemus, \$1.10; J. H. Shields, \$2; Margaret Knoyle, \$1 10; J. L. Fuller, \$1; W. P. Elting, \$5; Rev. D. C. Curtis, \$10; E. H. Smith, \$1.10; R. Guy, \$1.10; Rev. I. Greer, \$2.20; Rev. A. B. Taylor, \$5; S. Carter, \$1.10; Rev. S. J. Rogers, \$1.10; Mrs. J. G. Dickson, \$1. Smaller sums, 35c..... 33 15

Total for the month.....\$511 18

THE CHRISTIAN WORLD.

Vol. 27.

OCTOBER, 1876.

No. 10.

EDITORIAL NOTES.

TO OUR READERS.—The voluntary offerings of all friends of our work are again respectfully solicited. We need not remind any that our strictly missionary operations in Chelsea, Cincinnati, Louisville, Chicago and elsewhere, are wholly dependent upon the gifts of God's people who realize the importance of effort for the conversion of the unevangelized multitudes flocking to our shores. For the support of our publication department, which is likewise of a missionary character, we require several thousand dollars a year, above what is received in payment of subscriptions. We trust that the importance of maintaining the CHRISTIAN WORLD is too well appreciated to need argument; indeed we are constantly receiving the warmest assurances of affection and esteem. As we have frequently intimated, we shall also be happy to receive and transmit any contributions to the various benevolent enterprises commended in these pages—Mexico, Italy, France, South America, etc. It should be remembered, however, that no such contributions in any way benefit our own treasury, or render less imperative the calls for its replenishment.

A FLAGRANT VIOLATION OF LAW.—The immorality of Lotteries has come to be so generally recognized throughout the civilized world, that it would be esteemed childish to undertake to demonstrate it in a public print. The evil effects are so palpable, are so clearly stamped upon all those who give themselves up to the patronage of these institutions, whether sanctioned by law or surreptitiously established in defiance of law, that no argument is needed. Aversion to honest industry, and a feverish haste to be rich, irrespective of the means by which riches are to be gotten, are vices of such magnitude as to be sufficient of themselves to ruin the material prosperity, not to speak of the morals, of any country which fosters the Lottery and Gambling Hell. We believe that every religious denomination in the United States, with a solitary exception, has placed the stamp of its disapproval upon the Lottery. This

is a remarkable circumstance when we remember that less than a century ago the Lottery was looked upon with tolerance, if not with positive approbation by the greater number of religious men, and was employed without hesitation in raising funds for churches, colleges and charitable institutions. It certainly is a healthful sign in our common Christianity that it so steadily and surely throws off everything the hurtful tendency of which becomes clearly established. The several States of the Union have not yet, all of them, we regret to say, placed the Lottery under the ban by distinct legislation ; but the National Government has. At the late session of Congress, a law was passed making it the duty of the Post Office Department to prevent the mails from being employed in the distribution of Lottery circulars and tickets, and making it a penal offence in any person to deposit such circulars or tickets in the mails.

Under these circumstances we desire to call the attention of the public, and especially of those to whom the execution of the United States laws is entrusted, to an advertisement in the *New York Tablet*, of Saturday, September 9th, 1876, on the third column of page 253. It is headed thus : "GRAND LOTTERY TO AID IN THE COMPLETION OF THE HOSPITAL FOR THE AGED AND INFIRM POOR OF THE GREY NUNS OF MONTREAL. Under the Patronage of his Lordship the Bishop of Gratianopolis." The Secretary is Rev. M. Bompissant, P. S. S. It is announced that the price of a ticket is only Fifty Cents, and that there are 600 Prizes, amounting in value to \$10,420. Of these a list is given, beginning with "a handsome stone residence" and a lot of ground in the village of Chateauguay, inventoried at \$1,200. Lots of ground in various places, a double action harp, a gold and diamond bracelet, "a fine old painting, said to be the original work of Carlo Dolci," (but set down at the astonishingly low price of \$100) ; a strong, useful horse, a mantel clock, a gold watch, etc., figure on this remarkable catalogue. The advertisement (which is marked by the printer's "tf.", i. e. "till forbidden,") closes thus : "On receipt of fifty cents we will forward a ticket by return mail. Books of one hundred tickets fifty dollars. Drawing to take place November 27, 1876. Address D. & J. Sadlier & Co., 31 Barclay street, N. Y., Thos. B. Noonan & Co., 23 Boylston street, Boston, Mass."

Messrs. D. & J. Sadlier & Co., who thus propose, in defiance of the laws of the United States, to send Lottery tickets through the mail, are the publishers of the New York Tablet, as well as of a large number of Roman Catholic books. It is high time that it should be decided whether they can violate the statutes of our National Government with impunity.

"PROTESTANTISM PRODUCTIVE OF IMMORALITY" is the heading of an editorial article in the same number of the *Tablet* which contains the adver-

tisement just referred to. We have no intention of reprinting this long tirade of two columns, in which the attempt is gravely made to show that the immorality of Protestants is directly due to their system, while the occasional immorality of Roman Catholics is in spite of their system. We desire, however, to call attention to a few lines in the body of the article, which are a fair sample of some of the assertions so persistently made by the Roman Catholic journals that their readers come to receive them as undoubted truths. The passage may also illustrate the glorification of Ireland and the Irish race commonly indulged in for purposes which it is not hard to divine. The editor says :

"The countries where Protestantism is most rampant, such as Sweden, Norway, Denmark, Germany, Wales, Scotland, are the most viciously depraved countries in the world. That one in the world where Catholics are five to one of the inhabitants, is the freest from crime and the most virtuous on earth--Catholic Ireland. And, what is perhaps even more significant, when Catholics are immoral, it is against the reproaches of an uneasy conscience; but the conscience of Protestants is a partner of their guilt. The very religion they have chosen instead of submitting to, is a servile parasite who offers no resistance to the demands of the flesh."

In reply to all which we might point in refutation to the comparative tables of homicides, of illegitimate births, etc., in Protestant and Roman Catholic countries, which have been compiled from official sources, and have been frequently published. Let the decision of the question at this time rest in facts nearer each reader. It cannot be a very difficult question for each to answer whether the marks of a high tone of morals are found most commonly among the Irish Roman Catholics in this country or among the American, Scotch, or English Protestants; nor will it be hard to determine from what source our Prisons and Reformatory Institutions are mainly supplied with inmates.

THE ELECTION OF THE CLERGY BY THE PEOPLE is a favorite idea with the Liberal Party in Italy. We need scarcely say that it is equally distasteful to the Papal Party. In the few instances in which parishes have undertaken to choose their own *curés*, the Prelates have taken legal steps to invalidate the elections, and to eject the popular ecclesiastics. The courts of law have thus far been favorable to the people, but as yet the principle has not been definitely accepted. The Italian Government continues to temporize with the religious question, unable to effect a reconciliation with the Papacy, yet afraid of stirring up the deadly hatred of the Papal Curia by more decided and radical measures. The people, less trammelled by prudential considerations, have formed a society for the express purpose of agitating the propriety of electing not only the inferior clergy, but even the Bishops and the Pope himself by

popular vote. This association calls itself "the Italian Catholic Society for the Revindication of the rights of the Christian People." We are not surprised to learn that it has been solemnly announced by the Pontifical authority that major excommunication has been pronounced against all the members, adherents, and promoters of this organization. But we doubt whether the proclamation will much disturb its members or hinder many from joining it. If, as we presume, the offence of membership is reckoned among the "reserved cases," from which no one but the Pope, or some one directly commissioned by him, is reputed competent to absolve, but few penitents will be found applying to Pius IX.'s representative when, in Holy Week next, he sits in St. Peter's to receive confession and pronounce forgiveness. One of the Royal Ministers, however, lately declared, over his own signature, that the Italian Chambers having failed to pass the reformatory measures he had proposed to them, nothing remains for the present but to strive to create a sound public opinion.

THE ROMANIZING TENDENCY OF "CHURCH RESTORATION," as now practised in England, is a point to which the attention of British Christians is just now directed, and it is a point of much greater importance than would appear at the first glance. For a number of years voluntary associations have been collecting vast sums of money, to be expended in "restoring" or "beautifying" a number of the most prominent church edifices of the island. In this there would certainly be nothing to find fault with, if the expenditure had been less lavish, and if a pretext had not been found for innovations of a Romish character. How boldly the latter were undertaken in connection with Bristol Cathedral was noticed in the *CHRISTIAN WORLD* for July. In that case it was gravely proposed to place on the porch of the Cathedral itself, large statues of the Virgin Mary, and of Pope Gregory with the tiara on his head, Jerome with a cardinal's hat, Augustine and Ambrose, all avowedly representative of characteristic teachings of the Romish Church. Happily the Dean of Bristol set his veto upon the entire work, which had to be abandoned. More recently Rev. Dr. Baring, Bishop of Durham, has felt himself called upon to express his marked disapprobation of a somewhat similar movement. Strange as it may appear, he was powerless to prevent the expenditure of an immense sum in remodeling his own Cathedral; for among the anomalies of English law, not the least is that which permits the Dean and Canons to disregard the known desire of their ecclesiastical superior, the Bishop, in the management of the church which is his own special see. However, when invited to take part in the ceremonies of the re-opening, the Bishop positively declined to be present, and accompanied his refusal with a very forcible letter setting forth his reasons. Promi-

ment among these is the sinful extravagance of spending an inordinate amount upon the mere decoration of an architectural pile, at a time when the money is so imperatively demanded in support of active Christian work for supplying the spiritual destitution of the most rapidly growing diocese in the kingdom. But a still more important consideration evidently weighs with the Bishop of Durham, and it is this that has created most of the indignation which the Ritualists, in the *Church Times* and elsewhere, have so freely expressed at his manly protest. On this point we quote the excellent remarks of our British namesake, the *London Christian World*:

“The very indignation which he has provoked betrays a consciousness that underneath even this financial consideration lies another objection which is the most serious of all. It is not the mere love of beauty, or the preference given to a highly-decorated cathedral over an extension of church accommodation to meet the wants of the population, which so excites the Ritualist critic that he describes the Bishop’s reasoning as a ‘choice bit of Iscariotism.’ The truth is, this work of church restoration is among the most powerful instruments which sacerdotalism can employ for the promotion of its ends. These highly decorated churches foster a love of mediæval art, which may be, and often is, developed into a sympathy with mediæval ideas of Christian doctrine and worship. They nurture the taste for an ornate and gorgeous ritual, and discredit that which is more simple and unpretending. They encourage that feeling of mystery in connection with religion which is at the foundation of the Sacramentarian system. That a clear-headed Protestant bishop like Dr. Baring should regard with jealousy any changes in his own cathedral which might tend to produce such effects, is as natural as that his plain utterances should so irritate those whose path he has crossed that they forget alike the respect they owe to him and the care they profess for the poor, and can treat a bishop’s anxiety for his neglected people as a ‘bit of Iscariotism.’ In our judgment, Dr. Baring has spoken a word in season, and it ought to be all the more telling because of its extreme moderation. Any attempt to arrest the ‘Restoration’ movement would be hopeless. It is the fashion of the times, into which decided Protestants like the Dean of Chester (whose restored cathedral has just been reopened) enter as well as others. It creates a certain amount of church feeling in every district where the work is done and that is enough to recommend it to many. But all this renders it only the more necessary that a caution should be given against the dangers which lurk in a movement not only apparently innocent, but in many respects so deserving of high commendation.’

DÖLLINGER ON THE MEN ROME MAKES SAINTS OF.—ROMAN Catholic ecclesiastical writers give us very precise statements of the qualifications

necessary for the candidates for beatification and canonization, and tell just how many miracles must be wrought by his power before the highest pitch of sanctity can be attained by a mortal man. But there are certain other essential prerequisites about which they are silent, that are quite as powerful, we have every reason to believe, in determining whether the report of the Papal Congregation shall be favorable or not. According to a recent declaration of Professor Döllinger, as reported in *Plain Words*, it is the firm, relentless purpose of Rome to use force in her conflict with modern freedom. Her most solemn acts reveal this fearful policy. Before any member of the Church can be canonized, his life and his works are rigorously examined by a special commission in Rome, and the highest honor of the Church is only conferred upon those whose loyalty to the principles now in vogue is unimpeachable. And he adds in illustration :—

“ Well, there have been two recent canonizations which show not only what Rome approves, but what she specially honors. Archbishop Kanewitsch was the instrument of Rome in Poland during the sixteenth century, in forcing by bloodshed the Greek Catholics into submission to Rome, and in carrying out the Jesuit plan of union at the cost of endless persecution in that country. He was canonized just before the Vatican Council. And Peter Arbues, of Spain, has also been canonized, who had no distinction whatever, save that in the same century, he so cruelly and relentlessly persecuted heretics, that at last he was himself killed by the relatives of those he had inhumanly tortured.”

THE COMPROMISE MEASURES adopted by the Permanent Commission of the Synod of the Reformed Church of France and by the representatives of the “ Liberal ” Party, as detailed in the September number of the *CHRISTIAN WORLD*, have been formally abandoned. This announcement will be received with satisfaction by all who honor consistency, as well as by all who desire the progress of evangelical truth in France. The proposed terms of union, we are happy to say, pleased no one. While by straightforward men among the Orthodox the concessions made to the Rationalistic and Socinian element in the Established Church were recognized as amounting to a complete surrender of all the advantages gained in the Synod of 1872, the “ Liberals,” or at least a goodly portion of them, stigmatized the whole agreement as offering a premium to hypocrisy. We can readily conceive that the rationalist candidate for the ministry, who has not indeed signed and signified his acceptance of the confession of faith, but nevertheless is compelled to certify that he has heard it read, and this without being permitted to express either by word or on paper his rejection of certain most essential points in it, would have feelings much akin to those of him who has not come into the sheepfold by the door, but has climbed up some other way. To say

the least, he must be conscious of marked inferiority to his orthodox companion who has not only listened to but heartily adopted the formula of faith read in his hearing.

The delegates of the "Liberal" churches, meeting at Nismes on the 12th and 13th of July, did indeed accept the compromise, but they did it in a resolution which perhaps contributed as much as anything else to open the eyes of the Orthodox Permanent Commission to the mistake they had committed. For the Nismes Liberals emphasized their understanding that the Orthodox "frankly acknowledge that in the bosom of Protestantism there undoubtedly exist two ecclesiastical principles, and that a *modus vivendi* must be formed corresponding to both principles without sacrificing either to the other ; that they have given a first serious realization to this idea by their solemn promise touching the withdrawal of the obligatory character of the Profession of Faith ; that the words in the project of union, 'The general faith of the Church,' do not imply that those who refuse to adhere to the Declaration of Faith cease to be legitimate members of the Church ; that the reading of the Declaration of Faith, which is to be mentioned in the deed of ordination of pastors, remains optional as to the mode, and has no other aim than to make known the document to Liberal candidates," etc., etc.

It was, perhaps, as suggested by the Paris correspondent of *Evangelical Christendom*, this paper that determined the Orthodox Commission to yield to the pressure brought to bear upon them from all sides, and recede from their illogical position. At any rate they published soon after the following notice : "In presence of the protest of the Orthodox party generally against the project of agreement, the members of the Permanent Commission who signed it *withdraw their signatures*. They will publish a manifesto, in which the motives of their determination will be explained."

THE POPE'S GOLDEN JUBILEE.—Next year bids fair to witness a continued, if not an increased, flow of money and other valuable presents to Pius IX. The superstition which finds tokens of miraculous care extended to this Pontiff, because his reign has already far surpassed in length the reign of any of his predecessors, naturally makes much of the circumstance that, should the Pope live to the 21st of May, 1877, he will behold the fiftieth anniversary of his coronation as bishop. Such longevity in orders, though rare, is not wholly unexampled ; for even among the living prelates of the Romish Church, the Archbishop of Tuam, Ireland, for whom a coadjutor has just been provided, is well on in the fifty-second year of his episcopate. A committee of Roman ladies, some of whom bear the well-known names of the noble families of Orsini, Altieri, Massimo, etc., has issued a circular, inviting those of the same faith throughout the world to join in the commemoration. Gifts

of all kinds are solicited. These are to be put on exhibition at the Vatican, while the papers containing the signatures of the donors are to be collected from all parts of the globe, and preserved in an illuminated album, nation by nation. Lastly, large delegations from each country are expected to "flock to the feet of the great Pontiff, Pius IX.," and convey to him the respects of the whole Roman Catholic world. To what a pitch of man-worship the Pope's devotees have attained may be inferred from the following sentence taken from the "Circular of the Roman Committee," now lying before us: "Divine Providence seems to have averted the inexorable hand of Time from *that precious life, which in this stormy era is indeed the beacon of salvation to the whole Catholic world.*"

THE OLD CATHOLICS OF GERMANY AND SWITZERLAND continue to maintain their *entente cordiale* with their elder brethren of the same name in Holland. At least the Archbishop of Utrecht, the chief representative of that body of Dutch Roman Catholics who for nearly two centuries have refused to submit to the condemnation of the doctrines of Jansenius by the Pope, was to unite with Bishop Reinkens in the consecration of M. Herzog, Bishop-elect of the Swiss Old Catholics. The ceremony was to take place at Solette, on the 10th of September. Meanwhile the Roman Catholic press affects to ridicule "the humility (?) of the new Bishop," which "will prevent him from taking the title of Monsignor," and prescribes that "the mitre, crozier, cross and ring will be of the greatest simplicity." "Oh, these hypocrites! whose pride forces them to set up their narrow judgment against that of the Church, and who] then preach of humility"—is the charitable exclamation of one of the editors.

THE CONSTITUTIONAL AMENDMENT.—It is very much to be regretted that, through the disagreement of the House and Senate of the United States on some minor points of form, the proposed Constitutional Amendment failed to be advanced to such a point as to be submitted to the people. No intelligent well-wisher of his country will rest content if the consideration of the article is not promptly resumed at the very beginning of the next session of Congress. Although there may not at present be immediate danger of the attempt to give formal establishment to any particular form of religion, we have too recently witnessed the evils arising from sectarian grants in some of the States, not to recognize the imperative necessity of prohibiting them in future by express constitutional provision. Let it no longer be in the power of truckling or venal legislatures to distribute the funds proceeding from general taxation to institutions, whether educational or charitable, that are un-

der the exclusive control of members of a single religious denomination, or in which the peculiar tenets of one religious denomination are inculcated. By all means, however, let a proviso be inserted in the Article, as suggested, that nothing therein contained shall be construed to prohibit the reading of the Holy Scriptures in the Public Schools.

“FEELING THE PRESSURE.”—Elsewhere we reprint the important paper of Archbishop Purcell, of Cincinnati, on the attitude of the Romish Church to our Schools—a paper important in itself considered, and still more important as indicative of the realization to which the dignitaries of that Church have at last come, that the endeavor to overturn the American school system is at present well nigh hopeless. Without repeating what we have there said by way of brief comment, we give the following pertinent remarks which we find in the *Presbyterian Banner*:

“Archbishop PURCELL, of Cincinnati, is quick to notice the drift of public opinion and to prepare for the future. The denunciation of our Common Schools by the Roman Catholic clergy and press, the appropriations from the public treasury in New York and elsewhere to Roman Catholic Schools, and the attempt to have the school funds divided, have made a deep impression on the public mind, and have awakened an opposition which will not be satisfied with any thing less than the protection of our school system in its integrity and also in the preservation of the public money from any perversion to sectarian purposes. Both the great political parties of this country have committed themselves to this principle. The amendment to the Constitution proposed by the United States House of Representatives, was strong; but the Senate has proposed one still more stringent.

“In view of this action by both Houses of Congress, Archbishop PURCELL publishes a letter denying the hostility of Romanism to our Public Schools, and intimating that Protestants are not disposed to permit Roman Catholics to educate their children in their own schools. The denial of the Archbishop is contradicted by the position taken in this country by leading Roman ecclesiastics for more than a quarter of a century. And his plea for protection to Roman Catholics in establishing their own schools is altogether unnecessary, as no one is disposed to interfere with them in this matter. The great subject of complaint has been that Romanism has used so much of the public money in building up its own institutions. Rome may establish as many schools as it pleases, provided it does this with its own funds.

“It is an unmanly thing in the Archbishop to attempt to raise the howl of persecution and to present a false issue. He claims ‘protection’ to Romish schools, as if they were in danger, when he knows, unless haunted by spirits which he himself has evoked, that such is not the case.”

“THE CENTRAL POINT NOT THE BIBLE.”—Mr. P. O’Shea has been for some time engaged in bringing out a series of school-books about which there is to be no taint of heresy. His latest issue is an Atlas and Geo-

graphy combined, which receives warm commendation from the *Catholic Review*, of September 9th, both for excellence of treatment and beauty of external appearance. We regret to say, however, that the painstaking author has not been skillful enough to steer clear of any imputation of Protestant error. One unfortunate woodcut has caught the critic's eye, wherein, it would seem, the Word of God holds too prominent a place; from which the unwarrantable influence might perchance be drawn, that with Roman Catholics the sacred volume is "central." Let the engraving be omitted in a second edition, or changed in such a manner as to show that the consecrated wafer—*Le Dieu de pâte*, as the old Huguenots somewhat irreverently styled it—occupies that honorable position. Here is the reviewer's edifying suggestion: "For our own part we should omit the illustration on page 24, or at least alter it so as to give a *Catholic idea of Christian worship*, THE CENTRAL POINT OF WHICH IS NOT THE BIBLE. No doubt that is the most venerable and authoritative volume of the written tradition of the Catholic Church, which vouches for its inspiration and which explains it, but Catholics *have always on their altars* the God whose servants wrote that most venerable and sacred book."

Attitude of the Roman Catholic Church to our Public Schools.

ARCHBISHOP PURCELL'S "DECLARATION."

THE exigencies of the times have called forth a very extraordinary manifesto from the Roman Catholic Archbishop of Cincinnati. It is entitled a "Declaration to the People of the United States," and it purports "to state, categorically, the position of the (Roman) Catholic Church in relation to the Common Schools. The reasons of its publication just at the present moment it is not difficult to surmise. It is now a number of years since Rome gave the command for a general attack upon our Common School system, and the combat, at first desultory, gradually waxed warmer until it extended over the whole length and breadth of our land. From the pulpit, not less than from the press, the fiercest denunciations resounded against "the godless schools." Their priestly assailants did not confine themselves to setting them forth as defective because of their not teaching the tenets of the Romish church; they charged them of being nurseries of immorality and vice. They did not merely declare them unsuitable for Roman Catholic children; they stigmatized them as unfit for the youth of any religious faith. The Roman Catholic journals and the Roman Catholic preachers alike avowed the desire and declared the purpose, if practicable, to effect the utter overthrow of the Common School system as existing in this country. The *Freeman's Journal*, of Dec. 11th, 1869,

said : " The Catholic solution of this muddle about Bible or no Bible in schools, is, ' Hands off ! ' *No State taxation or donation for any schools.* You look to your children, and we will look to ours. We don't want you to be taxed for Catholic schools. We do not want to be taxed for Protestant or for godless schools. *Let the Public School system go to where it came from—the devil.* We want Christian schools, and the State cannot tell us what Christianity is." The *Catholic Telegraph*, of Cincinnati, published, if we mistake not, under Archbishop Purcell's own supervision, declared : " The secular school system is a social cancer presaging the death of national morality * * * the sooner it is destroyed the better : it will be a glorious day for Catholics in this country when under the blows of justice and morality our school systems will be shivered to pieces." As late as in October, 1873, in the convention of the " Irish Benevolent Union", meeting in St. Louis, Rev. Mr. Phelan, of that city, a leading Roman Catholic clergyman and editor of one of the most important organs of Rome in the West, offered a resolution (too frank in its hostility to be adopted by that body) to the effect " that the present system of Public schools . . . is a curse to our country, and a floodgate of atheism and of sensuality, and of civil, social, and national corruption." In his remarks in support of his resolution he is reported to have said : " *He frankly confessed that the Catholics stood before the country as the ENEMY OF THE PUBLIC SCHOOLS*, and the reasons therefor should be stated. He considered those reasons were embodied in the resolution. They must say *they would as soon send their children into a pest house, or bury them, as let them go to the Public schools.*"—(See CHRISTIAN WORLD, for December, 1873.) Other expressions to the same effect (e. g. that of Rev. Mr. Walker, in this city ; see CHRISTIAN WORLD, for May, 1875), could be reproduced almost *ad libitum*.

Boldly avowing such sentiments, the Romish Church sought by magnifying its political influence to induce one or the other of the great parties to adopt them as its own. Nor were there wanting politicians sufficiently unscrupulous to carry out this plan. But the great mass of Americans, irrespective of party distinctions, was not ready for a surrender of one of its choicest prerogatives. The remarkable unanimity of both Republican and Democratic conventions in proclaiming their unswerving loyalty to our present admirable system of popular education has settled the hopelessness of any attempt to overthrow it. Under these circumstances, and in view of the near prospect of the adoption of a constitutional amendment forever excluding grants in support of a sectarian education, Archbishop Purcell comes forward with a lengthy paper to explain that the Church of Rome *is not hostile to our present system* ! The reason for the selection of this particular juncture for the publication of his paper can scarcely be a matter of doubt. One of our

western contemporaries does not appear to be far astray when styling it "An Electioneering Document from an Archbishop."

Our readers will judge for themselves of the plea of the Prelate. We have given a specimen or two of the language used by representative Roman Catholic papers and priests respecting our school system. Archbishop Purcell denies that this constitutes hostility, maintaining that all that his church wants is liberty to educate its own children in its own way. On the other hand, we are charitable enough to believe, in spite of his protestations, that his church, as a professedly Christian church, is irreconcilably hostile to a system which it believes to be "a social cancer presaging the death of national morality," "a curse to our country," "a floodgate of atheism and of sensuality," and a thing that came from the devil and ought to go there! If this is the Romish view of our school system, and the bishops and priests of the Roman Catholic Church are Christian men, they cannot oppose it merely for members of their own communion. Whatever they may assert, however they may even imagine they feel disposed to it, we shall not do them the injustice of uncharitably crediting their assurances that they are anything else than its most deadly antagonists.

With these brief comments we reprint Archbishop Purcell's "Declaration" in full :

For years the attitude of the Catholic Church toward the Public Schools has been either knowingly or ignorantly misrepresented. By the press and in the forum, in the halls of legislation, and in the pulpits of Protestantism, the Catholic Church has been falsely and foully accused of designing the destruction of the common school system. With the faint hope of making our voice heard above the loud din of slander which meets us on every side when the school question is discussed, we beg leave to state, categorically, the position of the Catholic Church in relation to the common schools.

DECLARATION TO THE PEOPLE OF THE UNITED STATES.

Enemies of the Catholic Church assert that the bishops and clergy of the Catholic Church are hostile to the public schools of the country and are leagued together to destroy them. Americans, read our declaration and learn our true sentiments :

First—The Catholic bishops and clergy have no intention whatever to interfere with your public school system. Build as many schools as you wish; we will never say a word against it, and we will leave to yourselves the care of your own children.

Second—You wish your schools to be free from all religious influence; in other words, you wish them not to be sectional or sectarian in any sense. The episcopate of the Catholic Church says in this regard: Do with your children as you please.

Third—We Catholics, on the other hand, are under the conviction that children are sent to school not only to be formed into citizens, but also, and especially, to be educated into good men and good Christians; and our Church believes, in all earnest, with Guizot, the celebrated Protestant statesman of France, that educa-

tion can by no means be separated from religious influence. Therefore, while leaving your schools and their management peacefully in your own hands, we claim the right of having schools of our own, from which religion shall not be excluded, but be allowed to exercise the salutary influence on our youth.

Fourth—We claim the right on the plea that we are a religious body in this free country, whose constitution most solemnly guarantees the free exercise of religious belief to all its citizens, and the fullest personal freedom in regard to the dictates of conscience. Now, there is not a more essential or a more precious liberty than that of parents to educate their children in the manner which they think will make them happy for time and for eternity. Therefore, the Catholic people, with logical sequence, claim the protection of the government so as not to be molested in their schools.

Fifth—We say protection. No doubt justice and equality would entitle the Catholic people of this country to exemption from taxation for the support of other schools, or to a share of the Public School fund in proportion to the number of pupils in their schools. But even this claim we are disposed to waive in your favor.

Sixth—You can have no reason to fear the effect of our system on the commonwealth, because experience has proved that the students of our colleges, academies and schools are as good and as useful citizens as those who come out of your institutions. And if in every other branch of human action you admit the principle of competition, and believe in its beneficial influence, why should you exclude from education and deprive yourselves of the benefit which emulation would produce?

Seventh—We fear that, notwithstanding this sincere, precise and solemn declaration, there will yet be found fanatical men and political speakers who will endeavor to excite their hearers by asserting the imaginary opposition of the Catholic clergy to the Public Schools of the country. It is one of the misfortunes of this world that it cannot get rid of men who, like Don Quixote, are perpetually fighting against wind-mills under the plea of imminent dangers to their fellow-men. Such men do not wish to know the truth, and, though we repeat it a thousand times that we do not oppose their schools any more than we adore images, or trust more in the blessed Virgin than in the merits of Christ, they will a thousand times renew the charge and swear that we do. We do not expect to silence such men; but we appeal to all fair-minded citizens not to be led astray by the bigoted or ignorant ranting of men who would blind them for their own political ends.

We ask no favor or privilege. All we ask is to be let alone in following the dictates of our own conscience, and you cannot refuse to do this without undermining the Constitution and preparing the way for the loss of the same freedom for yourselves.

Americans, we are willing to rally with you under the flag and Constitution, and maintain them with our blood, as we have done heretofore. But we cannot help fearing that both are in peril, while a large number of our fellow-citizens, in and out of office, allow themselves to be influenced by fanatical or self-interested politicians, or by infidel and revolutionary foreigners who come to us with the proud pretensions of teaching us what republican government is, about which they know nothing themselves. All we ask is that you will not go to such men to learn what we aim at, what are our sentiments. Give us a fair hearing, and

receive this declaration as the sincere expression of our true principles, which we make before God and men, actuated by no other motive than one desire for the welfare and progress and perpetuity of our country, such as the fathers of '76 made it, and intended that it should remain.

Your sincere friend and lover of the American Republic,

JOHN B. PERCELL,
Archbishop of Cincinnati.

What Toleration Means in Spain.

WHEN the news came, a few months since, of the passage by both Houses of the Spanish Cortes of the famous Article XI. of the constitution, we have no doubt that many good people at once inferred that the whole battle for religious liberty was won. For, by the action of June 16th, 1876, while the Roman Catholic was maintained as the State Church, it was declared that toleration was extended to all other religions. But careful observers nearer the field, were not deceived. Thus the Rev. W. Moore, M. A., writing to *Pain Words*, for August, a paper entitled "The Triumph of Religious Liberty in Spain," showed how empty was the guarantee of the constitutional article itself, and illustrated his view by an instance of actual occurrence within a few days after the adoption of the article by the Spanish Senate. His remarks so well explain the news which now reaches us, that we reproduce them at some length. Mr. Moore says :

"According to the Statute-book, therefore, Protestantism is now *tolerated* in Spain. But toleration is a very narrow word, and judging from recent intelligence from headquarters, the XIIth Article of the new Constitution will be interpreted in its narrowest sense by the administrators of Spanish law. It appears that the triumphant majority for the Government, in the Senate, was purchased by some important concessions made to the Ultramontane party, led by the bishops. The success was owing more to the clever tactics of Canoras del Castillo—his consummate skill in debate, than to the liberal feeling of the Upper House. He tried to quiet the Catholic party by assuring them that he had no intention of conferring any positive privilege upon the Protestants—confining himself to the repealing of the penal laws and disabilities which existed prior to the Constitution of 1868. He professed to extend protection only to the homes, *private* worship, and burial grounds of the Protestants. But the injudiciousness and intemperance of the bishops did more for the Prime Minister than his own astuteness. The Bishop of Salamanca especially, in the most arrogant tone, claimed for the Church the right to interfere when the Pope considered that the legislation or policy of a country might prove dangerous to the interests of 'the faith.' Canoras del Castillo must have been gratified to see the debate taking this turn, as it afforded him a splendid opportunity, which

he made the most of, to stand up for the independence of his country and the rights of his Sovereign. It relieved him also of the unpleasant task of defining the legal status of Spanish Protestants under the constitution which he and his Cabinet have just drawn up.

"It is a curious coincidence that just about the time this 'toleration' had been entered upon the Statute-book, a case should have occurred which will afford the best means of testing its practical working. We take the facts as they are reported by the Correspondent of the London *Standard*, writing from Madrid under date of the 24th June. An English gentleman, long resident in the north of Spain, had opened a school a few years ago at Villagarcia, in the province of Galicia, in which not only poor children were taught to read and write, but some of the more advanced and better class of pupils were prepared for entering seminaries, according to the educational rules of Spain. Under the late Constitution there was no interference with this gentleman's benevolent design of providing education for the poor; but very soon after the Restoration there were unmistakable signs of opposition from influential quarters. At the instigation of the Archbishop of Santiago, the Minister of Grace and Justice (or *injustice*, as the by-word is in Spain) issued a Royal order in Council, dated 17th April, 1876, to have the school closed forthwith, on the ground that Spanish children were prohibited from receiving education of the primary and second class 'under a foundation made by a foreigner.' It is almost needless to say that neither the late Constitution, nor the present one, contained nor contains any prohibition of the kind; nor is there any existing law which prohibits a foreigner from opening a private school like that which has thus summarily been closed.

"Of course the Englishman petitioned the Ministry against so arbitrary a measure, but without effect. The parents of the children next sent a petition to the Minister of Fomento, bearing the signatures of thirty-five heads of families, a copy of which has been laid on the table of the Cortes. They complain that their children have been deprived of an education which was in no way contrary to morality, or even to the religious persuasion of their children; the rule being not to interfere with the belief of the pupils unless the parents consented.

"This case has excited a good deal of attention. The Liberal papers, especially *El Imparcial* has taken it up in a most spirited manner, and a leading member of the Opposition has engaged to bring it under the notice of the Cortes before the Vacation.

"This is the first time that the real signification of the XIXth Article will have to be explained by the Ministers, in so far as it affects primary education. The action of the Government will be watched with great anxiety by all the friends of Protestantism, as the decision in this case will affect, for good or evil, the numerous Protestant Schools founded

and supported by German, British and American Societies, and in which some thousands of Spanish children are at present receiving a good secular and Scriptural education.

“The Jews residing in the United States, and it is said also, many of those in the different countries of Europe, have addressed petitions to King Alfonso, praying for the revocation of the Edict of 1492, by which their ancestors were expelled from Spain, under the reign of Ferdinand and Isabella, the Catholic. In reference to this matter *El Imparcial* says:—‘One of the Ministerial papers gives the substance of the petitions of the North American Jews, and is of opinion that they will not be granted—first, because it pertains not to the King only, but to the Cortes with the King, to resolve this question; and second, because liberty of worship for the Jew is not included in the XIth Article. According to this opinion, by being a little expanded, the XIth Article will be found to include nothing more than the official recognition of the Catholic Church as the Church of the State and payment of the clergy’s dues.’”

We regret to say that the most recent intelligence received fully confirms Mr. Moore’s views of the delusive character of the “toleration” of the Spanish Constitution, as interpreted by the present Ministry. The following cable telegram, dated London, September 5th, 1876, appears in our daily journals:

A special dispatch from Madrid to *The Standard* says: “The Government have ordered all native and foreign Protestant chapels, Bible societies, and schools, to immediately remove all external signs, placards, and inscriptions indicating their faith. The foreign societies have protested to their respective embassies.”

Evidently Spain has yet many throes to pass through before coming to the full recognition of the heaven-conferred rights of man. Nor is this to be wondered at. The moral effects of so many ages of ignorance and servile repression cannot be effaced in a day. We are not, however, discouraged as to the ultimate results. A brighter day will yet dawn. The preaching of the Word of God will go on in spite of all the obstacles raised up by human ingenuity to hinder it; and whatever administration or government may undertake to thwart the Divine counsels will only seal its own doom. Meantime, while we yield to no despondency, our prayers ought to be fervent in behalf of our struggling brethren in the faith in Spain, and for the millions whom Rome has so long kept in fatal ignorance of the truth.

The Bible and Religious Literature in Greece.

THE Minister of Ecclesiastical Affairs and of Public Instruction of the Kingdom of Greece, M. Mileses, has lately earned unenviable notoriety, by lending his influence to the support of the projects of the most illiberal part of the clergy of the "Orthodox Eastern Church." In July last there appeared over his official signature two documents which could not but create surprise and shame wherever they fell into the hands of intelligent and enlightened men. The first (No. 4064) was a circular addressed to the Principals or Directors of all public and private schools, the second a similar paper addressed to the Nomarchs or Governors. In one the Minister enjoined upon all persons engaged in giving instruction the utmost care to prevent the introduction into schools of certain books alleged to be of injurious tendency; in the other he urged the Governors of provinces to use their authority to hinder the circulation of these books among the "simple folk." All this at the suggestion of the "Holy Synod" of the Greek national church. What are the volumes which have excited the apprehension of the Greek clergy and the too pliant Minister of Ecclesiastical Affairs? Happily he gives a list of them, so that we are enabled to form an opinion respecting the propriety of his action.

First and most prominent in the catalogue he unblushingly places *the Scriptures of the Old and New Testaments!* Under this head are included all translations of the Old Testament into modern Greek, whether made from the original Hebrew or from the original Greek version of the Septuagint. Here too is specified the translation or paraphrase of the New Testament made by the late Messrs. Typaldos and Bambas. These figure, we say, as heading the list of books which the common people and the children in the schools must be prevented from buying or reading, because, forsooth, it may be to their spiritual injury, since they contravene "the doctrines, mysteries, canons, teaching, traditions, ceremonies and customs of the Orthodox Eastern Church!" That the translation is not prohibited because of any inaccuracies is certain from the fact that the version of the New Testament above referred to was made by two fine scholars, both of whom died in the communion of the Greek church, Bambas, in particular, having long been an honored professor in the University of Athens, appointed and retained in his chair of Rhetoric by the orthodox ministers of Greece under King Otho.

Another book specified is a "Collection of passages from the writings of Saint John Chrysostom respecting the Reading of the Holy Scriptures." No Church Father ranks higher in the esteem of the Greek Church than Chrysostom. It is somewhat difficult to see what excuse the Prelates and their docile pupil the Minister could allege for placing parts of his works on the "index librorum prohibitorum." The real motive, however, a hatred of the Bible itself, is sufficiently transparent.

After a short exegetical treatise on the Gospel according to Saint John,

by the late Rev. Mr. Korek, we next light upon "the Priest's Vade-mecum" (*Hieratike Synekdemos*), the author of which is no other than the celebrated *Coray*, unmistakably the foremost scholar of Greece during the present century, the one man who has made the deepest impress upon the Greek character. Why would the Holy Synod proscribe a work of a scholar and a patriot whose praises are on all lips, and whose name is never mentioned without expressions of the most sincere respect? Simply because the "Priest's Vade-mecum" is in form a commentary on the Pastoral Epistles of the New Testament, but in effect a clear exhibit of the character demanded by the Apostle Paul, under Divine inspiration of those who aspire to the ministry in the house of God; because in simple but cogent remarks on the successive verses *Coray* has striven to expose and correct many of the flagrant corruptions which, in the course of ages, have crept into the Church and corrupted its original purity.

Bunyan's *Pilgrim's Progress* is honored with a place on this list of dangerous books. Whether this is due to ignorance or spite is doubtful: perhaps the former has as much to do with the proscription as the latter. In fact in the selection of some of the books upon the catalogue there is little evidence of discrimination. We are tempted to believe that the persons who placed the list in Minister Mileses's hands had, in some cases at least, looked no farther into the books than the title page. Why, for instance, designate Archbishop Butler's "Analogy of Religion, Natural Revealed, to the Constitution and Course of Nature," as leading to "spiritual injury," unless, perchance, the minister and Holy Synod were acting in the interest of unbelievers in the truth of Christianity, and indeed of religion in general? Why, also, direct their hostility against two tracts containing answers to the infidel arguments of Gibbon and Thomas Paine?

It was unavoidable that the publication of such documents as these circular letters should create no little stir in Athens, where there is a press, if not always liberal and favorable, of evangelical truth, yet free and ready to discuss with candor the bearing of all political events.

"This official act of the minister," writes the *Star of the East*, "is of the greatest importance because of its consequences, and cannot but grieve every true lover of Greece, every one who desires its glory and prosperity. As such we also shall examine it from a consciousness of duty both to our country and to the Church, both which it misrepresents and dishonors before the Christian world, and this particularly at a time when savage and idolatrous nations are opening their doors to the Gospel, and the East, where Greece claims to play a foremost part for Hellenism and Christianity, is moved to its foundations." While other papers of a less distinctively religious tone could not be expected to take so high ground on this question, there were to be found many to disapprove of a course diametrically opposed to the whole tendency of modern thought and leading directly toward the establishment of spiritual despotism.

We are glad to see by a brief telegram published in the daily papers, that our American Minister Resident at Athens, the Hon. J. Meredith Read, has taken a warm interest in this matter, and that he is credited with having been instrumental in inducing the Greek ministry to recall the order which threatened to interfere so seriously with the circulation of the Bible in Greece.

Progress of the Free Italian Church.

SPEECHES OF REV. J. R. MCDUGALL, M. A., AND REV. LUDOVICO CONTI, IN FREE ST. GEORGE'S CHURCH, PAISLEY, SCOTLAND, JULY 31ST, 1876.

(From the Paisley and Renfrewshire Gazette.)

Rev. Mr. M'DUGALL said he had had frequent opportunities of addressing the people of Paisley on the historical aspect and evangelization of Italy. Before going into the details of the work in which the Church was engaged in that country, he would just make the general remark, that the laborers in the cause were so busy in carrying out their designs that they could scarcely realize the strides and progress they were making. It was only when some friends put a question, or when they were called on to write a report, that they saw how wonderful was the advance they were making from year to year. The speaker then gave a *resumé* of the history of the evangelical work in the city of Florence, with which he was himself more immediately identified, and spoke of the encouragement and favor which it received at the hand of some of the most influential men in the community. He remarked that the Italian Church was a native Church—its agents and those by whom it was being developed were every one born and bred under the influence of Popery, and not till they came to mature years did they come out of that system which they now so much detested. (Applause.) However useful missionaries and volunteers from other communities might be, it could not be said that the work of evangelization was even yet begun, until God had raised up a native organization; for there was no agency like the men and women of a country to bear on the hearts and minds of the people. Mr. M'Dougall next proceeded to deal with the position and circumstances of the stations throughout Italy. Beginning at the north-western corner, there was the flourishing church of San Giovanni Pellice, at the entrance of the Waldensian valleys. Here there was quite a revival last winter, after the Moody and Sankey form, through the blending of singing with evangelical addresses, and a large door of entrance was opened to the surrounding Roman Catholic population. The work was chiefly among the humbler classes; but still, one great aim of the Free Christian Church, throughout all its borders, was self-support. It was felt that they could not go on forever appealing to Christian friends at home for aid. Last year the Churches sent him £80, and this was

considered surprising by those who knew how little had^d been given by Italian Churches, and how every copper came out of the pockets of the poorest of the poor. This, however, was regarded only as the beginning, and he hoped that year after year would show greater in connection with the sustentation of the Free Italian Church.

Passing eastward about twenty-five miles distant, they came to Turin and its suburb, San Mauro, the ancient capital of Piedmont. Here a prosperous cause existed, no less than 130 persons having been led within two years to renounce the Church of Rome, not alone for Protestantism, but for Christ; but he regretted to say that in Turin, as in Rome and all over Italy, the women held aloof from them, and they on whom the future of Italy so much depended, were yet 'under the influence of the priest. He referred to the necessity which existed for better places of worship, and it was surprising to find such large numbers of the classes chiefly comprising engineers, druggists, officers, artists, and working men, pressing into the present church in Turin, which although costing £56 a year, was very damp and unhealthy for pastor and people. So unsuitable was the building, that, for his own part, although a comfortable corner had been assigned to him, he was compelled, finding the walls dripping with wet, to remove his chair to the centre of the hall, and wear his heavy great-coat during the five days of the General Assembly in 1874.

Mentioning this subject to an English gentleman some time ago, the latter told him to look out for a convenient place of worship, and he would advance the money to purchase it. Since receiving that munificent offer, he had long sought in vain for what was required; and learning of the great commercial depression which had been recently felt in Great Britain and the United States, he felt that he would not be acting wrongly in releasing the gentleman from his promise; and, accordingly, although the sort of building which he had been looking for at length became procurable a little time since, he freely told him that knowing of the state of trade at present, and the great losses sustained by the merchants of the country, he would not hold him to his former offer, but the gentleman inquired what the amount of the purchase money required would be, and on being informed that it was £3,630, sat down and wrote a cheque for the amount. (Loud applause.) The Italians coming out of the Church of Rome with the Bible in their hands, did not require sumptuous places of worship. The difficulty was to prevent them from going, as human nature always would, to the opposite extreme from Priesthood to Plymouthism, and to keep them in the golden mean of a qualified Gospel ministry, and a simple scriptural order. But they were as sensitive to a decorous external as were the Christians of this country; and now that Protestantism had become a power in Italy,

he was of opinion that, next to the living agency itself, the most important service which could be rendered to Italian evangelization was to provide central and suitable airy and healthy churches for their Italian brethren. (Hear, hear.) At the present moment, there were in his offer for £100, £600, and £1400, three admirable places in great centres of population, which would give the work quite a new start in the hands of devoted and energetic Evangelists. Proceeding southward, the speaker referred to the Free Church of Genoa, which was under the influence of Signor Mazzarella, a judge and member of Parliament, who had not yet seen the propriety of doctrinal standards and constitutional order for the Church of Christ. At Savana and Pietra Ligure, however, some twenty-five miles to the west of this, there were faithful churches of 25 and 12 members. These churches were looked upon with a kindly eye by the many working men's associations, and the colportage of the Riviera was attended to. He next spoke of the laxity prevailing in the observance of the Sabbath, but in this respect a better feeling was beginning to manifest itself amongst Italian workmen in a movement inaugurated and led by the Printers, who felt the need of and demanded rest for one day in seven,—(hear, hear),—and it was gratifying to know that the new Italian ministry had largely suspended Sabbath labor in Government offices. (Hear, hear.) Returning north to Turin, on the way to Milan, there was a vigorous church of twenty members at Livorno Verellese, and it was to be regretted that an evangelist could not be sent especially to the district which was fully mature for work. It was visited at present by the Turin evangelist from month to month, and the elders who presided over its interest were much respected in the community. Having referred to the Alpine Churches, the speaker gave some interesting information respecting Milan, the largest of their churches, the cradle of the free Christian Church in 1870, and proceeded southwards to Bassignana, an agricultural borough on the Po. The country districts were ordinarily the most bigoted. The landed proprietors lent their influence to the priest, who in turn tyrannized over the ignorant and superstitious tillers of the soil. Nevertheless, at Bassignana the Bible was in every household, and the whole district seemed under gospel influence. All the services were crowded, and he had nowhere seen the fruits of the gospel so apparent as in this place. Mr. McDougall next took his hearers in an imaginary tour southwards, giving graphic and interesting descriptions of the circumstances of the various churches, and occasionally glancing at some of the great missionary problems which the friends of this movement are trying to solve.

Speaking of Bologna, he said this town had always been personally interesting to him from a circumstance mentioned by Lord Macaulay when he was installed Lord Rector of Glasgow University, namely, that Bologna and Glasgow Universities were established in the same year

and by the same bull of the pope. The town had also been lately much spoken of as having seventeen female professors, who had honorably occupied chairs in the University. (Hear, hear, and applause.) Having referred at some length to the progress of the work of evangelization in Florence, the city of his own habitation, and given some brief details concerning what was being done in Rome, the speaker concluded by expressing a wish that many unprejudiced Christians had the same opportunities of watching the progress close at hand of this infant movement which he had, for he was sure they would be equally satisfied and delighted as he was himself. (Applause.)

The Rev. Ludovico Conti, who spoke in his native Italian tongue—Mr. McDougall acting as interpreter—said that they had now established in Rome a truly Italian Church—the Church of primitive times, the Church of the Catacombs, the Church of the martyrs. It had sprung up in the Eternal City after fourteen centuries of oppression, and precisely at the time when the Ultramontane party were being everywhere put down throughout the world, at the very moment when the Pope dared to declare himself to be infallible. Immediately after the proclamation of that dogma, the gates of the city were thrown open to the Gospel of Christ, and since then Christian men had been unhindered in the work of preaching and teaching the Word of God. The work was begun between five and six years ago, and for his own part, he had now been five years and a half in Rome, desiring to know nothing in his preaching but Christ and him crucified. In the progress of the work some very singular circumstances turned up, which he would refer to very briefly, as he looked upon them as providential. The first difficulty that presented itself in such a place as Rome was to find places of worship, and the first one they succeeded in laying hands on had a very interesting history. It was the property of the Dominican Friars of the Minerva Church, the old Inquisitors of the Roman Catholic Church. Tradition asserted that the place where the building now stood was the place where St. Paul lived during the two years he was in Rome, and went in and out teaching and preaching. Leaving out of consideration whether tradition was right or wrong in so stating that this place was the residence of the Apostle to the Gentiles, the speaker wished to call attention to the fact that three centuries ago, when the Reformation movement tore away so many noble provinces from the dominion of the Pope—amongst the rest, this province of the West, through the labors of John Knox—there were at that time in Italy many noble spirits who resisted papal tyranny. In that locality those men testified before their Inquisitors for the truth as it was in Christ, and suffered cruelty and torture for conscience sake. Was it not a surprising thing that in that same place, belonging to these Dominican friars, under the very eyes of the Pope, the Gospel of the Lord should now be freely

preached? (Hear, hear, and applause.) During the two years he (the speaker) preached in that place of worship, God so blessed his labors that he saw seventy persons converted to Christ within that period.

Through the many persecutions of the friars and priests, it was at last impossible for him to continue worship there, but he was able to find another not less interesting. There was a palace in Rome called "The Palace of Papal Government," where the Popes from the eleventh to the sixteenth centuries administered their justice—most people said their injustice. (A laugh.) And now in that *locale* where so much oppression and tyranny had been practised, where much innocent blood had been shed, the Gospel of Christ was preached. (Hear, hear.) And God had blessed his labors in the second place, for ninety-five members were there added to the common roll of the Church. The speaker related many more circumstances to show the success which had crowned the labors of Christian men in Rome. In conclusion, he exhorted his hearers to help the good work with their sympathies, with their prayers, and with their generous aid; and, as they had already received blessings of national greatness and prosperity, so they might expect more blessings in their families and their lives. (Applause.)

Less Favorable Intelligence from Venezuela.

[A gentleman whose acquaintance with Spanish America, and especially with its religious concerns, is very intimate, and whose opinion is entitled to great respect, hands us the following remarks respecting recent occurrences in the republic of Venezuela. It will be seen that the situation is by no means so promising as previous intelligence, referred to in our number for August, gave us good reason to suppose.—Editor of the CHRISTIAN WORLD.]

"The Republic of Venezuela continues to advance rapidly along the path of progress under the Presidency of that really extraordinary man General Guzman Blanco, who well deserves the gratitude of the friends of liberty and civilization for what he has done in behalf of his country. Knowing that popular education is the surest guarantee of the perpetuity of free institutions, that enlightened ruler has established a great number of schools for children and adults, and carefully watches their administration. Under the direction of General Blanco, the credit of Venezuela has been well established at home and abroad, and financial prosperity has enabled his government to undertake very important public works. It is expected that the railway between the port and capital of Venezuela will be soon completed. Everything indeed points to a bright national future, as the result of so beneficent an administration as that country at present enjoys."

The above paragraph from the *Daily Witness* does no more than justice, we believe, to the civil administration of Gen. Blanco. He has not been so happy in carrying out his plans of Church Reform. A long dispute with Rome, the focus of which was the opposition to government

of the Archbishop of Caracas, culminated in measures, the nature of which may be best indicated in the following extract from a message of the President to the Venezuelan Congress :

“ As the representative of this nation I connect my name with the law that declares the Church in Venezuela independent of the Roman Pontiff, and that provides that the rectors of churches shall be chosen by the faithful ; that Bishops shall be elected by the rectors, and that confers the privilege of naming the Archbishop on the congress of the republic.

“ In these practices we seek to return to the primitive church founded by Jesus and His Apostles.

“ This law will be a great example to the Christianity of republican America, retarded in its march of progress, liberty, and order, by the court of Rome, and the civilized world will look upon it as the greatest proof of the progress of Venezuela.”

The copy of a paper published in Caracas, from which the above is translated, furnished other evidence of the apparently earnest spirit of the congress. But news has lately been received that can only be explained by the fact that Gen. Blanco had attempted more than he could perform. At the last moment the Pope's representative yielded the points in dispute ; withdrew the Archbishop, consented to the election of his successor by congress, but nominated the person. The new Archbishop takes all the oaths of fidelity to the Venezuelan Government, but of course, considers his allegiance to the Pope of prior obligation.

This result was celebrated by a grand and delightfully harmonious banquet, at which all the dignitaries and officials of Caracas were present, and the bland Prelate touchingly assured the President that he seemed to see the spirit of his departed mother descending upon the scene, and saying that she took more delight in beholding this peaceful reunion with “ the Church,” than in all her son's political and military successes. The few words of Blanco in reply suggested, we are told, the idea of a caged lion chafing against his bars.

Choosing a Pope.

(From the Cornhill Magazine.)

WHEN the bell of the Capitol announces the death of the Sovereign Pontiff, the Cardinal Camerlingo goes to inspect the body of the Pope and to take the fisherman's ring from his finger, while the Dean of the Sacred College sends out summonses for the Conclave. The Conclave does not begin till the obsequies of the late Pope are over—ten days after his decease—previously to which time, however, the Cardinals meet in congregation and swear to observe the Pontifical institutions. On the tenth day after the decease of the Pope the Cardinals hear High Mass at St. Peter's and then go in procession to enter into Conclave, singing the

Veni Creator. They pass on their way through two lines of Roman people, who give them advice, or jokes, or threats, or prayers, according to the humor of the day. On the first day the Cardinals have liberty to return home to dine, if they will; but at one o'clock the bell of the Conclave is rung, by the orders of the Dean, for all visitors to depart; at two o'clock the second signal is given, and at three the great door is shut, not to be opened again till the Conclave is over, except that a Cardinal who has not entered the Conclave may do so at any time.

BALLOTING FOR A POPE.

There are three methods of election—election by compromise, by adoration, and by ballot. In the election by compromise the Cardinals, if unable to agree, nominate one or more members of their body to designate a new Pope. Election by adoration or acclamation takes place when a number of the Cardinals, amounting to two-thirds, at least, acclaim the Pope without preliminary ballot. The ballot, however, is the method now regularly adopted, and the method of taking it has been fixed by Gregory XV. and Urban VIII. Two-thirds of the votes of the Cardinals present are, as we have said, necessary for election, and the vote is secret. The act of voting is performed in the Capella Paolina, and the votes are taken twice a day. Each Cardinal writes on a little table in the corner of the chapel the name of the Pope he would elect in a feigned hand in the centre of the voting-ticket. The voting-tickets are of an oblong form, prepared according to the directions of the Bull of Gregory XV. In the centre of it are the printed words, "*Eligo in summum Pontificium Rm. D. nomine D. Cardin.,*" after which the voter inscribes the name of the Pope he would elect. The ticket is so made that the ends above and below these words can be folded down and sealed, leaving the centre inscription visible. In the centre fold the writer signs his name, and then seals down the fold with a small seal which each voter has expressly made for this purpose, and which he prevents others from seeing. Within the lower fold he writes a motto in Latin from the Bible and a number, and this he seals up likewise. The Cardinal then folds the ticket in two without again seeing it, and approaches the altar, on which is placed a chalice covered with a paten. At the foot of the altar the voter lifts up his hand, and exhibits the ticket between his thumb and finger. He then kneels and prays for a moment, after which he takes oath that he is about to elect him who, according to God, he thinks ought to be elected; he then puts the ticket on the paten and slips it from thence into the chalice, which he covers up. Then he makes anew a reverence before the altar, and returns to his place. If the Cardinal is infirm and cannot walk, one of the scrutators goes to his place to receive the ticket on the paten, after the Cardinal has taken the prescribed oath. If he is sick in his cell, three Cardinals, appointed for that purpose, go to his cell with a closed box—like a money box—to receive his vote and bring it to the chapel.

HOW A POPE IS MADE.

If any Cardinal has received two-thirds of the votes of those present in conclave, he is Pope. *Papa factus est.* If no one unites this number they pass immediately to the ballot *per accessum*, to the second turn of the ballot. In the ballot *per accessum* each Cardinal has the faculty of voting anew for a different candidate from the one for whom he voted the first time, and for this purpose, by the aid of the number and his motto from the Bible, the scrutator examines his first ticket in order to see that he does not vote twice for the same Cardinal. If in this second round of the ballot any Cardinal gets a number of votes which are sufficient, when added to the number he obtained on the first round, to make up two-thirds, he is a Pope; and generally the Popes are elected in the second round. After each ineffectual scrutiny the voting-papers are burnt, and the populace of Rome have sometimes divined that the election of the Pope has been completed by the non-appearance of the smoke from the chimney of the Conclave, which they watch every day at the appointed hour of voting in the morning. But at last the Sacred College has decided. The Pope has been chosen. *Papam habemus; Papa factus est.* There he sits still among the Cardinals, pale with emotion; those who are near him retire to a distance; all fall upon their knees, they arise and encircle him. The Dean and the senior Cardinal priest approach him and ask if he accepts the dignity, and what name he will take. The Pope-elect consents, and gives out the name under which he will be known as Pope. He is led behind the altar, where Pontifical robes of white are in readiness, and the slippers embroidered with the cross of gold. He is placed in the chair of St. Peter. The Cardinal and Dean kneel and kiss his foot and his right hand; the Pope lifts them up and kisses them on both cheeks (*osculum pacis.*) The other Cardinals follow, and chant "*Eccce sacerdos magnus.*" This is the ceremony of the first adoration.

WORSE THAN BEING ON A JURY.

The Conclave of Gregory X. lasted two years, during which time the Church of Rome was without an infallible head. Clement IV., the predecessor of Gregory, died at Viterbo, and the Cardinals, not being able to agree upon a choice of a successor, were preparing to leave the town, when St. Buonaventura, the disciple of St. Francis of Assisi, persuaded the inhabitants to shut their gates, and not let the Cardinals go till a Pope was made. The people took the saint's advice, and not only shut the gates of the town, but set guard over the Cardinals at the doors of the palace in which they met, and informed them that they could not even leave the palace until they had elected their Pope. However, even the Cardinals could come to no agreement; they went on from month to month and month to month, still voting without producing the requisite majority, till one day the Cardinal del Porto exclaimed that the Holy Ghost could

never come down and inspire their choice as long as they had a roof over their heads. The people of Viterbo took this profane joke seriously, and unroofed the palace. This measure, again, was still ineffectual, and the Cardinals, it seemed, would never have arrived at any determination had the device not been hit upon of diminishing the supplies of their tables. This measure succeeded. Hunger effected more than rain and wind had done, and Gregory X., was elected. Gregory X., on his election, issued the Bull that all future Popes should be elected in conclave—that is, by an assembly of Cardinals locked up together, and subject to specified restrictions as to diet and attendance until the election was over.

MISSIONARY INTELLIGENCE.

Chelsea, Mass.—Rev. M. Dwight.

Our missionary visitor in Chelsea and the vicinity, Rev. M. DWIGHT, reports 401 visits to families. Of these families about three-quarters were Roman Catholic. Of 56 families found destitute and supplied by Mr. D. with the Bible 50 were Roman Catholic. "I continue," he writes, "to read and repeat the Holy Scriptures in families, both Protestant and Roman Catholic, as the way opens for me to do it; as also to offer prayer. It is but very seldom that any one finds a word of fault with the prayer they hear; and the only criticism they ever make is the omission of the name of the Virgin Mary. Some spiritual good, I trust, will be realized to here and there one of the thousands of honest but misguided Roman Catholics. May God in mercy pity them!"

Louisville, Ky.—Mrs. J. M. Sadd.

After a brief absence for the purpose of obtaining needed rest, Mrs. SADD is again at work in Louisville. She reports plenty of work to do and many kind friends to co-operate with her, either in the way of personal efforts or by their gifts. Yet at present, while so many teachers are absent, there is an increase in the responsibility thrown upon her. "In my absence," writes Mrs. Sadd,

"two or three of our poor died. One Mrs. C., had formerly been addicted to drink, and had a very bad temper, but for months had given gratifying evidence that she had undergone a change. One day she was very angry and said to me, 'What would you do if anybody slandered you?' I replied, 'I would live in such a manner that they would see themselves mistaken. And I would pray for them as well as for myself.' In surprise she asked, 'Where do you get that way of acting?' I answered, 'From the Bible.' She rejoined, 'I can't read, but, if you would read the Bible to me, I would try to do what it says.' Many times I read or repeated to her its precious words, and we would kneel down and ask God's blessing upon it. She died praying, and oh, how glad I am that, weary or not, I never refused to read the Word of God to her. Everything was done by the friends as well as if I had been here."

Cincinnati.—Miss Purlier and Miss Schiller.

Miss LAVINIA PURLIER writes under date of September 1st: "The labors of the past month here reported, may seem to you small, but the long continued and intense heat may be an excuse. The Sabbath class has been sustained with usual interest. Thirty public and so-

cial religious meetings have been attended, besides small gatherings for prayer and conversation. The usual distribution of reading matter in the streets and families has been continued and four hundred small books purchased for the school. About one hundred and eighty calls have been made on families and individuals; and a large number of persons have called on me for aid of some kind. Few know the extent of human suffering in a large city, and Christian charity requires that those she aids, should be deserving; but the missionary cannot always discriminate. In God's sight all are undeserving. Piteous cries meet me from the garret and from the cellar. Sighs break from the burdened heart of many a deserted woman. Christian sympathy and counsel cannot always solace those in despair for lack of the means of subsistence; a dollar may release one from the grip of a landlord; fifty cents may furnish bread for a family of children; a very small amount may drive away present want and fill with joy the heart where sorrow reigned. During the month the missionary has distributed among these sad ones — dollars, beside what has been given to the school. These trifling charities with acts of kindness admit me to the hearts of the poor. Oh, that they could be won to Christ as readily as to me. For some, I dare to hope, for all, I may pray and labor on."

Miss ANNA B. SCHILLER reports for the same month:—"The past month has been a busy one. Notwithstanding the warm weather, I have made about 90 family visits among the usual class of persons, with reading Scriptures and prayers where advisable. Religious conversation is encouraged in every case, as I find it is never out of place to speak a word for Jesus.

"I made seven visits to the Cincin-

nati Hospital. There is a heartrending case there at present in which I am deeply interested. A German woman, who speaks little or no English, was brutally assaulted by her frenzied husband and cut in about fifty places. She was taken to this institution in a hopeless condition, but when I called to see her she was able to talk some. Although she is a Roman Catholic she did not refuse to have me read and pray with her, and when I was leaving, earnestly requested me to come soon again, which I shall endeavor to do.

"The 'Work House,' 'Children's Home,' German Orphan Asylum and House of Refuge have also been visited. A poor little boy bereft of father and mother is lying sick at the House of Refuge. When visiting there I noticed how sad he seemed, and thought perhaps it would cheer him to see his little sister from the 'Children's Home,' and accordingly took the little child out to see him, and I was not disappointed; he was almost overcome with joy, exclaiming, 'Oh, my dear little sister, my little sister!'

"I mention this to show how easily we could encourage the disheartened ones who come daily under our notice, by some little act, which may turn the whole course of their lives from the evil to the good.

"I have distributed a very large amount of good religious reading during the month, and trust that much good may result from the reading of it."

Chicago, Ill.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. MILLER, reports for the month of July:

"The excessively hot weather has been very enervating, but I have not ceased my usual visits. Indeed there

has been an increasing demand for my services on account of the unprecedented sickness prevailing in the city. But I find that the chamber of affliction is a profitable field for the missionary. The unconverted feel the need of some one to give them religious instructions when they think that eternity may be near.

"A few days ago I preached the funeral sermon of a boy six years old, the pet of the household. The mother and sisters were deeply affected, but the father was cold and stoical. In a conversation with him subsequently, I learned that he was a skeptic, and I exhorted him to accept Christ as his portion. He permitted me to pray in the family, and when I started away, he invited me to return soon. Though his heart is hard, I believe the Lord will cause this affliction to work out his salvation.

"In my visits to Roman Catholic families, I have been gratified to see their eagerness for religious literature in the German language. They have not been supplied by the priests, and hence great ignorance prevails among them. These cunning leaders know that intelligence produces independence of thought and action. It is therefore my aim to give my Roman Catholic countrymen a pure literature, and especially to cultivate the taste for reading in the children.

"The congregations at our chapel have not been so large this month on account of the hot weather, but those in attendance seemed deeply interested. There are many families in the neighborhood that do not go to the house of God. It is my prayer that the Lord will revive His work among us and draw these careless ones to Him.

"Our new mission school will be in operation in a few weeks. The difficulty has been to secure suitable teachers. There are many children in the

locality growing up without religious culture."

Writing concerning his labors during the month of August, Mr. Miller says:—

"The extreme heat prostrated me a few days, but did not prevent me from doing my usual amount of work. The Mission Church is three or four miles from my residence, in a neglected part of the city, and in that vicinity I have recently spent much time in visiting. The congregations are increasing, and I have been encouraged in observing the attendance of several Roman Catholics.

"More than 200 families have been visited, and a large part of them received religious instruction. Some infidels treated me rudely, but I pray that they may soon discover their error. In reading selected portions of the Bible in Roman Catholic families, I have been rewarded by the desire they manifest to know more of Jesus.

"The mission school has not been full on account of hot weather, but with the advent of September, we expect this and other departments of our work to enter upon a new era of prosperity."

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Iowa City, Iowa.—Rev. J. Poduril.

Rev. J. PODURIL, our Bohemian Missionary in Iowa City, Iowa, and vicinity, writes of his labors during the month of July:

"In conversing with 50 families, residing principally in the country, I have been impressed during the past month with the power of early prejudices. Many who belonged to the Roman Church in Bohemia never attend it here, but it is difficult to persuade them openly to embrace Protestantism. The fear of ridicule intimidates them. They do not profess to be Roman Catholics, and yet they hesitate to unite with any Protestant denomination, because it seems like forsaking the faith professed by their fathers.

"While the adults move slowly, the rising generation rapidly hasten to accept Protestant ideas. The children attend our public schools and Sunday schools, and many of the young men in this section have become members of Protestant churches. Some of my neighbors have followed me in my renunciation of Romanism, and I hope that the balance of my days may be more fully devoted to this good work."

Of his efforts in the month of August, Mr. Poduril says:

"At the present time the farming population affords the most promising field for missionary effort. There are certain Bohemian leaders in the city who labor to counteract the good influence that may be exerted by evangelical agencies, but in the country the people are more independent and can not be so easily controlled by these infidel teachers.

"In the 40 families visited during the month, I discovered an increasing desire to learn the 'truth as it is, in Jesus.' Many copies of the '*Hlas Pravy*,' our Bohemian paper, were distributed. The children, especially, are delighted with the illustrated paper, '*Pritel Ditek*,' published in Bohemia for the youth. The Holy Spirit has made this religious literature a blessing to many benighted

minds. There are many adversaries, but the promise sustained us, 'cast thy bread upon the waters: for thou shalt find it after many days.'"

Muscoda, Wis.—Rev. J. Zvolanek.

Our Bohemian Missionary in Muscoda, Wis., and vicinity, Rev. J. ZVOLANEK, makes this statement for the month of July:

"The farmers are busy in their harvest fields, securing their crops, and I too have been endeavoring to obey the Divine command, 'Put ye in the sickle for the harvest is ripe.' The 'sickles' or instrumentalities I employ are the public preaching of the Word and prayer. The Lord still makes these efficient in saving souls.

"About 40 families have been visited and over 100 children catechised. How it comforts me to hear the dear children repeating the precious words of Jesus. The impressions thus early made can not be easily effaced. We have known several Roman Catholic and infidel families that were reached and converted by the efforts of the children, who were instructed by the missionary.

"The congregations on the Sabbath remain about the same. Some families have been kept away by sickness."

LITERARY NOTICES.

Homeric Synchronism. An Enquiry into the Time and Place of Homer. By the Right Hon. W. E. Gladstone, M. P., Author of "*Juventus Mundi*," etc. New York: Harper & Brothers, 1876. 284 pages.

The object of this scholarly treatise is to controvert some generally accepted views respecting Homer. The two points Mr. Gladstone desires to establish are, that Homer lived not on the coast of Asia Minor, but in European Greece; and that he flourished before, not after, the Dorian invasion. He was an Achæan, writing the exploits of the Achæans of

only a few years before his own time. The Trojan war was a real event, and Homer a real poet and not the blind designation of a set of compilers. In aid of his position, Mr. Gladstone avails himself of the priceless results of the researches of Schliemann and Cesnola, as well as of the conclusions of eminent investigators as to the chronology of the dynasties of Egypt. Altogether this elegantly printed volume is a very valuable contribution to the study of a question which is still far from having reached a permanent solution.

History of the Intellectual Developments of Europe. By John William Draper, M. D., LL.D. New York : Harper & Brothers. 1876.

This is a new and revised edition of a work which has attained a remarkable success and been translated into a large number of the languages of Europe. A book that has for fifteen years enjoyed a wide circulation among educated and reflecting men, must possess marked merits. Accordingly the impartial reader cannot refuse to Dr. Draper the credit of wide and varied research, of careful and conscientious analysis, of well developed plan and engaging style. This much perhaps all will concede, while at the same time many will object not only to minor points of treatment, but even to the general scope of the work. So far as we can see, though the presence of law is admitted and even emphasized, it is law without any distinct notion of a controlling law-giver. Without the recognition of the personal and providential interference of God in the affairs of men, we do not believe that any philosophy of history is possible. Not to say that it would be a mournful and impotent conclusion, could we believe it a true one, that human communities are destined inevitably to pass through all the physiological stages corresponding to the youth, manhood and old age of the individual man, and that final decrepitude awaits all things.

The latest volumes of the excellent Douglass Series of "Christian Greek and Latin Writers, edited for Schools and Colleges, by F. A. March, LL.D.," (Harper & Brothers), are *Athenagoras*, with explanatory notes by W. B. Owen, Adjunct Professor of Christian Greek in Lafayette College, and the *Select Works of Tertullian*, with an introduction by Dr. Lyman Coleman. These are excellent selections. The two authors, if not contemporaries, yet lived not very far apart in the second and third centuries of our era. They are among the earliest and ablest of the Christian Fathers, the first among the Greeks, the second among the Romans. The style

of both approaches very nearly to that of the later classical heathen writers, with which it compares very favorably. On this account these two volumes are far better suited for use in college reading than the Eusebius and the Latin Hymns previously issued. Even if we cannot agree wholly with the view of Mr. Benjamin Douglass, that the Christian ought to displace the Heathen authors read in our schools and colleges, we must say that we should be delighted to see both Athenagoras and Tertullian introduced into the established classical course. For reading in the Junior or Senior years, the "Supplicatio pro Christianis" of the former, and the somewhat similar "Apologeticus" of the latter, are eminently well adapted. Both would connect themselves advantageously with the study of the Evidences of Christianity pursued in this portion of the course in most of our higher institutions of learning. We are glad to see that we may expect as the next two volumes of the series *Justin Martyr*, edited by Prof. Gildersleeve, and *Augustine*, by Prof. Crowell.

The American Tract Society has published a capital book under the title of *Every-Day Life*, by the Rev. George Everard, M. A., Wolverhampton, England; with introduction by the Rev. T. Vores, M. A. (Price \$1., post. 6 cts.) We are apt to dream of great emergencies where our Christian principle may have room to display itself; this volume shows how in the duties and trials, the pleasures and the temptations of our daily walk we may accomplish something more substantial to testify our love for our Saviour. The headings of the chapters give some idea of the practical utility of this treatise—"How to begin well," "The right principle," "Daily renewal," "Daily mercies," "Daily light," "Daily prayer," etc. It will be found an excellent book for the pastor or kind Christian friend to place in the hand of one beginning a religious life.

The same Society's *Family Christian Almanac for 1877* is out in good season. The tables are calculated by Prof. Coak-

ley, of the New York University, who has rendered them still more accurate, beside enriching them with much useful astronomical information. There is besides a good deal of important general information: lists of rulers, tables of postage,

etc., and many pages given to illustrated articles that will be read with interest in the family, where this almanac well deserves its place. The price is only 15 cents, postage 2 cents additional.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
31st August, 1876.*

VERMONT.

E. Hardwick, Cong. Church and Soc'y, J.
M. Stevens. Tr., \$8, and for C. W.
\$1 10, \$9 10

MASSACHUSETTS.

North Brookfield. Thos. Snell, Esq. \$25 00
Shelburn Falls. E. Maynard, \$3, and for
C. W. \$2 20 5 20
\$30 20

RHODE ISLAND.

Pawtucket. A friend. \$40 00

CONNECTICUT.

Greenwich. Mr. Oliver Mead, \$15; Sarah
Mead, \$20. \$35 00
New Haven. E. H. Bishop, M. D., for L.
M. 30 00
\$65 00

NEW YORK.

Trumansburgh. R. Tallmadge M. D. \$5 00

PENNSYLVANIA.

Centre. U. Presb. Church in full of L. M.
for Rev. J. B. Waddle. \$14 00
Pigeon Creek. Presb. Church, Logan Van
Eman and Wm. Smith, \$5 each \$10 00
\$24 00

MARYLAND.

Baltimore. A friend, for Mexico. \$40 00

KENTUCKY.

Louisville. Rev. A. B. Simpson, \$5; Major
Wanic, \$2; Col. Luce, \$2; Miss E.
Austin, \$1 \$10 00

OHIO.

Cincinnati. Surplus of donations to the
School Festival, per Miss Purlier. \$10 00

Cincinnati. J. H. White, for C. W. 5 00
\$15 00

IOWA.

Ainsworth. U. Presb. Church, S. Mat-
thews, T. J. Beard, Jas. Paul \$5 each;
Others, \$8.40, in full of L. M. for Rev.
N. H. Brown. \$23 40
West Branch M. E. Church, bal. 10 50
" Friends Soc'y, Dr. H. J.
Minthorn, \$5; Others, \$10. 15 00
Sharon. Ref'd Presb Church, in part. 12 00
Winfield M. E. Church, balance. 7 50
" Presb. Church, balance. 7 00
Oskaloosa U. Presb. Church, in part. 16 00
Marengo Presb. Church, in part. 9 00
\$100 40

*Received for the CHRISTIAN WORLD, in ad-
dition to items specified above:*

Mrs. J. Moffatt, \$3; Rev. J. M. Bruen,
\$2.20; L. L. White, \$1 10; E. Dum-
mer, \$1.10; T. Bailey, \$1.10; Jno. Put-
nam, \$1; Dea J. Sears, \$1.10; R. J.
Dodge, \$1.10; Dea D. Beebe, \$1.10;
Mrs. S. A. Patterson, \$1.10; W. P.
Corthell, \$1 10; O. Robinson, \$1.10;
T. O. L. Hillard, \$1 10; Mrs. A. M.
Arcularius, \$1.10; Rev. D. Richards,
\$1 10; L. J. Labounty, \$1.10; Jas.
Fraser, \$3 30; W. B. Rice, \$4.40; Rev.
G. Whitaker, \$2.20; A. G. Downs, \$2;
Dr. E. M. Snow, \$1.10; T. S. Goodwin,
\$1.10; John Moss, \$1.10; Mrs. T. R.
Townsend, \$2 00. Rev. J. M. Grimes,
\$3.30; J. N. Marshall, \$1.10; W. L.
Payson, \$2.20; Mrs. A. Swain, \$1.10;
Rev. B. W. Schmauk, \$1.10; C. A.
Hamlin, \$1.10; W. J. McLaughlin,
\$1.10; smaller sums, \$1 \$49.70

Total for the month. \$388 49

THE CHRISTIAN WORLD.

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No. 11.

EDITORIAL NOTES.

TO LIFE MEMBERS AND SUBSCRIBERS.—The United States Postage Law now in force, makes it obligatory upon Publishers to prepay the postage of all copies of periodicals sent through the mails—an arrangement that adds not a little to the expense of publication. We must, therefore, look to our subscribers, and to those who receive the CHRISTIAN WORLD as Life Members, to reimburse us for this outlay. To the former the price of subscription, postage included, will continue to be \$1.10 *per annum*, a sum barely sufficient to defray the necessary cost; while from each of the latter we shall be glad to receive, promptly, the sum of *ten cents* to cover the postage formerly paid by them at the office of delivery. At the same time we venture to suggest that we shall be much gratified if many of those who have heretofore received the magazine free of annual payment by reason of their previous donations to the treasury of the society, should voluntarily contribute to its support those sums larger or smaller, according to their means and views of duty, which, in the aggregate, will be of great service in maintaining the usefulness and promoting the circulation of the only monthly specifically devoted to disseminating correct views of the duty of American Christians in reference to Romanism.

Please to remember that Postal Orders *drawn upon Station D, New York City*, constitute the most convenient and an entirely safe means of remittance.

PROGRESS OF PAPAL INFLUENCE AT THE SOUTH.—We have from time to time adverted to the strenuous exertions which the Church of Rome is quietly putting forth to gain over, by churches and schools, the colored population of our Southern States recently rescued from bondage. And we have only re-echoed the words of observing men in the South itself when we said, that unless the labors of the priest and the various orders of monks and nuns there at work, are counteracted by the serious and determined work of Protestant men and women, the freedmen will soon

be involved in a servitude as much more degrading and hopeless than that from which they lately escaped, as the loss of moral and mental freedom is more to be dreaded than the loss of bodily liberty. To prove that our solicitude in behalf of this interesting and deserving class of our fellow citizens is not uncalled for, we quote some remarks on the subject from the speech of the Hon. Henry W. Blair, of New Hampshire, on the School Question, delivered in the House of Representatives, July 29th, 1876. Mr. Blair said :

"There is still another powerful source of danger to the schools, and that is the undoubted alliance between the policy of southern politicians, and that of the Romish propagandists in this country. It will be remembered that the only foreign potentate who recognized the confederacy was the Pope. Both seek a common end, *power* : the one temporal, the other both temporal and spiritual. And even if there is no formal secret alliance between the caste and the hierarchy there is the same tendency to practical subordination of the people ; the one leading to an ignorant subserviency and the other to an *educated* subserviency. If I may so express myself. The papal church is alert to the fact that nowhere else on earth is there such a field for the cultivation of *power* as in the Southern States. Whoever holds them in a body, by dividing the North and West, can rule the country. Whoever rules the country will control this hemisphere, and in one century hence will govern the globe. Indications are not wanting that, alarmed by the aroused indignation of the North at the effort to divide the school money there for sectarian uses, the wily Jesuits are changing the ground of their attack to the defenceless ignorance of the South, where, with no obstacles and slight competition, they may build broad and deep the foundations of spiritual and temporal power.

"A recent issue of the Montgomery (Alabama) *Advertiser* remarks :

The Catholic Church is making a determined effort to extend their educational work at the South. The headquarters of this work are in Baltimore, where the priests, nuns, and sisters from abroad report, and are detailed to various parts of the South. New schools for colored children are to be immediately opened, as follows: ten in Georgia, fifteen in Alabama, fifteen in Mississippi, and twenty-five in Louisiana. These schools will offer board and tuition free to the colored young men and women.

"While nothing is more common than hostility, and even violence, to the free Protestant or public schools and their teachers, who ever has known of any systematic or even casual violence or opposition to a Catholic school at the South? But I can only suggest this topic ; and I desire most emphatically to say that if the country will not supply him with anything better, then, by all means, let the Southern child seek

knowledge and discipline in the schools provided for him by the Catholic church. Better anything than the savage state : and what lover of his country can neglect his duty to vote for free schools, and then condemn the magnificent charity of the Catholic church, whether her motive be benevolence or power, or both."

PUBLIC SCHOOLS IN THE ROMAN CATHOLIC INTEREST.—A correspondent gives in the *New York Tribune* the following account of the state of the Public Schools of Lima, New York. It is a statement well deserving careful reading, for it is one that would be true of many other school-districts in this State and throughout the country, had recent demands of the Romish hierarchy been more generally acceded to. The writer says :

"Lima, in Livingston County, is the former seat of Genesee College, and the present location of the Genesee Wesleyan Seminary. The following is substantially the condition of the public school : One small, shabby building, situated on Main street, accommodating such of the pupils as do not attend the seminary or the Catholic school. Containing two rooms, it will accommodate about fifty pupils. It is poorly lighted, poorly ventilated, and meanly furnished. This is the only building the district owns, yet it boasts of a population of 1,200 or 1,400, and taxable property to the amount of \$700,000 or \$800,000. In this building there are two teachers, who do their very best, but they work to a great disadvantage. In another part of the town, and in the same yard with the Catholic church, is another building in which the majority of the pupils of the village are taught by three Sisters of Charity. The building was formerly the Catholic church, and was moved to its present site to make room for a new church. This building is well lighted and ventilated and furnished with modern school furniture, including a good piano. There are three rooms, and ample accommodations for 150 pupils. No religious exercises are held during school hours, but the garb of the teachers and the very atmosphere of the place and the surroundings exert a silent influence as potent as the celebration of the mass itself.

"Yet all this is paid for by the district, under the pretext that it is a part of the public schools. The building is owned by the Bishop of the Diocese of Western New York, and as these sisters have taken vows of poverty and obedience, their wages of course go to the church ; so the people of Lima every year raise a certain sum by tax, and receive a certain amount from the State, and from these sums pay annually from \$500 to \$700 almost directly into the treasury of the Diocese of Western New York. The trustee is elected in the interest of the Catholic Church.

This state of affairs has existed so long, that it has become a saying that Lima maintains a school almost entirely in the interest of Roman Catholicism. Doubtless the public school building is too small to accommodate the pupils of the district. Let the people erect a building adequate to their needs, one that would be an ornament to their beautiful village. Do the people realize the danger of the course they are pursuing? Are they aware that the Department of Public Instruction may at any time deprive them of their public money? Are they aware that they cannot force collection on a single dollar of their school tax? These are questions that they should consider. Sooner or later the Seminary, under the pressure of normal and union free schools, must go down, and like its sister institutions at Albion, Medina and elsewhere, be supplanted by a union free school. When this is attempted, the people of Lima will feel the full strength of the fetters that are being placed upon them."

THE PAPAL CHURCH AND THE TURKS.—We have not been of the number of those who have made much of the close amity subsisting between the Pope and the Sultan's government. It is hardly credible that there can be any great amount of love lost between the head of one of the most numerous bodies of professed Christians and the acknowledged representative of the religion of the False Prophet. Even the alleged fact that Pius IX. is a large holder of Turkish bonds would scarcely, it might well be imagined, so warp his moral perceptions as to create in his mind an active sympathy with the great antichristian power of the East. We cannot, however, close our eyes to the remarkable indifference exhibited by those who reflect the views of the Vatican to the horrible wrongs of the Bulgarians. We have yet to see the first warm and outspoken declaration of indignant remonstrance on the part of any organ of Roman Catholic sentiment on either side of the water. The allusions to a topic that fills our Protestant papers are few and far between in the Roman Catholic journals. The sufferings of the Bulgarians, members of a communion that has so few points of contact with our own, but has remarkable points of resemblance with that of Rome, are detailed in all our papers with sympathizing tenderness; by those of Rome they are lightly touched upon, and are not treated as imperatively calling for Christian interference. A Romish journal of this city uses this outburst of Mohammedan cruelty as the occasion of an assault upon the English Protestants for the atrocities committed at the capture of Drogheda, and calmly tells us that "the Moslems, who have never known the influences of Christianity in any form, are only doing to-day what Christian England did that day in Christian Ireland," and that "it is a grim perversion of zeal, no doubt, but is it not fairly

matched—nay, altogether outdone by the ferocious hypocrisy” of Oliver Cromwell? And we cannot deem it a fact devoid of significance that a few weeks since Cardinal Manning declined an invitation to be present at a public meeting held under the auspices of a Working Men’s Committee “to express abhorrence of the atrocious barbarities committed by the Turks in Bulgaria.” We shall not do the Cardinal the injustice of implying that he did this from any lack of humane feeling; he assures us in his letter of declination that no man could “have a greater abhorrence” of the outrages than he had, or “desire more ardently” “to see the Christian populations, not in Europe only, but in the East also, liberated from the Turkish rule.” His ground for refusing to be present is based simply upon his disapproval of “any movement which may convert the war in Servia into a European conflict.” We are unable, and we are convinced that the majority of unprejudiced readers of the Cardinal’s letter will also be unable to see in the motive assigned any sufficient reason for abstaining from that public expression of sorrow and indignation which is the prompting of a heart loyal to humanity and to God.

THE RELIGION OF THE FUTURE.—M. le pasteur Charles L. Frossard, presiding at the late Anniversary of the *Société Centrale d’Évangélisation*, of whose operations we elsewhere give an account, made some excellent remarks respecting the religion which alone gives pledges that it can maintain and reconcile liberty and order in the State.

He said :

“If I were to venture to anticipate, if I were, like an eminent thinker and publicist, M. de Laveleye, to lay down this question: ‘*What is the religious future of civilized nations?*’ I would see in the future of our beloved France, first, in what concerns us most closely, the assuaging of our painful debates, the reconciliation of all those who bear the name of Protestants, on the grounds of Faith and of the Synod: of *Faith* in Jesus Christ as he is presented to us in the Holy Bible, a faith personal in its essence, becoming collective by a free acceptance, and of the *Synod*, a solemn assembly of the children of God, who cheerfully submit to the discipline of Jesus Christ and his word. *There* will be found the reconciliation, the peace of the Church; I could not see it elsewhere.

“Outside of our Protestant circle, in the midst of the confusion, religious and anti-religious, political and social, I see but one fixed point for the spirits of men; it is the Revelation of God, a point of contact with God, by which God has touched humanity, and still touches the believer’s soul. We call this supernatural, in order to distinguish it from that which is of man alone. We would say to the class of independent thinkers who have so much influence with the press, ‘What will you do

with France without a religion, and what religion are you going to offer her? Can you invent one? If you are constrained at the same time to concede that she needs a religion, and that you have none to offer, take that which reconciles science and faith, modern ideas and ancient society, as is seen in England, in the United States, in Switzerland, in the Scandinavian countries; which secures regular progress, which strengthens the human conscience, incites to labor, to learning, to education, and, above all, gives a firm assurance of salvation by the development of man with his God.

"The Reformed religion is the common ground on which Catholics who can not consent to go so far as the *credo quia absurdum* (I believe because it is absurd), and the Anti-Catholics who do not deny God and his intervention in the affairs of this world, will one day be able to meet and together found a renewed France, sufficiently believing and sufficiently wise that modern nations should congratulate themselves in placing it in the first rank.

"The evangelization of our French fatherland—our conviction is strong in this respect—such is the present mission, and one full of hope for the future of our Church, of our *Société Centrale*. Come join us in labor under God's eye. Here will be found for our souls active peace, living faith, strong consolation and fresh prosperity."

THE "WHITE" POPE AND THE "BLACK."—Reports from Rome give us to understand that among those whom Pius IX. intends shortly to raise to the dignity of the Cardinalate is the noted Father Beckx, for the last twenty-three years General of the Order of Jesus. This celebrated society has never been honored by having the Pontifical tiara conferred upon one of its members, but such an honor may not improbably now be in store for it. For many years the Jesuit influence has been steadily increasing. Pius IX., who before his accession and up to the outbreak of the Revolution 1848-9, is not believed to have been very strongly drawn toward the intriguing Company of Loyola, at his return from Gaeta threw himself into their arms. The promulgation of the doctrine of of the Immaculate Conception of the Virgin Mary, and still more the Vatican decree declaring the Infallibility of the Pope, were the great victories of the Jesuits, successively marking a notable accession of power. The Italians, standing nearer to the scene, and with better opportunities for seeing its developments, have long been accustomed to style the formidable General of the Order, Father Beckx, the *Black Pope*, as opposed to the *White Pope*, or Pius IX., and know or imagine that in all the public acts of the latter they can trace the hand of the former. It will be neither strange nor inappropriate should this important person-

age be promoted to the Papal consistory ; or, in case of the death of the present incumbent of the See, should he be elected to succeed him. Certainly no one could represent so well as a Jesuit the attitude and tendencies of the Romish Church of our times.

TOKENS OF PROGRESS IN ITALY.—While the progress of evangelical truth in Italy since the door was first opened to it in consequence of the extension of Victor Emmanuel's authority over the entire peninsula, has not been so rapid as our too sanguine expectations had led us to anticipate, there is from time to time encouraging evidence of substantial advance. We notice one or two facts of considerable importance in the last number of the *Piccolo Messaggiere*. In the city of *Turin*, the free Italian Church has recently had an important accession to its ranks in the person of one of the Professors of the University. He was first led to recognize the wonderful agreement of the Bible and science, and being hopefully converted to the Lord, has become a most useful and an active worker and an Evangelist of the Church. In the very opposite part of Italy, a still more remarkable conversion has gladdened the hearts of the Italian Protestants. In *Rocca Imperiale*, a town of five thousand inhabitants, on the western side of the Gulf of Tarentum, and some two hours' ride by railroad from modern Taranto, a leading priest of good family, Cavaliere Vitale, began not long since to preach in a manner which is described as "more Christian than Roman Catholic." Meeting with the Protestant Evangelist, Signor Colombo, whose name has more than once appeared on these pages, his mind was enlightened, and he came to a clearer knowledge of the truth. Renouncing the Church of Rome, he at once began as an Evangelist to preach the pure Gospel which he had discovered to the hundreds and thousands of his former auditors, who now flocked to hear him. His conscientious, though incomplete, preaching while still a Roman Catholic had greatly prepared the way ; and his blameless life as a priest had won for him the confidence of his parishioners. We are told, therefore, that his words are listened to with avidity, and that, if means can be found to provide speedily a place of worship adapted to the wants of the place, "*Rocca Imperiale* will soon become a new *Bassigliana*," with a population almost to a man of the Evangelical faith.

PROHIBITION OF RELIGIOUS PROCESSIONS IN ITALY.—Every one who has travelled in Italy remembers the religious processions which used daily to greet him in his walks or rides about the cities and towns. More perhaps than any other feature of the scene, they reminded him that he was far away from his native land. A recent circular of the Govern-

ment has put an end to these oft-recurring displays, by prohibiting all religious processions outside of the precincts of the churches. At the first glance this restriction may seem to savor of illiberality and persecution. We must remember, however, that the processions in question have been employed for a distinct political end, and that they have been made the occasion not only of insult, but of positive danger to those persons who, happening to meet them, refused, through conscientious motives, to show marks of respect to the elevated Cross or Host. The Ministry have, it should also be noted, excepted from the prohibition the carrying of the Viaticum or the Host when taken to the sick and dying, merely stipulating that it should be without sound of bell. The Papal Curia has found it prudent to submit to the unwelcome mandate of the civil power, probably deeming it unadvisable to attempt resistance. By a notice dated August 17th, the Cardinal Vicar Patrizi, after reciting the vain efforts of the ecclesiastical authorities to obtain the repeal of "these orders infringing on their rights in the administration of sacred affairs," enjoins on all the faithful "to resign themselves to see diminished this external respect to the Most Holy Sacrament," but at the same time expresses "the hope that piety and the zeal to honor it (the Sacrament) may be increased in all, and that they will flock in greater numbers to accompany Jesus in the Sacrament (*Gesu Sacramentali*), when he is carried to the sick, thus demonstrating that faith is not at all diminished in the heart of the faithful." It will be seen that the Vicar proposes to compensate for the infrequency of processions by securing if possible a greater attendance of the devout at the only kind of procession tolerated. Our contemporary, the *Catholic Review*, by the way, translates the latter part of the Vicar's notice so carelessly that the import is not easily understood.

TO WHAT LENGTHS RITUALISM WILL GO, is indicated by a short paragraph which we find in the English newspapers credited to the *South London Observer*. It is an account of the laying of a corner stone of a vicarage-house for the new district of St. Agnes, Kennington. Who would imagine on taking up the following, that these were services celebrated in a professedly Protestant Church by a successor of those brave reformers who under "Bloody" Mary laid down their lives rather than conform to the idolatrous worship of Rome?

"The anniversary services," says the *Observer*, "comprised two low celebrations of the Holy Eucharist at 6 and 7 a. m., at which were present many of the parishioners and congregation. At 11 there was a *missa cantata* at which the Rev. T. B. Dover, the incumbent, was celebrant. The choir, assisted by several of the choir of St. Paul's, Walworth, and

six stringed instruments, was conducted by the Rev. J. B. Powell, precentor of St. Paul's. The *Mass* was Hayne in G, with Monk's *Gloria*. The appearance of the altar, with its white frontal, six tall lights, and many vases of flowers, and especially a bank of lilies and roses rising from the lower reredos up to the foot of the altar crucifix, was most effective. The legal vestment—the chasuble—was worn. The sermon was preached by the Rev. R. Eyton, of St. Mary's, Graham Street, w. At 2.30 the service for laying the foundation-stone of the vicarage commenced in church, and consisted of a few versicles and the Psalm *Veni Domine*, and three collects, after which a procession, formed of cross-bearer with two acolytes, choir, and clergy, followed by the parishioners and members of the congregation, and singing hymns, proceeded from the school-room church to the site, which is at the west end of the new church, facing Kennington Park. When all had taken up their proper positions, the cross-bearer and acolytes to the east of the stone, and the clergy and Canon Gregory opposite, with the choir on the side, the service was proceeded with, and the stone laid."

RELIGIOUS LIBERTY IN FRANCE MAKES BUT SLOW PROGRESS.—It is certainly a hopeful sign that so energetic a Protestant as M. Waddington, retains a seat in the Ministry of the French Republic. We conceive very high expectations in connection with his well-known liberal views. It is notorious, however, that the professions of equality with which France has been so profuse, have had little fulfilment thus far. Hampered in its activities, unable to extend its missionary energies without the authorization of subordinate magistrates, always reluctantly granted and often arbitrarily denied, the French Protestant Church has scarcely less reason to complain of injustice now than during the repressive regime of Louis Napoleon. Among the more recent cases of flagrant disregard of the principles of toleration is one that is recorded of two young Protestant soldiers of the garrison of Marseilles. They solicited of the commandant to be relieved of the duty of the taking part in the military display accompanying the carrying of the Host through the streets of the city. Instead of at once granting their request, out of respect for their religious scruples, the officer asked them, "Are you Protestants?" "No," they said, "we are Frenchmen." "Understand then," he rejoined, "that Catholicism is the dominant religion of the French nation, and that you must consequently perform your duty as others do."

RELICS OF MEDIEVAL LEGISLATION IN CHILE.—The intolerance that marked until lately, and, indeed, to a lesser extent, still mark the laws of the Spanish Republics in South America, is not the only inheritance which has

come down to them from the barbarous codes of the Middle Ages. The *Valparaiso Record*, of July 23d, alludes to a singular sentence given in the lower court at Talca less than thirty years ago, which came to light in the course of a recent debate in the Chilean Senate. The sentence was that of one Avila, found guilty of having murdered his wife, and was rendered in the year 1847. It was, however, not carried into effect in this instance, since the Supreme Court reversed it on the ground of insufficiency of evidence of crime. The sentence ran thus :

"I judge that John Avila is the assassin of his lawful wife, Carmen Donoso, and as such condemn him to the ordinary penalty of death ; his body to be afterwards thrust into a sack on which are painted a dog, a cock, a snake and an ape, and, the mouth of the bag being sewed up, it is to be cast into the nearest river, the Tinguirica, all in conformity with the law 12, title 8, part 7, and that of the 7th of March, 1837."

"This law of March 7th, 1837," remarks the *Record*, "was a decree of the Government made at the suggestion of the Supreme Court that, in cases of parricide, the statute, because of its excessive rigor, should be modified. Before, the practice had been to put the body of the criminal in a sack with dog, cock, snake and ape really. The modification was that the figures should be made on the sack. The recent Penal Code has brushed away all those antique forms in which the attempt was made to deter the living from crimes, by dishonor put on the remains of criminals when dead."

THE CONSTITUTIONAL AMENDMENT.—As the time approaches for the re-assembling of Congress, the necessity becomes greater for impressing upon our Senators and Representatives, that the country demands prompt action upon one or the other form of the Constitutional Amendment, in order that it may this winter be submitted to the Legislatures of the several States for their ratification. For this reason, and because we fear that many of our readers may have forgotten the precise shape in which the matter is presented, we reprint the proposed Amendment, both as originally passed by the House of Representatives, and as modified (and, we are convinced, much bettered) by the Senate.

AMENDMENT AS PASSED BY THE HOUSE OF REPRESENTATIVES.

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following be proposed to the several States of the Union as an amendment to the Constitution, namely :

ARTICLE XVI.

"No State shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof; and no money raised by taxation in any

State for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious sect or denomination; nor shall any money so raised or lands so devoted be divided between religious sects or denominations. This article shall not vest, enlarge, or diminish legislative power in Congress.

AMENDMENT AS PASSED IN THE SENATE.

"That the following article be proposed to the Legislatures of the several States as an amendment to the Constitution of the United States, which, when ratified by three-fourths of the said Legislatures, shall be valid as a part of the said Constitution, namely:

ARTICLE XVI.

"No State shall make any law respecting an establishment of religion or prohibiting the free exercise thereof; and no religious test shall ever be required as a qualification to any office or public trust under any State. No public property and no public revenue of, nor any loan of credit by or under the authority of the United States, or any State, Territory, District, or municipal corporation, shall be appropriated to or made or used for the support of any school, educational or other institution under the control of any religious or anti-religious sect, organization, or denomination, or wherein the particular creed or tenets of any religious or anti-religious sect, organization, or denomination shall be taught. And no such particular creed or tenets shall be read or taught in any school or institution supported in whole or in part by such revenue or loan of credit; and no such appropriation or loan of credit shall be made to any religious or anti-religious sect, organization, or denomination, or to promote its interest or tenets. This article shall not be construed to prohibit the reading of the Bible in any school or institution; and it shall not have the effect to impair rights of property already vested.

"SEC. 2. Congress shall have power, by appropriate legislation, to provide for the prevention and punishment of violations of this article."

Evangelization in France.

THE SOCIÉTÉ CENTRALE, AND THE SOCIÉTÉ ÉVANGÉLIQUE DE GENÈVE.

WE have before us the Annual Reports of two of the principal societies now at work in the evangelization of France—the *Société Centrale Protestante d'Évangélisation*, and the *Société Évangélique de Genève*. Both are full of valuable information respecting the field into which they have entered, and each presents some phases different from those of the other.

THE SOCIÉTÉ CENTRALE

Is the organ of the orthodox party of the Reformed, or Established French Protestant Church. As the present is the Thirtieth Report, the foundation of the Society strictly dates back only to the year 1847, when several pre-existing Committees were merged in one organization.

In reality, however, the origin of the Society can be traced back to a "Christian Protestant Society of Bordeaux," established August 2, 1835. The receipts for the year ending April 16th, 1876, amounted to 224,990 francs (about \$45,000), and the expenditures to 186,304 francs (about \$38,000); leaving a balance on hand of 38,685 francs (about \$7,700.)

On the whole the past year has been one of encouragement. In many places the ground seems to have been providentially prepared for the admission of the Gospel. Here, for instance, is the story told by pastor Castel of

AN INTERESTING FIELD.

"I received," he says, "some time since, a letter containing a pressing invitation to go to D——, to visit a few persons there who were very desirous of seeing and hearing me. I accepted this appeal, and on arriving at the house of the gentleman who had written me, I found gathered together in his parlor about eighty persons belonging to the best society of the place. 'We begged you to come, M. le pasteur,' said my host, 'to receive at your hands evangelical exhortations.'

"For two hours, in the midst of the most sympathetic attention, I expounded the doctrines of salvation in accordance with the Gospel. At the close of the meeting everybody desired to shake my hand, and I had to promise to return as soon as I could. A month later came a new invitation more urgent than the former. I go, and find in the same parlor the same audience increased by the addition of a few persons. For an entire evening I talk with these friends of the Saviour and his redeeming work. I am listened to with avidity; I am thanked with a profusion of expressions of gratitude. It would seem as though the meeting cannot bring itself to disperse. Next morning my host proposes that we take a walk, and leads me to the middle of the village.

"Here he shows me a magnificent site, and says to me: 'Monsieur le pasteur, this ground belongs to me, and I wish to give it for the erection of a church, and, see, here are already the stones I have had brought, in order that it may be taken in hand in all haste.' This is the present situation," adds Rev. Mr. Castel. "We do not lose sight of it, and, if it please God, the Society will have a new station to mention at the next General Meeting."

PROTESTANTISM ADAPTED TO THE FRENCH PEOPLE.

The false statement has so often and confidently been repeated with a show of philosophical acuteness, that it has almost come to be accepted as an axiomatic truth—that Protestantism is ill adapted to the Latin races, and to the French in particular. It has been sagely maintained that a more sensuous form of religion is needed by them: one that suits better their artistic and frivolous character. This statement is in itself,

and at the first glance, contrary to antecedent probability ; it demands that we admit that God has several contradictory systems of religion for different portions of the human race, and that the one nature of man requires different treatment for the satisfaction of its moral and intellectual wants, in different parts of the world. But, beside the antecedent improbability, the missionary work among Roman Catholics of the Latin races in our own day throws discredit upon this venturesome generalization. Many incidents go to prove that there is even among them

A THIRST FOR THE TRUTH.

In proof, here is a petition that has come in, addressed to a Protestant consistory for the establishment of Protestant schools : " We, the undersigned, all of us heads of families (there are 45 signatures), inhabiting the town of Commentry (Allier), come to testify our profound gratitude for the instructions kindly given us by M. le pasteur Seitte. We have understood the principles of the Reformed religion, and it is with all our heart that we accept them. We should be very happy if the consistory would add a new benefit to the benefits it has already conferred upon us, by opening at Commentry some schools for our children. As for ourselves we shall make all possible sacrifice to sustain the schools."

THE PRIEST OFTEN A FELLOW-WORKER.

It not rarely happens that where such popular awakenings originate the Romish priests themselves have contributed not a little to them. Such was the case in a *commune*, or district, not far from Villefagnan, as related by M. Picanon, pastor of the Protestant Church in the latter place. In this *commune*, where there was not a single Protestant to be found, a woman lately met with an "accidental" death. She and her husband were poor. They had been married before the civil magistrate, at the *mairie*, not by the priest in the church. At the death of the wife, the *curé* resolved to put into practice the Papal Syllabus, and refused to bury the corpse. The mayor added his solicitations to those of the family, but the priest would not yield. They then applied to the *curé* of Villefagnan, but obtained no better results. "The family, in common with the mayor, hereupon asked for my services," says M. Picanon, "and I felt that I could not refuse them. On Sunday, while awaiting my arrival,

"THE DRUMMER (TOWN CRIER) WAS SENT AROUND

with this announcement : 'The public is informed that to-day, Sunday, March 5th, 1876, at three o'clock P. M., the burial of the late Ann R., wife of R., will take place in the Cemetery of P. N. B. This funeral service will be conducted by M. Picanon, pastor of the Christian Reformed Church. All are invited to be present.'

"The coffin had been placed at the foot of the cross where all the pro-

cessions take place. It was there that I had to begin the service. There was a crowd pressing upon me, in the greatest silence, to see and hear everything. After the invocation of God's name and prayer, I recalled to those of my audience who were ignorant of the fact, that our religion had formerly been known and professed in this commune, from which it had been extirpated by the violence and brutality of Louis the Fourteenth's dragoons. Fifty-seven abjurations had been obtained by the sword: the church had been overthrown. After taking advantage of this opportunity to preach the Gospel to all this people, I returned to the house of the mayor, where I had put on my pastoral gown. It was election-day, but with great difficulty had three persons been prevailed upon to watch the ballot-box; all desired to be present at the funeral. The young people wanted to ring the church bell, according to custom, maintaining that it belonged to the commune, and not to the *curé*."

It is not difficult to see how powerful an impetus such an occurrence would give to the progress of the truth.

NEW CHURCHES RECOGNIZED BY THE STATE.

Not without satisfaction does the *Société Centrale* point to the new churches which the Government has recognized, as evidence of the usefulness of its labors. During the past year the church at *Châlons-sur-Marne* has been thus officially recognized; making thirty-two churches which have received assistance from the Society during their weakness, but which are now sustained by the State.

GOVERNMENTAL HINDRANCES.

Although the *Société Centrale* is the organ of the Protestants of the Established Church, its labors are by no means free and unimpeded. In every direction the local authorities, at the suggestion of the priesthood, leave no stone unturned to prevent the growth of Protestantism in France. At *Troissy*, for example, where the Society has been established for four years, and where there are not less than fifty-two communicants in the church, the law against unauthorized gatherings is put into execution; public worship is forbidden, and the members can be present at worship only when provided with a formal card of invitation!

INSULT IS ADDED TO INJURY.

When pastor Charlier went lately to the *mairie* to have his name enrolled as a voter, he was insolently told that he was a friend of disorder (*homme de désordre*.)

In spite of all encouraging signs, the officers of the Society declare themselves humiliated when witnessing the truly "medieval" methods employed to harass and oppose them. "We are humbled," they write, "when we see a venerable pastor, M. Clavel, overwhelmed with legal

proceedings because of holding peaceable meetings in a place where for the last five years, a large number of the inhabitants have officially declared themselves Protestants! We are humbled when we see our agent, pastor Lacheret, of Mauberge, seated upon the prisoners' bench from which a man guilty of criminal offences has just risen, and condemned to a fine for having preached the Gospel to three-score persons anxious to hear it. And notice, that our agents, following the specific instructions of the Committee, are, in their preaching and in their pastoral relations, absolute strangers to politics, and generally to controversy."

But the fruit of the patient and self-denying labors, and especially of

THE CONSISTENT EXAMPLE

of the laborers, is gradually but surely ripening. Who can measure the influence for good of such a minister as is referred to in this passage: "I reached one evening a city in Southern France. At the inn, the landlady drew from me that I had come to visit pastor B. 'Oh,' she cried, 'what an excellent man he is! Imagine, sir, that at the time of the Communist movement, the city was in a ferment, the theatre was transformed into a club, nobody dared speak of moderation and prudence. The pastor comes; he exhorts this excited multitude to respect God and one's neighbor; and such is the influence he exercises over the populace, to whom he has so often rendered services, that the meeting breaks up without the least disorder. He is a man,' she adds, 'who has done so much good that every one respects him, and religion with him.'"

And so in places there are meetings, as at Bezenet there was one of eighty persons,

COMPOSED ENTIRELY OF CONVERTS.

But the needs of the work are imperative. Ministers are wanted and must be had; e. g. in the 67 Communes of *Côte d'Or*; in which there are scattered Protestants; in *Saint-Malo* and *Saint-Serran*, where the people will undergo sacrifice to maintain a pastor; at *Châteauroux*, where a church is rising with the funds left to the consistory by a *Roman Catholic army Captain*, and in numerous other places.

SOME STATISTICS OF THE WORK DONE

are given, with which we must stop. Three hundred places of worship have been established by the Society; 48 schools, 32 stations officially adopted by the State, and 139 pupils have been in the Preparatory Theological school supported by its funds. In 30 years the Society's resources have grown from 32 000 francs to over 200,000; its laborers from 14 to 112.

THE SOCIÉTÉ ÉVANGÉLIQUE DE GENÈVE.

sin one sense a foreign agency, having its seat at Switzerland; but the connection of Geneva with France has for more than three centuries been so intimate, and French Protestantism owes its beginnings so much to the direct labors of the Genevese Reformers, with Calvin at their head, that the designation of foreign is only just in a modified sense.

The supporters of this Society are mainly the evangelized Christians of Geneva, unattached to the State Church. It has, therefore, a very limited constituency, and its resources cannot be very large. It reports, however, for the year ending March 31st, 1876, Receipts amounting to 163,272 francs from gifts, etc., and 36,472 from sales of publications—about \$40,000 in all; with expenses amounting to 207,421 francs, or about \$41,500. In France proper its stations number 25, with 7 ministers, 10 teachers and 9 Evangelists. Beside this, it has made appropriations to 6 schools, has sustained 7 summer stations, and sent forth 51 colporteurs, of whom 48 labored in 29 of the Departments of France, and 3 in the Swiss Cantons. It has also maintained its excellent Theological school at Geneva, the institution once rendered illustrious by the instructions of Merle d'Aubigné and Gaussen.

Of the efficiency of this Society in France, we shall say nothing at present, having in previous years given an account of its labors, to which we may soon refer again. A melancholy interest attaches to that portion of the report which, while detailing the work of the Theological school under the Society's care, and its present importance, touches upon the utter

DESTRUCTION OF THE ECCLESIASTICAL CHARACTER

of the National Protestant Church of the Canton of Geneva, and consequently of its Theological Faculty. How this catastrophe came about is described in a passage of which we regret to be able to give our readers only a few paragraphs:—

“In the Sixteenth Century, in our Protestant countries, the church had the tendency to encroach upon the people, that is, upon society, and to impose upon it wrongfully what it ought to have imposed only upon itself. There consequently arose in the Eighteenth Century a powerful reaction, which was only too legitimate. Unhappily one confusion was escaped only to fall into another. It was the idea of society which in its turn, threatened to absorb that of the church, and that religious liberty which ought to reign in the civil domain, and to reign there in the most absolute manner, as its development is compatible with social order and respect for the rights of all—the most absolute religious liberty tended to establish itself, in spite of everything, on the grounds of the Church. This introduction was not effected at once, and for a long time the authority of the Bible and free thought, were seen

placed side by side at the foundation of the official church, without the relations of the two principles being clearly defined, often even without the suspicion being aroused of the contradiction that must manifest itself as soon as free thought should lead to the rejection of the authority of the Bible. But, in the long run, it is impossible that ambiguous compromises should subsist, and that principles should not produce their legitimate consequences.

"We ought not therefore to be astonished that in the bosom of the National Church of Geneva, such as it was constituted by the law of 1874, the question of the basis of this Church was settled with precision and settled to the prejudice of the Bible and in favor of free thought, pure and simple. When the majority of the Geneva people decided that in its National Protestant Church 'each pastor shall teach and preach freely on his own responsibility,' and that 'this liberty can be restricted neither by confessions of faith, nor by liturgical formularies.'

Art. 123 of the constitutional law modifying chapter I., of title X., of the Constitution, and voted by the Council General, April 26th, 1874, it is decided thereby that this Church no longer is and can no longer be considered as a Church, professing essentially the Christian faith and living only by this faith. It destroyed thereby this same Church as an institution, as far as it could be such; for it is as certain as anything can be, that a true Christian Church, in fact any true Christian Church cannot exist as a Church save so far as there is among its members a community of faith. The National Protestant Church of Geneva can for the future be in principle only a national religious establishment founded on free thought, on liberty. This alone is essential to it. All else is necessarily movable and contingent. In virtue of this same law of 1874, the National Theological Faculty lost all ecclesiastical character even in form, and could still less than the National Church be regarded as an essentially Christian institution. Its professors are now named simply by the State, just as all the other professors of the University; and in the times in which we live, who could hope that the choice of the State will always be inspired by faith and by engrossment in the true interests of the Kingdom of Jesus Christ?"

Bohemia—Its Past and Present.

(From *At Home and Abroad.*)

"Bohemia is a heap of dry wood," said an intelligent and devoted Moravian minister to Dr. A. Moody Stuart, some years ago, in answer to an inquiry into its condition; "it is a heap of dry wood, and needs only a

light to kindle it." We believe the remark is not less true now than when it was uttered ; it may, indeed, be more emphatically true than ever. In Bohemia the speaker included the adjoining region of Moravia, which also presents a large and important field, and under the same ecclesiastical system. The population of Bohemia is 5,000,000, and of Moravia 2,000,000. The number of Reformed congregations in Moravia is twenty ; it has less of the Czech and more of the German language. In Bohemia there are forty-two parishes of the Reformed Church, a parish extending, perhaps, over thirty or forty miles, and embracing all the scattered Protestants in many Roman Catholic parishes ; the Protestants forming a twentieth part of the population. In a narrative of his travels among these poor disciples of John Huss, Dr. Moody Stuart writes as follows :

" We visited thirteen or fourteen churches or stations, for it is not always easy to define what forms a station. One of those we visited was only a churchyard, having the grave-digger's house within it, with stone cups on the pillars of the gate, and enclosed with an excellent wall. The minister of the district, with a fitter place of assembly, would no doubt have a good congregation. Yet, meanwhile, this graveyard is not only a solemn, but in all respects a select spot for an open-air service. He could not preach legally in the open field outside ; but the resting-place of the dead is privileged ground, and at the funerals of his widely-scattered flock he preaches to large congregations of Roman Catholics, who thus learn among the dead the way of everlasting life."

The Bohemian brethren were once called by the nick-name of the "Pitmen" (*Grubendwimer*) : because, besides the hills and forests, their chief refuge was in caves and pits. But other and darker memories hover round the pits of Bohemia. As we drove along the road within ten miles of the place where we saw the silver communion-cup which had been disinterred from the battle-field, our attention was directed to the rising slope on our right, on which were large mounds of stone, the heaped-up diggings of a silver mine. In those mines thousands of the slaughtered saints of God sleep in their deep graves till the earth shall give up her dead. Banished, imprisoned, scourged, tortured, mutilated, beheaded, quartered, drowned, buried, slain in tens of thousands, were the witnesses of Christ in Bohemia. In the midst of many years of the relentless slaughter of the saints, the year 1421 is marked by a dark line of the blood of the followers of Huss, and specially of the Taborites, who held substantially all the doctrines of the Reformation, and strove to adorn the Word by their holy lives. In that single year this one town, dug about for its treasures of silver ore, witnessed the unparalleled spectacle of a whole "army of martyrs" dragged as felons to the shafts of three old names,—to one 1,700, to another 1,308, and to the third 1,321. Men of wealth and rank, together with men rich only in faith, and devout women

not a few—maiden, doubtless, as well as mothers in Israel; convicted of no sin except touching the book and the cup, of reading the book of life, and of drinking the cup of salvation; and numbering in all 4,320.—they were cast headlong into the yawning pits. For 200 years, till the Reformation was finally quenched in 1621, those martyrs were remembered every 18th of April by a solemn meeting in a chapel erected on the spot to their memory.

"I have been visiting the church where Huss the martyr preached," said an American gentleman to me in Prague; "I expect that in America we are soon to have a great conflict with Popery, and I wish to prepare myself for it." To my own duller imagination the place of the martyr's preaching was too distant from the scene of his noble death to present a vivid picture of his sufferings; and I walked down alone to a scene of actual martyrdom, 200 years later, in the large square of Grosser Ring, the Grassmarket of Prague, where the scaffold, covered with black, was erected, on which forty-seven Bohemian noblemen and leading citizens sealed their faith with their blood on the 21st of June, 1621. These were not, indeed, mere confessors, like Huss, but patriots like our Scottish Covenanters, and more liable to be led into a mistaken course in their more complicated path. In the case of some, however, who suffered in the sequel of that day of blood, there mingled no civil element whatever, as with Matthias Ulizky, who used to say that "tears were the only weapons of the Church," and disapproved of taking up arms in its behalf. When he had first been stretched on the rack, one day after another, in the vain effort to induce him to apostatize, or to renounce to man the ministry he had received from God, he ascended the scaffold with the exclamation: "To-day my soul shall be with Christ;" but before laying his head on the block, he was ordered to stretch out his right hand beneath the sword, because, like our own right hands last Sabbath, it had so often held forth the cup at the communion-table. A martyr right hand struck off in a noble confession!

In the case of the others, with whatever deduction for the civil, mixed with the sacred, those sufferers in Prague were faithful, single-hearted men, and true martyrs of Jesus Christ. They had trusted in the amnesty held out by the emperor; he is said to have passed a sleepless night at the thought of breaking it; and it was only after his confessor, solemnly adjured, had taken the responsibility on himself, that he delivered them over to death in the Grosser Ring. As my American friend went to the church of Huss, so I walked alone round and across that Ring, seeking to recall the sad yet magnificent spectacle.

But the Grosser Ring recalled other and more pleasing associations with that memorable day of blood. The prisoners having spent the whole night in prayer, singing of psalms, and mutual consolation, washed themselves, and put on their knightly robes as for a marriage-

feast. The clock struck five, the gun sounded from the castle, and they walked forth with alacrity and joy, encircled by soldiers, and by a vast crowd full of intense sympathy, and singing the forty-fourth psalm, "For thy sake we are killed all the day long, we are counted as sheep for the slaughter."

The most distinguished of all the forty-seven was the Baron Wenzel of Budowa, who has been called "the last of the Bohemians," and who said, "I will rather die than see my country die." Rank, learning, eloquence, zeal for the glory of God, and love for the salvation of souls, combined to render him an object of love and honor to the people; while his large estates, his beloved family, and his advanced years led him to conceive that the death of a criminal would be to him a singularly trying sacrifice; and the report spread abroad that he had died of grief. To a friend who visited the prison to inquire if he was still in life, he said with a smile, "I trust no man will ever live to say that Budowa died of grief;" and holding out the Bible that was in his hand, he said, "See my paradise! it has never yielded me such heavenly food as now." The night before his execution, when two Jesuits respectfully offered their help for the salvation of his soul, he replied, "Dear fathers, will you help my soul to salvation? I wish your souls were as certain as I am through Jesus Christ!" True to the dark and doubtful faith of Rome, one of the priests answered, "My lord had better not boast of his salvation, for the Scripture saith that no man in this life knows whether he lives in the grace of God or in wrath." Budowa replied, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. Henceforth there is laid up for me a crown of righteousness ——" The priest interrupted, "That the apostle says of himself, and not of others;" but Budowa resumed, "That is not true, for does he not immediately add, 'And not for me only, but for all them also that love His appearing'? Go, then, and leave me in peace." He stepped upon the scaffold in an ecstasy of joy, and as he bowed his head on the block he laid his hands upon his white locks and flowing beard, saying, "Soon will these grey hairs be brought to glory, for the martyr's crown will adorn them."

What is the Matter with the Jesuits?

(From the St. Louis and Memphis *Presbyterian*.)

The treaty recently made between Guatemala and San Salvador stipulates that the latter State shall expel the Jesuits. As these are both Roman Catholic countries, the question arises—"What is the matter with the Jesuits? What have they been doing? Why is it that their own people drive them out?" It would astonish the world and provoke

very earnest inquiry, if the Scotch should expel the Presbyterian ministers from their country. And so, we ask again, what have the Jesuits been doing, that those Central American Romanists, "dyed in the wool," will not let their own priests live in their land?

We notice, too, that even in France, where the Roman Catholic is the established religion, there was recently very serious talk in the National Assembly of decreeing the banishment of the Jesuits. What's the matter with the Jesuits?

True to their history and their instincts they have been meddling with State affairs. They are forever sticking their fingers into the governmental pie. They care nothing for the land in which they live. Its peace, its prosperity is nothing to them. They have no country, no home, no ties of kindred, no affections, no individual will, no individual property. They have surrendered everything to their Society, and are simply automate machines, living, moving, and having their being for their Society's wealth and power and glory. Their Superior General, at Rome, is styled to them. He does the thinking and planning for them. His will is law to them. His commands are of omnipotent authority; disobedience to which is most heinous sin, and more to be dreaded than death itself. He is the "Black Pope." He is the power behind the throne of Pius IX. The Jesuits rule at Rome and throughout the Romanish Church. They managed the Vatican Council and carried the day for the doctrine of Infallibility, outwitting and putting down such men as Strossmayer, archbishops Kenrick, Purcell, etc. Not only so, but they whipped in such a determined opponent as Dr. Kenrick, who had gone so far as to print and publish his unanswerable speech against the infamous doctrine which they had prevented him from uttering in the Council. After his return to his home in this city, they "persuaded" him contrary to his convictions, to subscribe to the dogma, and ever since this public humiliation, the old man has been "shelved," for the Jesuits are his masters and govern in his own diocese.

A great cry was raised by the unthinking and uninformed, when Protestant Germany, for the preservation of its own life, proceeded against the rebellious and defiant priests in that country. Bismarck was denounced as a bigot and a heartless persecutor, and a great deal of sympathy was expended on those who, owing fealty to the German Empire, gave it to the Pope of Rome and plotted the ruin of their own government. But what can be said, when the historical fact is borne in mind that from every Roman Catholic government in the world, the Jesuits have, at some time, been expelled? Are they not the pests of mankind? In this land they are numerous, plausible, busy, scheming. If they have invariably wrought ruin in Romanish countries, our own Republic or Government cannot be profited by their presence. If Romanish countries have spared them out, they need to be watched here.

Pilgrimages and Piety.(From the *London Christian World*.)

EVERY autumn thousands of Roman Catholics throng as "pilgrims" to the "sanctuary" at Lourdes. Sometimes not less than 20,000 visitors arrive in a single week, and from a quiet, unknown village this place has grown into a flourishing and populous resort. Pilgrims must live, and their expenditure annually enriches the local community, while their gifts swell the exchequer of "the Grotto" which is the scene of their devotions. It is said that the spring of water found here is endowed with miraculous healing virtue. Stories of wonderful cures are frequently circulated, and find ready credence. Only a few weeks ago a young girl, who had been deaf and dumb from her birth, was said to have been suddenly restored by these waters, which have received their marvelous qualities in token of the VIRGIN MARY's favor towards those who worship at the shrine. Such stories stimulate the enthusiasm and the credulity of the multitudes who gather together. The pilgrims are chiefly French, but there are also representatives of "the faithful" from probably most parts of the world during the season. Monsignor Capel, well known as a preacher in England, and especially at the "Pro-cathedral" in Kensington, and as an acute polemic, is at present on the spot, and writes home some of his impressions about the pilgrims, the alleged appearance of the VIRGIN, which has given Lourdes its sanctity, and the miracles said to have been wrought by the healing spring. His communication appears to us to indicate in a marked and striking way a characteristic and most injurious tendency of the Church to which the writer belongs—a tendency, namely, to endorse superstitions which seem likely from the Church's point of view, to promote a good end. Monsignor Capel describes the vast numbers of the pilgrims, and the general and implicit belief both of the people of Lourdes and of their visitors in the reality of the appearance of the VIRGIN, vouchsafed to the maiden whose testimony originated these pilgrimages, and of the supernatural cures effected amongst, and large blessings secured by the devotees who have paid their homage at the celebrated "Grotto." He dwells upon the evident honesty of this belief, and the self-denial and zeal with which the pilgrims perform their religious exercises. "At considerable sacrifice of time, money, and comfort do they undertake the pious journey. After a night spent in a crowded railway carriage, they are to be seen, not having broken their fast, hurrying to the altar to receive Holy Communion. As late as eleven o'clock have many to wait before touching a morsel of food. Throughout the day the Basilica and Grotto are crowded by these pilgrims, persevering in fervent prayer." All this we can accept as no doubt an honest account of the impression produced on Monsignor Capel; but those who know the readiness of the human mind to

substitute an external observance for a spiritual life, and to do some "good thing" rather than make a daily practical consecration of themselves to God, and those who have observed how often the magic influence supposed to be exerted by holy places and holy things has been accepted as a substitute for the work of "the Spirit from on high," will feel that a very large deduction must be made from the Roman Catholic estimate of the benefit derived from these pilgrim exercises by even the most earnest and sincere. Those, also, who have observed the spread of epidemic superstition, giving rise to a thousand false fancies, superficial convictions, and erroneous beliefs, have learned to dread the recoil of infidelity, which, soon or late, will inevitably follow; and they know that a thousand immediate as well as remote evils arise from the practices of those who are caught by this epidemic. And after all these signs of so-called "faith," a reflective person will ask for evidence. Mgr. Capel anticipates this demand, and tells us of a certain eminent resident medical practitioner, who, in a pamphlet, declares that "the cures of which" he has "so often been a witness, have given to his mind a light which does not permit him to ignore the importance of the visits of Bernadette to the Grotto, and the reality of the apparitions with which she was favored." After adducing this testimony, for which he demands "respectful consideration," Mgr. Capel falls back again upon the religious ends which as he thinks are served by the pilgrimages. Evidently this is his strong point. He is disposed to believe the miracles alleged to have taken place, or to support them as credible, because "the vast number who come to the Grotto do so to repent of their sins, to increase their piety, to pray for the regeneration of their country, to profess publicly their belief in the Son of God and His Immaculate Mother." He does not tell us that he has himself witnessed any of the miracles, but he has made "most minute inquiry" into them, and the "apparitions" with which they are connected. It is the old sorrowful story, against which the warning needs ever to be repeated, of a struggle to uphold what seems to be the cause of immediate benefit at the risk of a disastrous and fatal reaction. True repentance, increased piety, and effectual prayer, are to be found in an approach to the Son of God, which is upon the whole hindered rather than helped by the fictitious aid of pilgrimages and ceremonials such as these.

Moral and Religious Wants of Chili.

(Extracts from an article in the Valparaiso Record.)

Two men in North America traveling on the frontier, at the West, at night fall came to a settler's lone hut, in a wild and somber spot. They asked for lodging, and were told they could have it. They had

money with them, and were afraid of their host. They agreed to divide the night in watches, each in turn to keep guard while the other should sleep. Presently, however, their host said it was his custom to read the Bible and pray with his family before going to sleep, and that he trusted they would not object to being present. Relieved in an instant of all their anxieties, they participated as listeners at least in the worship, and then lay down to sound and undisturbed slumber. No matter how far from cities and police, nor how wild the spot, if God was revered and worshipped there; since His word shone as the light in that dwelling in the forest, they felt their lives and property safe.

This now, is what Santiago needs. Education will render invaluable aid. Teaching the ignorant to read and write will go far to correct what M. Varas calls evil instincts. Teaching men to work in useful trades will go far, likewise, to promote morality. Arithmetic, grammar, history, geography, art, will all contribute their quota. But there is need, imperative and inexorable, of something else. The law of God must be included. Legislation must be conformed to it. Leading men in Chili must set an example of obeying the law, in points where they now break it. The ten commandments must enter the workshop, the school, the family, and the halls of legislation.

When Senor Varas speaks of

THE LACK OF FAMILY LIFE AS A SOURCE OF EVIL,

he touches one of the worst points in the social condition of the country. Out of every hundred births, more than thirty, one third, are out of lawful wedlock. The statement is appalling, but the published statistics of the nation show it. When an attempt was made to organize a Reformed Church in Santiago some years ago, in 1868, it was lamentable to find how much the sacredness of the matrimonial bond was disregarded. One man asked to be received as a communicant, whose wife had forsaken him, and he was living with another. Another had left his wife, and was doing the same thing. Nor is this confined to the lower classes merely; nor to natives only; foreigners are fearfully implicated in it. For this some remedy will be found in Christian legislation, removing the present hindrances to marriage, pecuniary and otherwise, and granting divorce for just cause, in accordance with the law of the Saviour. At present, hindrances are placed in the way of lawful marriages. Recently in this town an Englishman spent the better part of three weeks, and in money a hundred and fifty dollars, in a vain attempt to legalize his union and legitimate his children. In another instance a wife deserted by a vicious and degraded husband for more than twenty years, cannot marry again, because, though he has disappeared, and no tidings been heard of him, technical proof of his death cannot be shown. Here are some of the ways in which the *lack*

of family life results from the indiscreet colonial monkish legislation, which blocks the way for those who would form a legitimate family if they were allowed to do so.

Then, again, what progress can be made in morality, where

THE DAY OF SACRED REST IS HABITUALLY VIOLATED !

Where the day is desecrated by military parades and drills ! What chance is there for a working man who, being occupied all the week till Saturday at sundown or bed-time, is summoned the next morning, Sunday, before breakfast to leave his home and, till the middle of the afternoon or all day, perhaps, march about carrying a musket, with only certain intervals of rest, when he is plied with invitations to refresh himself with alcoholic stimulants !

The condition of the laboring classes is hard and straitened indeed, as Señor Varas says. And the lawmakers make it harder for them. Every time the people are brought out for military drill on the Lord's day, with bands playing, and crowds of boys and half-grown men following, the moral culture of the people is retarded, hindered, put back. Let this memorial of the resurrection of the Son of God have the place that belongs to it in the reverence of the Chilean people, and morality, public and private, will immediately feel the effect and manifest the change.

And laymen must take this matter in hand. Too much do they excuse themselves, leaving it to ecclesiastics to promote morality among the people.

BUT ECCLESIASTICS ARE TIED, BOUND.

They are not free. They dare not read the Holy Scripture to the common people, nor to the uncommunion either. If they dare and can, let them do it ; but if not they, let laymen plead for the Word of God, urging on every Chilean to have a copy of it in his house, and read it to his family. For, until attention is directed to this thing by intelligent and efficient men and women, among the Chileans themselves, let no man look for great progress in the direction of moral culture. The entrance of God's Word giveth life. Some one, or more than one, must be raised up, who shall resolve to bring this unknown volume of revealed morality and truth out from the oblivion in which it is buried, to the knowledge and attention of the people of Chili ; some one of their own number, race and tongue ; some one who will use his tongue and pen in pleading for the popular and public reading of the Word of God. Tynbale said that he would not stop till every plowboy in England had a Bible to read. The results can be seen to-day. No man ever did more than he for the moral enlightenment of his country. That is what the country of the worthy senator, whose remarks we began with, needs to-day.

In the same debate in the Senate Don Manuel Montt, ex-president, 1851—61, said: "The immediate causes of crime in the country are not to be traced to the methods of trial, defective though these may be. The causes are within sight for all: I take the liberty of reminding the honorable Senate of two, which I conceive to be the most essential—

1. "THE FOUNDATION AND ROOT OF ALL THE REST.

"The first is *the complete lack of all instruction, intellectual, moral and religious, among the great mass of the people.* The second is *the complete impotence of criminals.* I need not call the attention of the Senate to the distressing results of ignorance in the majority. What counterpoise can the mind which has received no culture and is incapable of appreciating the consequences of conduct, or the conscience which has received no idea of the duties which bind man to his equals, to society, and to his Creator, oppose, in any individual, to the incentives of immediate benefit and personal gain which crime offers? Such an individual reckons on his own advantage and, for obtaining it, scruples not at the means he employs, since he does not experience remorse, does not suffer pain from the violation of a duty, and does not fear the penalty of law, because hoping for immunity in view of so many examples, unhappily, around him.

"How is it possible in such a man to overcome his errors, prejudices and the evil instincts of his nature? It seems hardly necessary to urge that a measure of instruction founded on the culture of the soul and on moral and religious principle is not only the best barrier that can be opposed to crime, but is likewise the most effective antidote to prevent it."

Here is the opinion of one whose experience

RUNS THROUGH FORTY YEARS OF PUBLIC LIFE,

who has done as much for popular education in Chili as any living man, whose influence has been on the side of religious freedom while the odium of party blamed and decried him for it; and now, with perfect frankness, he makes the statement before the highest council of the nation, that "*the complete lack of all instructions, intellectual, moral and religious, among the great mass of the people is the first and most prolific source of crime;*" and further that "instruction founded on the culture of the soul, and on moral and religious principle, is the best antidote for the prevention of crime."

On the strength of this magistrate's assertion we, therefore, rest our plea for the wider dissemination in this country of the principles of the religion of Jesus Christ. As the Chief Justice says, this is

THE TRUE BASIS OF REFORMATION.

Civilization rises to its perfection when the commandments of God are

fairly and sincerely made the rule of individual, domestic, social and civil life. Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, is the code that will prevent crime as nothing else can; it is the basis of true morality. If a man tries, he cannot think of any morality beyond it. If he is unwilling to accept it as his own rule of action, he is a rebel, a mutineer, a sinner against his Creator. Society groans and writhes daily under crimes committed against it by ignorant men, while the educated and the affluent are, not only not guiltless, but actually culpable as violators of the same heavenly code, while by example and precept they say it may be disregarded with impunity.

The impression, therefore, on our mind is that greater attention should be given to the effort to bring the Holy Scriptures to the knowledge of the common people in Chili. Dr. Priestly said, if every man had a Bible in his house, he could not be enslaved by tyrants. We believe if he daily reads its sacred precepts he will be led to rectitude and holiness of life; if he reads it with his family, reverently and prayerfully, it will wean them from criminal courses, drawing them to sobriety and virtuousness of life. The testimony of thousands of the best patriots is on record in favor of the Bible as the book pre-eminently of the people, as the best of popular educators, and as having done more in German, English, Scottish, and American churches and homes to form thought and promote morality than any other influence that can be named. Let now the same experiment be tried in Chili. For three hundred years an opposite system has prevailed. Its results are the reverse of satisfying. It is high time to introduce and favor the other. It is high time for Chilians themselves to take it up.

The Right of Persecution Allowed and Defended in New York.

From the New York Observer.

A rector, Professor in a New England College, who knew everything above *his* world and very little *in* it, undertook in the absence of his practical wife to rearrange the putting down of a carpet in the parlor. He got it into all sorts of shapes, and at his wife's ends, was on his hands and knees in the middle of the floor, when his wife suddenly appeared on the scene. Lifting up both hands in mingled mirth and horror she exclaimed, "Well, I didn't know there was such a fool!"

Such was our exclamation, word for word, when we read in last week's Roman Catholic *Times* its defence of its proposition, "there is no existing religious community so tolerant in the true sense of the term, as the Catholic Church."

That sort of we have for several weeks repeated in this Journal, that

the stupendous falsehood might be conspicuous to the world, and with some faint hope that its extravagant absurdity might be brought home to the conscience of the man, who could gravely invent and print such transparent nonsense. Other newspapers took it up: and from one end of the country to the other, the statement has been copied as the best and latest illustration of the sublime impudence of Romish writers. But the *Tablet*, its author, kept silence, wisely indeed, until the pressure became so great, that it was necessary to say something by way of defence or apology. It has spoken; and true to its Filibertian habits, the first time the man opened his mouth he put his foot in it. Thus:

"Now, in the first place, we have the right to assert that there is no such word in the English language as 'intolerance.' It is true that it is extensively used, and that custom may legitimize the introduction from time to time of fresh words. But it cannot, or at least ought not to, legitimize words that are unmeaning, or have not a definite meaning, or, above all, that have a false one. Upon all these grounds we demand that the application of the word *intolerance* for admittance into the English language be peremptorily rejected."

How happy these haters of toleration would be if the word *intolerance* were expunged from the English language! But, alas for them, it is a genuine word, a legitimate word, though *legitimate*, twice used by the *Tablet* in the one sentence above, is not to be found in Worcester's, Webster's or Walker's dictionaries, and has no proper place in the English language. But as toleration and intolerance are well understood, and as the *Tablet* claims that its Church is the most tolerant institution in existence, it proves it in this wise: using the same old screed by which the Inquisition and all persecutions by the Romish Church have been justified by the guilty murderers of the saints in various ages, viz.: You Protestants only *believe* you are right, and therefore it would be very wicked for you to prevent by force other people from *believing* or professing any religion they please to hold; but we Roman Catholics *know* that our religion is the only true religion, and it is therefore kindness in us to restrain others from following any other than ours: so the *Tablet* says of its Church:

"Inasmuch as the loss or salvation of souls hangs on the rejection or acceptance of those precise dogmas and no other, instead of her zeal to obstruct heresy being detrimental to interests of mankind, and encroaching upon their liberty, in no way does she more amply exhibit herself as the mother of liberty and the benefactor of the race. Indeed, with her belief it would be inhuman to do otherwise; with her divine consciousness she could not."

On this avowal we, like the Professor's wife, lift up our hands and exclaim, "We didn't know there was such a fool."

We supposed in our innocence that all the fools were dead, long ago. Well did we know, that in obedience to this infamous doctrine one

Romish priest *burned* 10,000 of his own countrymen at the stake; we knew that this infamous doctrine had filled the Vandois valleys with martyrs and heaven with souls clothed in garments made white in blood; that the noblest race of men in France were butchered in the fierce ministry of this infernal dogma. But we did not know that in the city of New York, while the bells of the Centennial year of Liberty are ringing joyously in all the land, there is an organized community, with churches and priests and a cardinal prince at its head, and newspapers too, proclaiming that it has "divine consciousness" of its right and duty to put men to death who will not become Roman Catholic!!! Nay, more, who not merely claim the right, but insist that to exercise that right is a Christian kindness, and claims this monster of wickedness to be "the benefactor of mankind."

To say that this avowal by the Romish church, is the avowal of a fool is to treat the matter too lightly. It is too solemn and terrible an avowal to be regarded with any sentiment savoring of levity. We hold it up in print and in the sight of the American people, and before God who is the judge of all, and unto whom cries all the blood of the persecuted from Ahab whom his brother slew at the altar, down to Annie Hoffmann on whose brother and mother laid violent hands at Morristown last week, because she wished to be a Protestant Christian and they wished to assert this dogma of the Romish Church, we denounce this principle as incompatible with the law of the land and the gospel of Jesus Christ. The men who proclaim it are enemies of the human race. They are bad citizens of a free country. They are dangerous persons in the community. They are unfit to be trusted with political power of any kind, because they deny to others the rights they claim for themselves. And an intelligent, free, religious people like ours will mark them as enemies of human liberty, to be "shot on the spot" when they move a finger toward the practical application of the doctrine they have now so unblushingly and unguardedly avowed.

We thank the *Tablet* for its confession of faith. It was madness to come out with it; but it was an old Roman maxim, of which the Roman *Tablet* is a modern illustration; whom the gods destroy they first deprive of sense; "*quoniam deus vult perdere, prius dementat.*" And it only remained for the success of the great conflict between Truth and Romanism, that we should have, under adequate authority, the explicit avowal of the right and duty of persecution for the good of the soul, the old-fashioned bloody dogma of this persecuting society, in all the ages and places of its power.

To know your enemy is half the battle. We now know the enemy with whom we are fighting, and we are pleased that our repeated citation of the *Tablet's* assertion, has at last extorted from that journal this horrible but frank and fatal confession.

MISSIONARY INTELLIGENCE.

Chicago, Ill.—Rev. A. Miller.

Rev. A. MILLER, our German City missionary, in Chicago, Ill., makes this report for the month of September :

“It affords me great pleasure to announce the organization of a new Mission school. On the first Sabbath there were 10 adults and 40 children in attendance, and on last Sabbath 15 adults and 46 children. The prospect is that we will soon have 100 in our classes. This school is located in a neglected part of the city and meets with considerable opposition from infidels and Romanists, but some of these families have been induced to send their little ones, who have returned home with favorable reports. The earnest singing and attractive papers delight the children, and no doubt through them many parents will be reached and brought to Christ. I am deeply interested in this new movement and believe that it will yield large results. It has already made an impression upon the neighborhood, and drawn in strangers.

“During the month nearly 200 families were visited. In my labors among the Roman Catholics, I have observed that the great obstacle to their conversion is their unwillingness to accept what they call ‘an easy religion.’ They say to me: ‘we are sinners and deserve nothing but punishment. Hence, we must do penance while we live, but your religion is one of self-complacency and joy.’ My reply was: ‘Do you not remember the Saviour’s words, My yoke is easy and my burden is light?’ How sad the condition of these deluded people! I have been rewarded for my toil in seeing many of them made happy through faith in Jesus.

“While visiting the families I invite them to the sanctuary, and many promise

to come, but in some cases they neglect to do so. The most efficient method is to instruct them at home until they become enough interested to attend church. I give them Bibles, tracts, and other religious literature, which they receive gladly.

Cincinnati, O.—Misses Furlier and Schiller.

MISS FURLIER writes, under date of October 2d :

“During the month one hundred and seventy visits have been made to families, and numerous calls on the sick and poor. Aid has been given to the suffering as far as means would permit.

“The County Jail, Children’s Home, and Widows’ Home have also been visited. Beside the usual Sabbath services, many religious meetings have been attended. The Sabbath class is increasing in numbers, at times in interest. After the lesson service we have remained for a season of prayer. Some of the children have returned unsolicited and on one occasion eight of them prayed. Yesterday, while speaking to the children of the love of God, it seemed that the Divine presence pervaded their minds. Will these impressions be permanent? Will these looks of love and tearful eyes eventuate in a life devoted to Christ? Religious reading has been distributed freely in the streets, families and among the destitute. The story of Jesus and his love has been told to hundreds; many have listened with apparent interest. Some have professedly embraced it and a few run well.”

MISS A. B. SCHILLER writes, under the same date:—

My report will reach you a little behind time this month, however the delay was unavoidable; on

Saturday, the 23d of September, I re-opened my sewing school, with an attendance of 8 girls who volunteered to form a mission class, also 2 boys thought they might do something, or at least try, and have joined the class. Last Saturday, Sept. 30th, the number had increased to 26 children, 3 of whom are Roman Catholic girls who attended last season.

"The Cincinnati Hospital was visited three times. The German woman there, whom I mentioned in my last report, is getting better, but holds the bitterest feelings against her husband who treated her so cruelly. It is almost impossible to convince her that she must forgive him in her heart, even if she could never live with him again; which is not at all advisable for her to do, as he does not seem in any way penitent for his crime, but rather thinks he has done right. I held a lengthy conversation with him in the County Jail. He requested me to visit his son, a youth of about 18 years, and advise him, said he, 'to attend church, and try to do right and to lead a better life than I have lived.'

"There is in the same institution an Irishman confined there for a similar offence against law and humanity while under the influence of liquor. He made an attack on his poor wife, (who is also Irish), cutting her up most fearfully. He however repents of the act, and says he would never have done it had he been in his right mind. The woman was taken to the Hospital, she seems to have entirely forgiven her husband and is even anxious about him. Oh how much of the evils of intemperance may be daily seen in our city transforming men into the vilest of creatures!

"I have distributed a large amount of good reading matter of every kind, and one German Bible.

"Oh Lord Jesus bless the seed sown in weakness, and cause it to spring up and multiply one hundred fold unto life everlasting.

"P. S.—I will state here, that I made about one hundred family visits, mostly to Germans and many Roman Catholics, engaging in the usual exercises."

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. SADD in a recent letter relates the very marked change manifested by one in humble circumstances who, until of late, exhibited an unthankful and complaining disposition. Very ill with dropsy, she was easily offended when in any way her kind visitor failed to do as much for her as she desired. "Now," writes Mrs. Sadd, "I found her suffering, unable to lie down, but very patient and grateful for small favors. I said: 'What is the cause of your patience? You used to think God was cruel to you?' 'Yes,' she said, 'but I find I was cruel to think so of Him? It is all right. I have many blessings and deserve none; but I find all in Jesus. He makes the darkness light. I bless my suffering that brings me to him.'"

Mrs. Sadd acknowledges, with thanks, a generous donation of cards, papers, and books, for her work, from the Western Tract Society.

Iowa City, Iowa—Rev. J. Poduril.

Our Bohemian Missionary in Iowa City, Iowa, and vicinity, Rev. J. PODURIL, makes this statement for the month of September:

"The work has not developed any new features during the month. Indeed, we cannot estimate its progress by mere figures. The Bohemians are a slow people and not easily excited. This is particularly true in regard to religious matters. They want time for reflection, but when they resolve to act, nothing

intimidates them, and they remain true to their convictions.

"In my recent visits to 50 families, I had to sit down with them and converse in a familiar way, meeting their objections and urging them to accept Christ. Some of them could not be induced to attend church, but they can be approached at home. Hence my influence cannot be established by statistics, but I trust it is like the leaven in the meal. The priests watch me closely and strive to counteract the effect of my labors."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. ZVOLANEK, our Bohemian Missionary in Muscoda, Wisconsin, and vicinity reports for the month of September :

"The pleasant weather has enabled me to visit more families than usual. In

some cases I encountered the worst forms of skepticism, and was met with such expressions as these: 'Look what priestcraft has done for Bohemia? We came to America to be free, and do you wish to make us slaves again? Of course I told them that Protestantism made men free, but they were blindly prejudiced. Others, however, reasoned soberly and invited me to have future conversations with them.

"Among the 75 families visited, a large proportion were Roman Catholics. Many had not Bibles, which I gladly donated to them. They promised to read them, but said the priest must not know it.

"Our Sabbath congregations and mission school continue to be well attended and frequently new accessions occur to both."

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th September, 1876.

MASSACHUSETTS.		IOWA.	
Royalston. Mrs. E. B. Ripley, for C. W.	\$6 00	Fairfax. United Presb. Church, in part	\$20 00
NEW YORK.		" Congregational Church.....	25 00
Brooklyn. An Old Subscriber, for Mexi-	16 00	Ainsworth. United Brethren Church...	10 50
NEW JERSEY.		Lexington. M. E. Church.....	20 00
Newark. Isaac Van Wageningen	25 00	Oskaloosa. United Presb. Church, in	part
Bloomfield. Zophar B. Dodd, \$10; and		Red Oak. M. E. Church.....	4 00
for C. W. \$1 10	110	Colesburg. Union Meeting.....	10 15
	\$35 10	Eureka Presb. Church.....	7 20
			\$103 95
PENNSYLVANIA		Received for the CHRISTIAN WORLD, in ad-	
Brooklyn. Esther B. Morgan estate, per		dition to items specified above:	
E. A. Weston, Esq., additional...	18 32	F. H. Knight, \$1.10; Hon. J. L. Gris-	
Providence. E. Weston.....	5 00	wold, \$5; J. W. Gray, \$5.20; Rev.	
	\$23 32	R. B. Campfield, \$1; H. Barnes,	
WISCONSIN.		\$1.10; Miss S. C. Brinkerhoff, \$1.10;	
Hancock. Cong. Church, per Rev. J. W.		Reading & Co., \$1.44; others, 20c.	16 44
Donaldson	2 00	Total for Month	265 01
Westfield. Cong. Church, per Rev. J. W.			
Donaldson	1 50		
	\$3 50		

THE CHRISTIAN WORLD.

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DECEMBER, 1876.

No. 12.

EDITORIAL NOTES.

TO LIFE MEMBERS AND SUBSCRIBERS.—The United States Postage Law now in force, makes it obligatory on Publishers to prepay the postage of all copies of periodicals sent through the mails—an arrangement that adds not a little to the expense of publication. We must, therefore, look to our subscribers, and to those who receive the CHRISTIAN WORLD as Life Members, to reimburse us for this outlay. To the former the price of subscription, postage included, will continue to be \$1.10 *per annum*, a sum barely sufficient to defray the necessary cost; while from each of the latter we shall be glad to receive, promptly, the sum of *ten cents* to cover the postage formerly paid by them at the office of delivery. At the same time we venture to suggest that we shall be much gratified if many of those who have heretofore received the magazine free of annual payment by reason of their previous donations to the treasury of the Society, should voluntarily contribute to its support those sums, larger or smaller, according to their means and views of duty, which, in the aggregate, will be of great service in maintaining the usefulness, and promoting the circulation, of the only monthly specifically devoted to disseminating correct views of the duty of American Christians in reference to Romanism.

Please to remember that Postal Orders drawn upon *Station D, New York City*, constitute the most convenient and an entirely safe means of remittance.

THE APPROACHING CETENARY OF CANOSSA.—A brief item in one of the secular papers informs us that “the principal Ultramontane journal of Germany, the *Germania*, has protested against the celebration by the Pope of the 800th anniversary of the penance performed by Henry IV. of Germany at Canossa.” Among the numerous centennial celebrations observed about this time, we had imagined that the one here in question would be likely to pass without public demonstration, if not altogether unheeded. Certainly the day when the representative of the great Ger-

manic nation humbled himself in the dust before the Pope, is not an epoch from which the patriotic German, whether of monarchical or of republican proclivities, loves to count the ages of his country's history. On the other hand, none but the most extreme of Papal apologists will care to revive the recollection of the arrogance of a Hildebrand in subjecting an Emperor to the most extreme indignities. As there is, it would seem, a disposition to celebrate with joyful demonstrations an event so inauspicious for Christendom, it may be worth while to recall the political events that connect themselves with the affair of Canossa. About the beginning of the year 1076, the Emperor Henry IV., chafing under the menace of excommunication with which he had been threatened by the reigning Pontiff, Gregory VII., the famous Hildebrand, for daring to appoint bishops without consulting the so-called "Holy See," assembled at the city of Worms a synod of German prelates who did not hesitate to decree the deposition of the Pope. Gregory in turn pronounced sentence of major excommunication against the Emperor, the most formidable temporal ruler of the day. It was the first time a Pope had ever ventured on so bold a step; but he had in this case justly calculated upon the weight of popular prejudice and ghostly terrors. A year had not elapsed before the rash monarch was on the brink of ruin. The very nobles and princes that should have maintained his authority against the usurping pretensions of a foreign ecclesiastic, were the first to strengthen the hands of the intruder. They denounced their own sovereign lord, and threatened that unless the Emperor should clear himself of the Church's censures within a year and a day, they would transfer their allegiance to another. The sequel may be told in the words of the most recent American historian of Germany—Mr. Charlton T. Lewis:

"Henry, abandoned by all, and hearing that Gregory VII. was already on his way to Germany to give judgment in his case, resolved to submit. It seemed his only prudent course to conciliate the Pope. He therefore made the journey across the Alps at once, though it was the depth of a severe winter, and the streams were frozen almost to their beds. He did not, like his fathers, march at the head of hosts of warriors to Italy; but went as a penitent, accompanied only by his noble wife, Bertha, whom he had persecuted in prosperity, but who was his guardian angel in these dark days; by a few faithful attendants, and the bishops who had been excommunicated with him. In Lombardy, where there was strong opposition to Gregory's innovations, Henry received offers of aid in resistance; but he refused them all, and hastened to Canossa, to the fortress of Matilda, the powerful Marchioness of Tuscany, a daughter of that Beatrice who had given so much anxiety to Henry III. She was entirely devoted to Gregory VII. as her spiritual father, and had invited him to abide there under her protection. On January 25, 1077, the Emperor stood barefoot in the snow, clad in hair-cloth, without attend-

ants and without food, from morning to night, in the court-yard of the castle, begging pardon from the Pope. The same thing occurred the next day, and the third day; and at length, on the morning of the fourth day, Gregory received the suppliant monarch, and removed the ban, though only on conditions which made the crown of Germany,—for the time, a dependency of the Bishop of Rome.”

Since writing the above we have found in our British exchanges a valuable article on “the Moral of the Story of Canossa,” written by William Howitt, which we lay before our readers elsewhere.

APPARITIONS AND FALSE WONDERS.—The great pecuniary success of the pilgrimages to Lourdes and to Paray-le-Monial has borne fruit. In Roman Catholic countries neighboring to France, there threatens to be a harvest of rival shrines, all claiming for their origin some miraculous appearance of the Virgin Mary, or of our Lord himself. The former, however, is the person generally selected for these profitable wonders. In almost every case the Virgin Mary is made to appear, holding the infant Jesus in her arms. It does not seem to strike the beholders, the ecclesiastical patrons, or the devout believers in these apparitions, as at all strange or absurd, that Jesus should appear as a little child. The Roman Catholic Church has, in defence of its doctrine of the transubstantiation of the bread and wine in the Lord's Supper, been compelled to assume a ubiquity and extension of Christ's body which no other human body possesses, or could be conceived as possessing. And it is not, perhaps, a very great stretch of faith beyond this, to credit the reality of appearances of the Virgin accompanied by Jesus, not as he died and rose again from the dead, with man's stature and maturity of frame, but in that form which he had years before the suffering on the cross. Be this as it may, we have contemporaneously very similar accounts from Germany and Italy. In the former Mary appeared, we are told, to three children in a wood near the village of Marpingen. Forthwith we have a miracle-working spring in the vicinity of the place, with lists of cures to attest its virtues, and constant streams of devotees, whom no police regulations can prevent from coming, and whom even arrest does not terrify. When unable to approach the spot by day, they come stealthily by night, and carry away a bottle of the water or a bag full of earth. The priests of the neighborhood shout with joy that Marpingen has already become a second Lourdes. And from Italy comes a story of about the same character. Again the testimony to the miracle comes from childhood, we had almost said, infancy. Only here the sole person who could testify to having seen the apparition is a girl said to be barely ten years of age. In fact, it is a somewhat suspicious circumstance that the persons on whom we have to depend for the truth of the prodigies are always the same, children, or men and women

as ignorant as children—the very class that is the most easily duped. Nor is it less remarkable that when the civil authorities resolve to investigate the reality of the phenomenon, the parish priest promptly gives notice to the crowds that the object of their adoration will for the present make no more appearances.

THE ITALIAN CLERGY occasionally show that they are not wholly unaffected by the advance of ideas around them. More than once, of late, the hearts of the faithful evangelists preaching in various parts of the country have been encouraged by seeing one or more priests in the little assemblies of simple Christians, gathered to read and explain the Holy Scriptures, and to take part in an unpretending service of prayer and praise. Not that priests have never before been noticed in these meetings. But heretofore they have come only too clearly for the purpose of taking notice of those of their flocks that venture to show their faces in a Protestant chapel. From *Bari*, a city distinguished for the fanaticism of its population, we have the statement that a canon of the province, clothed in secular dress, after a devotional meeting at which he had been present, was heard as the hearers left the hall to exhort those whom his voice reached, to frequent the reunions “in order to hear the pure Gospel of our Lord Jesus Christ.” Simultaneously there comes from *Densenzano (sul Lago)* the account of a friendly and edifying conversation which the evangelist of the local church held with two priests, one of whom at parting significantly quoted in Latin the Psalmist’s words: “*Beati omnes qui timeant Dominum, qui ambulant in eius ius.*” Either this or another priest has sent to the Evangelist for tracts, and is already reported to have ceased to perform sacerdotal duty.

OPPRESSION OF PROTESTANTS BY THE SPANISH GOVERNMENT.—A Special Committee, of the American branch of the Evangelical Alliance, consisting of Rev. Messrs. Prime, Samson and Abbott, has given to the public the following document on the treatment of Protestants in Spain:—

“The Executive Committee of the Evangelical Alliance of the United States, in session, New York, October 9th, 1876, directed the undersigned to express its sentiments on the late action of the Government of Spain toward Protestant Christians in that country, to place a copy of such expression in the hands of the United States Minister to Spain, Hon. Caleb Cushing, and to cause the same to be published.

“In obedience to that direction, the undersigned, in the name of the Evangelical Alliance, and believing that they also have the concurrence of the most enlightened minds in all parts of the world, respectfully submit:

“That the right to worship God according to the dictate of the individual conscience, without interfering with the rights of others, has been

traced to precedents universally recognized, and is now embodied in International Law ; and, for this reason, the right now asked for in Spain is acknowledged by the most intelligent nations, and is incorporated, in some form, into their fundamental law.

“ Experience has proved that no danger to the State arises from the concession and exercise of this right ; but, on the contrary, those governments are the most stable, and the people most peaceful and loyal, where the civil authority does not interfere with the religious rights and duties of the subject or citizen.

“ That such liberty of worship is not incompatible with an Established religion, the Government extending its paternal support to one form of the Church, leaving all those who dissent therefrom to maintain their own order at their own charges. It is not such an Established or State Church to which we now direct attention.

“ That we have heard, with painful solicitude, of the recent decree by the Spanish Government, ordering the removal of all external signs by which places of Protestant worship and of instruction are indicated, and also of oppressive measures pursued by local municipal authorities, tending to the repression of such liberty on the part of Protestants as it is freely conceded to and enjoyed by all men alike, in other countries.

“ That in Protestant countries, like Great Britain and Germany, where the Protestant religion is established by law ; and in the United States of America, where the population is Protestant by a vast majority, the people who adhere to the Roman Church are protected, equally with all others, in perfect freedom of their worship ; and it is an obvious principle that the same right should be conceded to Protestants in Roman Catholic countries.

“ Impressed with these great truths, the common heritage of nearly all civilized men, we respectfully represent to the Spanish Government, and to the world, that it is not in accord with the acknowledged rights of humanity, nor with the civilization of the age, nor with the customs of other nations, nor with the spirit of the Gospel of the Lord Jesus Christ, to restrain the liberties of Protestant Christians as long as those liberties are so used as not to interfere with the rights of others and the peace and good order of the State.

“ To our Protestant fellow-Christians in Spain we extend our sympathy, and for them we continue in prayer, that they may have grace given unto them to bear with patience the afflictions which, we trust, will endure but for a little ; that they submit themselves without resistance to the powers that be, looking to the King of saints for their deliverance ; and that in all things they give to those who oppress them occasion to admire their obedience to law, so far as that can be rendered with a good conscience toward God.

“And the Evangelical Alliance of the United States will unite with their brethren in Spain, whom the lamented Carraseo so lovingly represented at our great Conference in 1873, and with Christians in every place throughout the world, in praying unto Him in whose hands are the hearts of all men, and by whom princes decree judgment, that, in His divine wisdom and infinite power, He will bring in the glorious day when every knee shall bow to Him, ‘whose service is perfect freedom,’ and religious liberty shall be the undisturbed and undisputed possession of every human being.”

THE NECESSITY FOR ACTION on the part of Protestants in such cases as that just mentioned is evident enough. From all that we can learn the clerical party in Spain has been improving its opportunity to inflame the passions of that portion of the people which it can influence, against the Protestant doctrines and their professors. Is it because the priests feel that their time is short? Possibly; for the signs of the times, all point to the approach of some new political convulsion, not improbably an attempt to restore to the country that republican form of government of which it was deprived by the jugglery of leaders less than two years ago. At any rate, the animosity of officials, lay and clerical, is constantly increasing; and, if not in actual danger of life and limb, the Protestants are certainly in a very uncomfortable position. Outside of the kingdom Romish priests are defending the persecuting ordinances of the government on the plea that *there are no Spanish Protestants*—the very same lying and odious plea on which Louis the Fourteenth based his Revocation of the Edict of Nantes. For years he had been harassing the Huguenots by invidious and pernicious restrictions and gaining the abjuration of the weaker among them. Finally, he justifies his proscriptive ordinance by alleging his complete success, at a time when every one knew that Protestants were still to be numbered by hundreds of thousands, if not by millions! In Spain the pretext that there are no Protestants is equally absurd; although in the very nature of the case, the proportion they constitute to the entire population is incomparably smaller. To indicate the animus of both priest and magistrate, we may mention that in private letters lately received in England, as we learn from the *London Christian World*, the intelligence was conveyed, that the Roman Catholic Bishop in Minorca, “openly advised the shooting of Protestants in the streets,” and that the Alcalde of Seville coolly informed a Bible-reader, who was arrested and brought before him, that “*he was sorry he could not sprinkle him and all the Protestants in Spain with petroleum, and set them on fire.*” Surely if the Spanish Inquisition be dead, its sympathizers are not!

IS PURGATORY A "CONSOLING" DOCTRINE?—We have before us an extract from an appeal of Cardinal Manning in behalf of a more rigid observance of the custom of praying for the dead. It forcibly and dexterously presents the prelate's views. The Romish journal from which we take it expresses the hope that it may fall under the eyes of some Protestants "unacquainted with the *consoling doctrine* of the Catholic Church on the subject of Purgatory." We take issue with the writer as to the character and tendency of the doctrine, even were it supposable that so unchristian an invention, originating in the Dark Ages, were consistent with the doctrines of our Divine Revelation as contained in the Holy Scriptures. We fail to see what comfort can be derived from the assurance that "none but saints may go straightway to God after death; every one of us, not being saints, must be purified, 'so as by fire.' *We shall have to tarry, to expiate, to suffer.*" On no point do Romanism and Protestantism come into more direct and well defined antagonism than upon this. Romanism asserts that the souls of the holy do not, as a general thing, go directly to heaven, but pass into a place of punishment by fire, there to abide until their remaining defilement is removed by pain and suffering, unless the time be mercifully abbreviated by the prayers and sacrificial offerings of the living, prevailing upon the Almighty to accept as sufficient the anguish already endured. Protestantism declares that "the souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection." Romanism maintains that the sacrifice of Christ once offered upon the Cross is so far incomplete that it needs to be supplemented by the repeated sacrifice of his body in the wafer of the Mass, and by the expiatory sufferings of the finally saved in Purgatory. Protestantism accepts in its evident meaning the Apostle Paul's declaration, in the eighth chapter of Romans, that "there is now no condemnation to them which are in Christ Jesus." It rests in the persuasion of the same Apostle that neither things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate the sincere believer from the love of God, which is in Christ Jesus our Lord; and that other truth so grandly enunciated in the Epistle to the Hebrews, that Christ "by one offering hath perfected forever them that are sanctified."

Can there be any question as to which of these two doctrines is *consoling*, and which is to the greatest degree appalling? The universal apprehension, the terrible uncertainty as to even ulterior salvation, entertained by Romanists, both in health and upon the bed of sickness and death, sufficiently answer the question. We have the testimony of faithful witnesses who have conversed with hundreds and thousands of Roman Catholics, directly to this point, that they have scarcely met with a single serious and reflecting person in the course of

their experience, who did not entertain an almost overwhelming discouragement in view of an inevitable, protracted and painful exposure to the fires, whether material or not, of Purgatory.

But we have room for no further comment at present. Here are Cardinal Manning's words :

“Those of my own flock pray daily for those they have laid in the grave. They never come to the holy mass without making commemoration and loving prayers for the poor souls that have gone into the other world. But I ask all others, not only my flock, what have you ever done and what are you doing now for those you loved so well in life, who have been taken away by death? Your father whom you loved so dearly, the mother who was the guide and strength of your youth, have you forgotten them? Does day pass after day without a filial memory and a loving prayer for the father who loved you so dearly? Or your mother, whom you loved with tenderness only less than the tenderness with which she loved you; the mother that bore you; the mother that sorrowed over you; the mother whose memory, it may be, had again and again restrained you from doing wrong? She is gone; you buried her in the earth; have you forgotten her? and when you pray for yourself do you offer up a prayer for her like this: ‘May she rest in peace! O, my God, may we meet again! Oh, may she enter speedily into the bliss of Your kingdom?’ Do not your hearts breathe like this? If you have hearts that love—human hearts with human sympathies—is it possible that you have not these instincts? Or, it may be some friend that you wronged, —who loved you, and you broke his heart; and it may be your example led some one into sin, and in their sin they died, as far as you know, and they are gone to their judgment before the great white throne; do you ever pray for them, that God in His mercy might have pity on them? Alas, as I said in the beginning, those who forget the dead, those who blot out the words, ‘may he rest in peace,’ can have but little human love or human sympathy. There is but one other word I will say. None but saints may go straightway to God after death; every one of us, not being saints, must be purified, ‘so as by fire.’ We shall have to tarry, to expiate—to suffer.”

THE TEMPORAL POWER OF THE POPE. —It is not worth while to under-rate the determination of one's opponents, nor to shut one's eyes to their designs. If the world imagines that Rome has “accepted the situation,” and intends to content herself with exercising a spiritual sway over the many millions of devotees who acknowledge her sovereignty, the world is grossly deceived, and can blame no one but itself for the deception. The proposed celebration of the indignity of Canossa must open the eyes of many—a project which, we confess,

struck as so improbable, in fact, as exhibiting such utter fatuity, that at the first tidings we could not give it the least credit. No! The temporal power of the Pope is not dead. It will be re-asserted as soon as Pius IX., or his successor, has a chance to vindicate his pretensions; and those pretensions are as broad as they ever were in the times of Gregory VII., Innocent III., or Boniface VIII. Very opportunely a Roman Catholic paper of this City, the *Catholic Review*, reproduces the following reminder from the pen of Cardinal Manning:—

“Do not think me fanatical, or blind, or senseless, if I affirm that the temporal is not ended yet; but the Roman question is now only *once more* begun. We have had to repeat even to weariness, that some five and forty Popes before now, have either never set foot in Rome, or have been driven out of it. Nine times they have been driven out by Roman factions; times without number by invaders. Why not then a forty-sixth time? Pius the VI. and Pius the VII. were prisoners, why not Pius IX.? Pius IX. has been already once in exile, why not a second time? Nine times has Rome been held by usurpers, why not a tenth? Seven times has Rome been besieged, why not an eighth? Twice has it been nearly destroyed, and once so utterly desolate was it, that for forty days, we are told, nothing human breathed in it, and no cry was heard but of the foxes on the Aventine. Warfare, suffering, wandering, weakness with imperishable vitality and invincible power, is the lot and history of the Pontiffs, and Rome shares their destiny. There has happened nothing now that has not happened, and that often, before. The end which has often been predicted has not come; why should it now? Men are always saying—Now, at last, is the end.’ But the end is not yet.”

A ROMISH SUNDAY IN CALIFORNIA.—Our friends in San Francisco have recently been treated to a specimen of the “Continental Sunday,” or the Lord’s Day as the Romish Church would like to have it. The occasion was the centennial celebration of the founding of the *Mission Dolores*. For this purpose the Christian Sabbath was chosen apparently by preference. The city was for hours virtually given into the hands of one sect, and that sect permitted to disturb, at its own pleasure, the worship of the adherents of every other faith. Societies of various names marched through the streets with banners and ensigns. A pageant of unexampled splendor displayed itself before the eyes of the gaping multitude. At intervals the noise of the drum and of martial music broke in upon the solemn silence of the sacred time, and effectually banished all hallowed associations. We need hardly say that the earnest Protestant Christians of San Francisco are indignant not only at the profanation of the day, but at the countenance given to the act by nominal

Protestants in civil station. The *California Christian Advocate* says : "We are humiliated to learn that Governor Irwin, Mayor Bryant, a number of the judges, city supervisors, and other officials, gave their sanction, by their presence, to the Romish pageant last Sabbath. When the public sentiment of Evangelical Christendom is trampled under foot by such desecration of the Lord's Day, by the rulers of the people, it indicates a state of morals deplorably low." Elsewhere in the same issue the *Advocate* observes : "It seems that the Sabbath in this city—as in others where the Papal Church is numerically strong—is utterly abolished. Judge Dwinelle (who claims to be a Protestant) was one of the orators. He is reported to have conceded to the Romish Church the parentage of 'modern civilization.' Of civilization of a certain species, it is unquestionably the mother. Such civilization as flourishes in Spain, in Central America, in portions of Mexico (as at Acapulco) and in all countries where Protestant influence does not exert an appreciable influence. The civilization of *medieval* times is a fair specimen of what the church produces. Whoever gives that *effete* ecclesiasticism credit for any *modern* progress in the arts of civilized life simply stultifies himself."

Minute of the Board of Directors on the Death of the late Bishop James.

Is the death of the Rev. Edmund S. James, D. D., Bishop of the Methodist Episcopal Church, the Board of Directors has occasion to mourn, with profound submission to the divine will, the loss of one of the Society's most valued and beloved Vice-Presidents.

Eminently wise in counsel, calm, judicious, and full of zeal for the Master, he was always abounding in the work of the Lord, and by his noble example of self-denying labor, stimulating others to like diligence in the service to which he was called.

None of the great and good men whom God has removed from our Church militant to their rest and reward, have left behind them, in our Society, more fragrant memories of devotion, purity, earnestness and eloquence : so that we are constrained as we see him in white robes ascending to His Father and ours, to cry, "My Father, my Father, the chariot of Israel and the horsemen thereof."

May the mantle of the ascended bishop fall on the shoulders of those who will carry onward to completion the work he has left.

Under a deep sense of our personal and official bereavement, and humbly bowing before the inscrutable wisdom that takes away so wise and so important a counsellor while we are left in the service, the Board orders this minute to be entered, a copy sent to the family of the Bishop, and to be published in the *CHRISTIAN WORLD*.

Cardinal Antonelli.

THE announcement of the death of a Cardinal is an incident so frequently recurring as to produce scarcely a ripple on the face of society. The consistory is composed of a goodly number of members, and the age of each is usually so advanced, that it can scarcely be but that every year shall witness the termination of the mortal career of one or more. Now and then, however, some man of more than ordinary prominence is called away, and the world pauses for a moment to contemplate the impress which his strong individuality has left upon his age. Thus it is that the death of Cardinal Giacomo Antonelli, marking the end of a very distinct period in the history of the Papacy, is an event well worth our while to notice. For during the thirty years that have elapsed since he was first admitted to a seat among the Pope's professional counsellors, no one has exerted a more direct and appreciable influence upon the course of affairs. He was born, according to the *Gotha Almanac*, on the 24 of April, 1806, and was therefore seventy years old at his decease, on the 6th of November last.

It is a common misapprehension that the Roman Cardinals are of necessity men in holy orders; whereas the truth is that laymen whose abilities render them fit ministers for the use of the Papacy, may find a place in the consistory. The six Cardinal Bishops taking their titular designations from the six inferior bishoprics of the former States of the Church, as well as the fifty Cardinal Priests, nominally chief ecclesiastics of the fifty principal churches of the "Eternal City," must, in the very nature of the case, have received priestly tonsure. But there remain fourteen seats to be occupied, if need be, by laymen or by persons who have received only the first stages of priestly ordination. Those who hold them are the Cardinal Deacons, taking their titles from the fourteen *rioni*, or wards, of the city. To this last class Antonelli belonged. His abilities were not of a theological or religious kind, and he wisely avoided the sacerdotal office. "Antonelli distinguished himself so well," said the witty M. About, "that he escaped, by Divine aid, the sacrament of orders. He has never said mass; he has confessed no one; I will not affirm that he has confessed himself." His brilliant career began under Pope Gregory XVI., who, noticing his extraordinary administrative talents, successively promoted him to the prelacy, the magistracy, the office of delegate to Oviato, Viterbo, and Macerato, and that of Minister of Finance. Upon the elevation of Pius IX. to the Papal throne, in 1846, Antonelli attained a still more prominent position. Liberal sentiments were now all the fashion. The new Pope had given out that he was the fast friend of reform, and Italy hailed with applause his patriotic assurances. Antonelli was not of the number of those devoted adherents of the Papacy who looked with suspicion upon the tendencies

thus developed. From conviction, or from policy, he adapted himself to the vein of his master so well that on the 12th June, 1847, barely a year after Pius's elevation to the Papal throne, he was himself made a Cardinal. Shrewd, affable, energetic, it was not long before Antonelli had made himself all but absolute. In another year he had become Prime Minister, and no one took a more important part than he in the stirring events of 1848-9. Of those events it is not necessary, nor have we here the room, to speak in detail. Suffice it to say, that the Papal government, after it had advanced a certain distance on the road of progress, found that it could not remain stationary. It must go on, and meet the expectations of the Liberals, or it must recede and seek safety in the arms of the Conservative party. The revolution that overturned Louis Philippe, in France, had been followed by other revolutions throughout Europe. It looked as though the adhesion of the Papacy might hasten the downfall of monarchy everywhere. The Court of Rome caught the alarm that pervaded the royal courts of the Continent. After the assassination of the unfortunate Count Rossi, radical measures were demanded by the Liberals. Rather than grant these, Pius adopted the ill-advised step of fleeing from Rome in the disguise of a lackey, and throwing himself on the protection of the King of Naples. It was a disastrous day for Rome. True, a republic was instituted and maintained with some degree of success, so far as the internal affairs of state were concerned. But at Gaeta, on the Southern frontiers, Pius IX. was inaugurating a rival government, with Antonelli for its Secretary of State; and Antonelli was setting on foot measures for the restoration of the Pope, not by the free suffrages of his former subjects, but by the bayonets of foreign troops. The Austrians, against whose occupation of Ferrara, a few brief months before, he had protested, were now invited to become the instruments in this work, with the French, Spaniards and Neapolitans. The summons was heard and answered by Louis Napoleon, and at his command the French Republic sent its army to suppress its sister Roman Republic. The resistance could be but weak. In 1850, Pius returned to Rome a changed man, to resume for twenty years a temporal government, hateful to his subjects, but which they were powerless to throw off. From 1850 to November, 1870, when Victor Emmanuel made his entry through the Porta Pia into Rome, Cardinal Antonelli was the master spirit in the councils of a government subsisting solely by force and repression. The population of the city was not so large but that every citizen suspected of republican leanings was noted and narrowly watched by a system of constant espionage. Woe to the man that had in any way participated in the revolution of 1848-9, if found outside of his house after the "Ave Maria" bell, that is, between sunset and sunrise.

In the general discontent of the Romans, upon Cardinal Antonelli

(whether rightfully or not), was thrown the odium of a régime which consecrated tyranny as a fundamental principle. "All classes of society," said About, in 1859, "hate him equally. Concini himself was not more detested. He is the only man about whom all the people are agreed."

To the well-deserved charge of being a chief upholder of a cruel despotism, was added the accusation of having amassed an immense fortune by speculation. The rare advantages he had enjoyed while administering the finances of the country, it was said, had been turned to so good an account that the Antonelli family was, with the Torlonia family, in the first rank for wealth. The public trusts he held were as profitable as banking, and both threw into the shade the wealth of the old noble families of Rome. Whether the accusations were true or false, we have no means of positively asserting. The Roman Catholic Press of this country when commenting upon the statements recently circulated respecting the colossal proportions of the Cardinal's accumulated fortune, asserted that his wealth was inherited from his father and that the Antonelli family had for generations been rich. We have not met any evidence to support these assertions, nor have we ever seen mention of the Antonelli's among those families whose wealth is ancestral.

Since the Pope has been stripped of his temporal power, Cardinal Antonelli has maintained his position near Pius IX. ; but while no external change has been effected, it is believed that of late years he has not enjoyed that paramount influence which was certainly his for fully a quarter of a century.

It scarcely admits of a doubt, however, that the direction he gave to the Papal administration will long continue to be felt. What that direction was, and what were the consequences of his statesmanship, was clearly pointed out by M. About, in his "Roman Question," near a score of years ago. "A statesman," he observed, "should not be judged on the depositions of his enemies. The only proofs we should admit against him are his public acts ; the only witnesses to be heard are the greatness and prosperity of the country he governs. But it is to be feared that such an inquest would be overwhelming to Antonelli. The nation reproaches him with all the evils which it has suffered for ten years. The public poverty and ignorance, the decline of all the arts, the violation of all rights, the oppression of all liberties, and the permanent scourge of foreign occupation fall on his head, since he alone is responsible for all. Has he, at least, served usefully there actionists? I doubt it. What factions has he suppressed in the interior? It is under his reign that secret societies have multiplied in Rome. What complaints has he silenced without? Europe complains unanimously, and daily lifts her voice higher. He has not reconciled to the Holy Father one party or one power. In ten years of dictatorship, he has gained

neither the esteem of the foreigner, nor the confidence of the Roman ; he has gained time—and nothing more.”

Without in all respects endorsing the views of the clever Frenchman from whom we have just quoted, we may close with the striking parallel he draws between the recently deceased Cardinal and the great ecclesiastical Prime Minister of France during the minority of Louis XIV.: “His fear of death, his passion for money, his attachment to his family, his contempt for men, his indifference to the welfare of the people, and various traits of accidental resemblance, have caused Antonelli to be compared with Mazarin. They were born in the same mountains, or nearly so. The one introduced himself stealthily into the heart of a woman, and the other into the mind of an old man. Both have governed unscrupulously, and deserved the hatred of their contemporaries. . . . Nevertheless, it would be unjust to place them on the same level. The selfish Mazarin dictated to Europe the treaties of Westphalia and the peace of the Pyrenees ; he founded by his diplomacies, the greatness of Louis XIV., and managed the affairs of the French monarchy without neglecting his own. Antonelli has made a fortune to the detriment of the nation, the Pope, and the Church. Mazarin might be compared to an excellent but thievish tailor, who dresses his customers well after having cribbed a few yards of cloth for himself. Antonelli resembles those Jews of the Middle Ages who demolished the Coliseum to get the iron it contained.”

Christian Work in Mexico.

EXTRACTS OF LETTERS FROM TWO LADIES IN MEXICO, COMMUNICATED TO THE CHRISTIAN WORLD, BY REV. H. C. RILEY, D. D.

I.

Extracts of letters from Mrs. H. H.

THE actual condition of poor, peaceless Mexico, whose sons and daughters are enduring severest poverty and misery, and perishing for lack of knowledge, form a striking contrast to the prosperity that reigns in the United States of the North.

The church of Jesus has year after year labored faithfully and earnestly to dispel spiritual darkness by disseminating gospel light, and exhibiting the church as it was organized by the Apostles. Since 1869, Rev. H. Champey Riley, has labored for it using much of his own property in its behalf, and pleading for it incessantly. With small means much has been accomplished, but the members of this church are very poor, having scarcely food and raiment, and in many instances their leaving the Roman Church has caused them loss of employment.

The present revolution is causing great pecuniary distress throughout Mexico. All classes feel its ill effects. Thousands who would gladly work and can get no employment.

At the churches of San Francisco and San Jose de Gracia the congregations attend steadily. Here at the orphanage, in the ex-convent of St. Antonio Abad, our commodious school-room makes an excellent chapel, and our Sunday and Tuesday evening services are well attended. I have received into our orphanage a niece of General Miramon who was executed with the Emperor Maximilian. She is a sweet voiced gentle little girl, and has just entered her eleventh year, she is well-bred, and seems to have excellent qualities. The property of her mother's family (the Miramons), was confiscated. The widow of General Miramon receives a pension from the Emperor of Austria, but the other members of the family suffer from poverty.

The mother of the child of this family that we have received into our orphanage is very refined and agreeable in appearance and manner, and bears her reverses with gentle resignation. Garments well mended and contrived for her child attest her thrift and neatness. Of her own accord one of our orphans has introduced the Bible to some Romanists who have rented a room in this orphanage building. This child has excellent endowments and aids me very essentially.

The Church of Jesus has four fine former Roman Catholic Churches in this city. It has sixty congregations in different parts of this country ministered to by very self-denying pastors, who labor faithfully to make known the gospel. It has many schools which are doing excellent work. The paper it publishes semi-monthly is an excellent vehicle of truth over the land. A number of young men of piety and good education desire to become ministers.

This Church of Jesus in Mexico is now suffering from extreme poverty and much of the good work, in which it has engaged is sadly retarded for want of means to continue its support.

II.

Extracts from a letter from Miss G.

I often think that if people in the United States, or at least all those who love the Lord Jesus Christ "in sincerity," knew the state of the Church of Jesus and its Christian work here, they would certainly sympathize deeply with us and come forward to aid us, by making liberal offerings for the carrying on of the Master's work in a land, the greater part of which is I may say yet lying in "darkness and the shadow of death." For where idolatry and fanaticism prevail to the extent that they do here, the light of the Gospel is needed as in Africa.

Surely then an appeal by us to our sister Republic for funds to carry

on this Christian work here, will meet with a liberal response from Christian hearts, and thus enable us to pursue our missionary labors with fresh vigor.

The ministers of all our congregations do their duty faithfully, not shunning to declare to the people "all the counsel of God." They have suffered, and are now suffering many privations, but they bear all cheerfully for the Gospel's sake.

Contributions in behalf of this Christian work in Mexico can be sent to this society. With your gifts please enclose the words "*For Mexico.*"

The Moral of the Story of Canossa.

BY WILLIAM HOWITT.

THE Jesuits of the Vatican have decided to celebrate the octocentenary of the infamous treatment of Henry IV., of Germany, in 1077, by the notorious Hildebrand, Pope Gregory VII. They say that it is not intended as any insult to Germany, but merely as an act of belittling honor to one of their greatest Popes. But if it be not an insult of the grossest kind not only to Germany, but to every crowned head and to every principle of monarchical government, which denies the right of the great apostate Church to interfere in the concerns of the State, it is nothing. It is, in fact, intended as such insult. It is an insolent reminder that the Church at one time, verifying the adage of "Set a beggar on horseback, and see how he will ride," made Popes of swineherds, and the like. This Hildebrand was a carpenter's son, and gloried in seeing them treat the greatest monarchs as something less than swineherds. Prince Bismarck's pithy saying, that Germany was not going again to Canossa, seems to have rankled in the souls of the Jesuits, and in the spirit of indomitable defiance of all earthly power, which is the breath of their nostrils, they have resolved that not only Germany, but all the world shall hear of it; and not only hear of it, but have it thundered into its ears by a noisy and boastful exhibition wherever popery prevails. To any but Jesuits the great fact that the circumstances of the two parties are now reversed, that, instead of the Papacy being able to dictate to Germany, Germany is become a great and commanding power, and the papacy is become just nothing at all, would have inculcated some modesty; but it is this very change which stings the Vatican to madness.

This commemoration of the most notorious and offensive display of the assumed right of the Romish Church to depose kings, is an admirable answer to the positive denials of the Roman Catholic dignitaries in England, from Manning and Capel downwards, in the Gladstone con-

trovery, that the Papal Church any longer holds the doctrine of excommunicating and deposing sovereigns. This will be the act of the Roman Church, by its Infallible Head, to celebrate the proclamation and practical enforcement of this dogma against one of the greatest monarchs of Europe by one of the most authoritative of Popes. It is to show to the world, with which the Papal Church is everywhere at war, that not only does the Church approve the dogma of Hildebrand, but that, after a lapse of eight hundred years, it glories in the most infamous transaction of the kind that ever took place, and is resolved to glory in it in the face of all the knowledge of the nineteenth century, of every monarch, and every people. It is to say, with all the possible emphasis of both words and acts, that, had the Church power, it has still the will and the wish to treat Emperor William and Bismarck, Queen Victoria, Victor Emmanuel, and the President of the French, exactly as Hildebrand treated Henry IV. at Canossa. As the Catholic Bishop Kenrick, of Philadelphia, candidly confesses, the Church does not do these things only because it cannot.

It is impossible to conceive a set of men, who have in vain endeavored to tread upon all the independent governments of the world at the present day, uttering a more daring, insolent, and delirious defiance to the great modern States, and to all the principles of civil government and of ecclesiastical decency. What has surprised me, however, greatly, has been to see the leading English journals, which have commented on this announcement from the Vatican, entirely miss the great point and moral of the occasion. They seem to have looked no further than to the simple act of the shameful treatment of Henry by Hildebrand at Canossa, and to have entirely overlooked the direct consequences, both to the Pope and to the Roman Church. The *Times*, in a telegram from Rome, even commits the strange error, in a journal generally so correct, of calling Henry IV. of Germany Henry Barbarossa! the first German of the name being Frederick Barbarossa, whom the English Pope, Adrian IV., crowned in Rome, as a reward for giving up to him the great reformer, Arnaldo, of Brescia, to be burnt. The *Times*, in a leader, then comments on this scene at Canossa, and dwells on the indignities and misfortunes heaped upon Henry by the Pope, adding that the Pope went on to the last without a spot. What it means by a spot it is impossible to conceive. If it means a spot on Hildebrand's character that was not possible, for his character was one mass of discoloration from his crimes. The amount of crime included in his enforcement of celibacy on the Romish clergy was itself incalculable, for all Europe was made a scene of the violation of every law and every moral tie; the highways were filled by wailing crowds of wives and children, turned into the streets to destitution, shame, and misery; and led, in the resistance to this infamous decree, to insurrections, bloodshed, and every

species of immorality. If the *Times* means that Hildebrand escaped scathless, it is a piece of deplorable ignorance. The *Daily Telegraph* and other journals have similar leaders. It would seem as if the writers of such leaders, when set to write them, not being well up in ecclesiastical history, turned immediately to some encyclopædia, or other book of reference, and just read over the fact in question, disconnected from all that precedes or follows it.

In this case, the triumph of Gregory VII. was but a momentary triumph, if triumph it can be called, for it was the triumph only of the most disgraceful insolence, arrogance, and atrocity. Such an exhibition by the Head of the Church, the present leaders of the Church, were they not lost to the perceptions of everything honest and proper, would keep in the background as much as possible, instead of bringing it out and holding it up to honor. No transaction of the Roman Church—which abounds with transactions of the foulest infamy—is of a more outrageously unchristian character. No celebration could be more insensate in a Church already made odious by its insolence, and which exists only by the sufferance of civil governments; a Church which, by its pretentious follies, has reduced its Head from the rank and estate of a Monarch to that of the simplest possessor of a house and garden, which some other act of resistance to the times may turn him out of.

Henry IV., indeed, disheartened by the effect of Hildebrand's excommunication on his superstitious subjects, and by the attempts to which it emboldened his princely neighbors on his throne, in the frightful winter of 1077—such a winter as no man living had witnessed—crossed the Alps with his wife and family, through the most incredible sufferings, and arriving at the Castle of Canossa, whither Hildebrand had fled, supposing that Henry was coming with an army, and where he was feasting luxuriously with his paragon, the Countess Matilda, of Tuscany, presented himself in the castle court in sackcloth, with a rope round his neck, and with bare head and feet. The outer gates were immediately closed upon him, and for three days and three nights he was kept standing there vainly imploring admission to the presence of the Pope. His limbs were rigid with cold, his beard and hair were clotted with ice; in his agonies he howled like a wild beast, and how he survived it is marvellous. The heart of the Pope, however, did not relent. In his letters, still extant, he had told Henry that “the sword of the Prince was subject to the successor of St. Peter, and came from him because it was a human thing.”—*Epistles* iii. and iv.

This is what the present Pope and his advisers deem the proper model for the treatment of crowned heads by a Pope. It was not the heart of the diabolic Pontiff, in whom the Vatican glories, which relented, it was the heart of a woman. Giving way, at length, to the tears and entreaties of the Countess Matilda, Gregory VII., seizing his crucifix, exclaimed

"For Thee, Jesus, I make this sacrifice!" Odious hypocrite! who dared to introduce the name of Christ into this drama of priestly arrogance and vengeance, and to pretend to sacrifice his envenomed passions to the meek Saviour. But he did nothing of the sort. Though he professed to forgive Henry, and took off the excommunication, he refused to restore him to his throne, and attempted to put Ruloff of Bavaria into it.

This is the transaction and the Church doctrine which the Vatican now, after 800 years, is preparing to celebrate as still the doctrine and principles of the Infallible. But what were the consequences of this Papal display? If God, according to the proverb, first drives mad those whom He means to destroy, the Jesuits should be profoundly silent on this affair, but it is precisely for this Divine driving to destruction that the Jesuits bring it forward in glorification. Henry IV., roused to action by the unexampled indignities which he had suffered, returned to Germany, raised an army, for now his people were aroused too, crossed the Alps, marched to Rome, deposed Gregory in full conclave, and set up Clement III. in his place.

Gregory, dastardly and weak, as he was overbearing, fled to the castle of St. Angelo, which was shut up three years. Thence he only escaped by calling in Robert Guiscard from Naples, with an army of Normans and Saracens, having been previously at enmity with Guiscard himself. As he passed through Rome to the Lateran, this ferocious Pope passed over the slaughtered bodies of his own subjects; over those of violated and murdered women, and amid the burning ruins of the city, but without a sign of pity. He had let loose the most horrible war and carnage, not only in that city but over all Italy and Germany. The discord which his audacious conduct at Canossa had stirred up tore to pieces the two desolated countries. Everywhere there were princes maddened by ambition, sacked cities, violated women, burnt villages, and people infuriated against each other. As for himself he was hurled from the Papal throne and continued so. With a heart corroded by disappointment, by public contempt and by jealousy, he saw another Pope wearing the tiara, and he lived and died miserably in exile at Salerno, in the Bay of Naples. Is that a story for a Pope in his senses to revive?

But the consequences to the Church have been equally disastrous. This doctrine proclaimed by Hildebrand of supremacy over kings, and this first scandalous enforcement of it, struck the first blow against the Church in the heart of the kings. Thenceforth it was the avowed enemy of the civil power which, as knowledge increased, was sure to become too much for it. In about 260 years the superstitious reverence of the Papal tiara had so much decreased that when Boniface VIII. in 1303, fancying that he could repeat Hildebrand's experiment on Philip le Bel

of France, declared his throne vacant, consigned him to the devil, and heaped the most horrible maledictions on him, giving, moreover, his kingdom to Austria, Philip sent to him the Duke Sciarra Calonna with an armed band, who, in his house at Anagni, where he stood in the midst of his council of cardinals with the keys in one hand and his crosier in the other, advanced to him, gave him a tremendous blow in the face with his iron gauntlet, causing the blood to stream forth in torrents, and dragged him out. In a few days Boniface died raving mad.

This was a wonderful change ; but it is since the Jesuits have come into power, dating from the Council of Trent, that this war of the Church on the States has gone on most determinedly, and ever to the damage of the Church. All monarchies, especially since the Ecumenical Council, have come to regard the Vatican as their most open and also their most insidious enemy, all, even the most bigoted, except Spain, have broken off their concordats with Rome. Every step that the Jesuits, through their submissive tool, Pius IX., have of late years taken to maintain their fast falling prestige, the Syllabus, the Ecumenical Council, the dogma of infallibility, have only brought additional ruin on their heads. The Pope instead of being benefitted by the doctrines and deeds of Gregory VII., instead of ruling over and trampling on monarchs, is himself put down by a monarch, stripped of his temporal power, reduced to a mere householder, at the mercy of a Government whom he contrives to menace and insult in a manner which may ere long lead to a crisis which will practically illustrate the axiom of "*Quem Deus vult perdere prius dementat.*"

This is the real moral of the story of Canossa. Though the English journals don't yet seem to have discovered it, and the Papal celebration of Gregory's insane policy can only result in a fresh and more decided step in the path of Papal destruction. It seems to be the fixed purpose of the Jesuits to elect a Pope of their own order. The Pope created Monsignore Tarquini a cardinal for this purpose ; but he died almost immediately afterwards. Now, Beckx, the General of the Order, is talked of as the Jesuit elect for the Papedom. It is, perhaps, the best thing to be hoped for, for a Jesuit Pope would soon bring matters to a crisis.

The *Constitutionnel* had lately an article on the hatred of the clergy, which it says is rapidly augmenting in France ; and it asked whether it was from the Syllabus that dates this increasing schism between religion and civil society. We answer, No ; they must go much further back, namely, to the ceaseless exertions of the Jesuits ever since the Council of Trent. Though this pestilent association, the united offspring of Spanish and Italian bigotry, has been driven out of different countries more than forty times for its intolerable disturbances of society, and that not only by monarchs but by popes, they have insuppressibly returned, and become more daring than ever. By their late proceedings

they have alienated the bulk of the people in all the Old Catholic countries from the Roman Church. In all countries where the Church has had regular sway it is now detested; and it is only in such countries as England and America, where it has but recently gained a footing, that it makes proselytes. Lastly, it has sought to extend its influence even by making a league with Turkey, the detested oppressor of the Christian, thus wonderfully fulfilling the prophecy of the Book of Revelation of the union of the Beast and the False Prophet—another significant indication of its fate.

The *Constitutionnel* says that formerly the public antipathy was only obvious against the religious orders, "but now it extends to both regular and secular clergy. The Ecclesiastical costume, whoever may be the man that wears it, is uniformly and incessantly the subject of public animosity. The Commune in its massacres made no distinction—bishops, *curés*, students in training schools for priests, Dominicans, Jesuits, and all who fell into its hands, were shot. The war commenced by the *chassepots* is continued by the pen. The religious influence is described as leprous; citizens who perform their religious duties are pointed out as clericals—that is to say, as enemies of all enlightenment, liberty, progress, and justice."

This is the real moral of the story of Canossa. It is the result of the principles and practice then inaugurated, and which for the last three hundred years have been urged on by the Jesuits, with a pertinence and animosity without a parallel in history. As neither time nor rebuffs, producing continually aggravated disasters, have been able to compel them to a change of policy, they never will change it; but the great moral of Canossa will, in due time, stand forth conspicuously in inevitable destruction. Advancing knowledge and civilization, inspired by liberty, and heralded by independence, are odds too mighty for even the combined power of Satan and the Jesuits.

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea (Boston) Mass.,—Rev. M. Dwight.

OUR Missionary in Chelsea, Mass., Rev. M. DWIGHT, reports that in the course of his work he has visited, during the months of September and October, some five hundred and sixteen families nearly two-thirds of them Roman Catholic. Fifty-six of these Roman Catholic families were found to be desti-

tute of the Word of God, and were supplied with at least some portion of the Bible. It is noticeable that in a very encouraging number of cases—twenty-six—Mr. Dwight was invited or permitted to offer prayer in the houses of Romanists. "Roman Catholics," he writes, "frequently kneel down with me in prayer, and, in some instances, weep quite freely, and request me to repeat my visit. I am confident that

spiritual good will result to some who so attentively listen to the devout reading of the Holy Scriptures and the voice of earnest prayer." There can be no doubt that Mr. Dwight is warranted in his belief. The Evangelical Churches all over our land contain members recently converted from the unscriptural doctrines of the Church of Rome. Our missionary himself states the interesting fact that, within the past twelvemonth, *we* Roman Catholics in Charlestown, have professed to be born again of the Holy Spirit, and have been admitted into a single one of the Evangelical churches of that city.

Cincinnati, O.—Misses Furlier and Schiller.

Miss A. B. SCHILLER reports one hundred and ten visits among the families of the poor. Many were of Roman Catholics, others were German infidels, who, as they cannot be induced to attend a *church*, must be reached by the Gospel in their homes. Besides four visits to the Hospital, Miss S. made one to the Jail. "While there," she remarks, "I was especially requested by several young men to come to their cells to hold religious conversation with them. The case of one of the number is truly pitiable. Said he: 'I'm a thief, and I can't be anything else. I had a good mother, and was surrounded by good influences; but I *would* steal. There is no use in my trying to be good. It is impossible!' He seems utterly hopeless of ever being able to reform. Oh, how prone is the heart to do evil, especially when the 'heart is not right in the sight of God!' May this poor sinning one be led to repent, and believe that Jesus Christ is the Son of God, and put his trust in Him." In her sewing and Sabbath schools all is prospering as usual.

Miss LAVINIA FURLIER, in her monthly report, states that her Sabbath class, during the five Sundays of October,

numbered from one hundred to one hundred and sixty. Among the children there appears to be a slow but steady growth in knowledge, and many profess to love the Lord Jesus. "Every hour of my time," Miss P. observes, "might be spent in visiting families where no Protestant minister or missionary ever enters." Remarking upon the great spiritual and material destitution which continually meets her eyes, Miss P. adds: "You will not wonder that my heart is sometimes oppressed, and that I sigh to see the ripened fruit. Pray that the Lord will give me grace to do His will, and diligently sow the seed, patiently waiting for the harvest. "In addition to my usual labors, I have attended twenty public or social meetings, taking with me the poor who are glad to be *led*, but would never *seek* a place of worship unasked."

Chicago, Ill.—Rev. A. Miller.

OUR German City Missionary in Chicago, Ill., Rev. A. MILLER, reports for the month of October:

"The intense political excitement prevailing in the city interferes with religious work, but the great meetings of Moody and Sankey counteract this worldly spirit to a considerable extent. They have been in progress a month, resulting in the conversion of hundreds and the revival of the various churches. Though the Germans are not favorable to the methods adopted in these special meetings, yet many are being reached, embracing some Roman Catholics. The priests denounce Moody and threaten their members if they should go to hear him; but the current of popular feeling is so strong that even Roman Catholics cannot resist it.

"During the month I have been unusually busy visiting poor and sick families, finding temporal supplies for them, and administering religious con-

solation. At the same time I have preached regularly to my congregation on the Sabbath. The attendance at the Church and Mission-school is increasing. Indeed, our work has never been in such a prosperous condition as now."

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Iowa City, Iowa.—Rev. J. Poduril.

REV. J. PODURIL, our Bohemian Missionary in Iowa City, Iowa, and surrounding country, writes of his labors during the month of October:

"In the country I find the most inviting and promising field. A few incidents will show that the Holy Spirit is moving upon the hearts of many. I visited a sick man, who was much inclined to converse, and said a great deal about the gospel and those who oppose it. After some time the wife remarked: 'Let us change the subject, and talk about my husband's illness, and leave these things which we cannot understand.' The husband replied: 'Perhaps you do not understand, but I think the missionary is right, and it is our duty to learn,' and turning to me he requested me to go on. I read several passages from the gospels, explaining the way of salvation. He listened with great interest, and requested me to visit them again.

"Another Roman Catholic family asked me to explain certain passages of the Bible which had troubled them, such as, 'The blood of Jesus Christ his Son cleanseth us from all sin.' At another time I will write more fully concerning these cases."

—
Pittsburgh, Pa.—Rev. C. Lepper.

Our German City Missionary in Pittsburg, Pa., Rev. C. Lepper, writes of his labors during the month of September:

"I have not deemed it necessary to

send a report of my labors every month but at the same time I have not neglected to prosecute the good work. My heart has been encouraged at the evidences of increased interest among the people on the subject of religion. Almost every Sabbath I address my German countrymen at different places. On last Sabbath I preached in Birmingham in the morning, and in the afternoon I held a prayer meeting at Temperanceville, four miles away.

"A short time ago I visited an aged lady, who was on her death-bed, and was permitted to read, sing, and pray with her. There were several persons present, and some were deeply moved, particularly one man, who requested me to pray for him. The Holy Spirit troubled him on account of his sins, and he is now seeking the Lord. While there are thousands of stony hearts among the German infidels, I rejoice that some are being melted by the power of divine grace. A German Protestant church in my neighborhood recently received twenty-three persons into its membership.

"There is a revival in progress in the southern part of the city, called the 'carpenter-shop revival,' because the meetings are held in a carpenter shop. Seventy-five persons have professed faith in Christ, among them some from the ranks of Romanism.

"In the work of distributing religious literature I have, through the blessing of the Lord, been very successful. It is my custom, in connection with this distribution, to instruct the people and lead them to Christ, especially the Roman Catholics, who know but little about the true way of salvation. May the Lord bless them!"

Brazil.

EVANGELISTIC WORK.

From the *Missionary*, organ of the Presbyterian Church (South), we take the following interesting account:

"It was good news you sent us that the Committee had appropriated the means to enable one of us to continue the evangelistic work in the regions around Campinas. This branch of our labors, which for the most part had been abandoned, was at once resumed. In company with the young native brother, who is a professor in the college, and a candidate for the ministry, I went to Jundiaby—spent Saturday and the Sabbath. The congregations were good. This place in former years, was noted for its opposition to the truth, and more than one evangelistic minister was insulted there. One family belonging to the Campinas Church resides in this place.

The next point visited was Penha; the Lord's supper was celebrated and seven children baptized. This little church has maintained itself nobly, sustaining now for more than a year a day-school which is thoroughly under the influence of the Gospel.

"IT IS TAUGHT BY A NATIVE BRAZILIAN, converted at Campinas; he conducts the weekly prayer-meetings, and holds in addition to the Sabbath School, two services on the Sabbath, on these occasions reading sermons. It may be the will of the Lord to make him an efficient preacher some day. The only earthly obstacle that presents itself, to his becoming so, is that he is poor and has a family to support, which leaves him no time to study. We have a monthly appointment at Santa Barbara; one sermon is preached in English to the Americans, and one at night to the Brazilians and Americans in the Portuguese

language. No visible fruits in the way of conversion have appeared thus far, to attend the labors at this point. The American congregation, however, manifested their interest in the cause, by contributing to pay the yearly traveling expenses of the minister.

On the second Sabbath of July, a new church was organized at Mogymorim consisting of ten members and a few baptized children. The elder from Penha having moved to this place, will take charge of the infant flock, maintain the prayer-meeting and worship on the Sabbath. The Lord's Supper was celebrated on the occasion and the Sabbath offering established as a part of the worship. Two additional persons have presented themselves for admission, but after examination it was deemed best not to admit them for the present. The prayers of Christians at home are invoked in behalf of this and like churches in Brazil. The congregation at Campinas suffers very much for the want of a suitable place of worship. The people bought a lot, but are unable to build a house for the Lord. There have been a few additions to the membership by conversion, but the spiritual growth of the church has not been encouraging. Some of my readers may wish to know

WHAT IS THE GENERAL CHARACTER OF THESE NATIVE CHURCHES

that like faint glimmering stars are by the spirit of God, being created at various points in this vast empire. The answer to this inquiry is just what an attentive study of the New Testament teaches us to expect. First, the membership is for the most part, from the humble poor. It is now as difficult for the camel to go through the needle's eye, as it was when the Saviour himself was on the earth. In the next place, the piety and Christian character of the native members is of a chequered kind.

Here and there in every congregation are found some examples of pure and healthful piety.

MANY ARE BABES IN CHRIST,

and not yet capable of using the strong meat of the Gospel. Some few have gone astray, seduced by the abounding temptations around them. This is always a cause of deep regret to the believers and the missionary. If, however, there did not appear in our day within the Church, traitors, deniers and apostates from the truth, it would seem to prove that we had a different Gospel from that preached by Jesus and His apostles. He has said that the tares and the wheat must grow together until the day of final reaping, so that it is the great business of preacher and people to pray to the Lord of the harvest, that they themselves may not be found among the tares. The College and girls' school

MOVE ON SILENTLY BUT STEADILY

in their great work. The attendance is about one hundred and twenty. It requires a clear, penetrating judgment of the future of this land and a masculine faith, to rightly appreciate the invaluable service being done by them. Let the following facts be pondered. There are self-evident truths in religion as there are in mathematics. It is as true as any problem in geometry that genuine Christianity and gross ignorance cannot live and grow together, they are self-destructive one of the other. The Bible has it that the people perish for the want of knowledge. Now one of the crimes justly brought against Romanism, is that wherever it prevails, there ignorance thrives also. Ireland, France, Italy, Spain and the South American States are irrefragable proofs of this. The census of Brazil just completed brings to light

SOME SAD AND ASTONISHING FACTS.

The following are some of them: The population of the Empire "in round numbers is ten millions." The number of men who can read is 1,012,097, women 550,981, total 1,563,078. In round numbers there are *eight millions five hundred thousand persons* who are unable to read. The educated Brazilians are not inferior in ability to the same class in our own or any other country, but to the statesman and the sincere Christian, the above figures furnish material for profound reflection. Religious worship is one of the great means for instructing the masses and cultivating their manners. The mass and other ceremonies of the church of Rome, speak only to the eyes and bodily senses of her people and leave their hearts and minds in darkness. The religion of Jesus Christ is in the Bible and to be understood and accepted must enter into the reason and heart of man, thus lifting him out of spiritual darkness and mental torpidity "

Italy.

THE *Wesleyan Missionary Notices* give a letter from the Rev. T. W. S. Jones, of Naples, conveying an encouraging view of progress of the work under the care of the British Wesleyan Missionary Society.

"A most interesting service was held in our church in Naples some time ago,—a special service arranged for the celebration of the

"BAPTISM OF A JEWESS.

"An Italian, Signor Delisa, after having for some time listened to the preaching of the Gospel, at length became a member of our Church. His wife, a Jewess, and their family, then began to attend our services. The reading of God's Word, and the gracious influences of the Holy Spirit enlightened her

mind and so powerfully influenced her heart as to lead her not only to the conviction that Jesus Christ is the Messiah, the Saviour of the World, but also to receive Him with humble, penitent, believing heart as *her* Saviour. After serious conversation with her during the time of her probation, in which she gave manifest proof of a real work of Divine grace in her experience and life, we gladly acceded to her request that she might be baptized in the name of our Lord Jesus Christ.

"The solemn baptismal service, in which members of both our English and Italian congregations took part, seemed never to me more beautiful and impressive. Many were the kindly and sympathetic greetings which our sister received from the members of our Church who were present. With deep emotion, weeping for very gladness, she not only responded to the questions asked, to elicit from her a frank and full confession of her conviction of sin and faith in Jesus, but afterwards she told, her eyes streaming with tears of joy, how in this very rite of baptism her soul had been filled with a newly found unutterable peace. If our new building had only been the honored birthplace of this one precious soul, surely it would be cause for rejoicing. A child of Israel is convinced of sin, believes in Jesus as the Saviour, confesses Him before the world, passes from death unto life. Thank God for the Divine and saving presence that has thus hallowed His own sanctuary, consecrating it the birth-place of souls; and we thank God that Delisa's conversion is not a solitary case vouchsafed to cheer us amidst discouragement and disillusion. but one of many that have followed the faithful preaching of the Word. We may select another:—

THE CONVERSION OF A STOCKBROKER.

"Signor Garcia is the person of whom

I write. He is well known at the Borsa ("on change"); a thorough typical Neapolitan of the old school. All his relations are intimately connected with the Church and priesthood. One of his brothers is a priest of the Curia of the Archbishopric of Naples. His religious life was made up of the usual ideal, unreasoned belief in the faith in which he had been educated, and of the usual superstitious practices taught by the Church of Rome as the true evidence of a living faith. A constant attendant on the Mass, regular in his practice of confession, no one was more scrupulously devoted to the saints and angels and Madonna; no one more lavish in keeping burning before their shrines the little oil lamps with which saints and angels and Madonna are supposed to be so very much pleased; zealous in fastings and all the outward show of the religion of Rome, he seemed the very type of a sincere Roman Catholic of Southern Italy. One thing, however, tended to weaken the influence of the priesthood in his home. His wife's confessor had been a little too searching in his confessional intercourse with his penitent, and she declined to go to confession, and so the absolute supremacy of the priesthood in the family was shaken, though not overthrown. Better days, however, were dawning. One of his children obtained possession of a copy of Diodati's translation of the Bible, and carried it home. At first it was to our friend an object of horror, then of distrust; but, after reading a portion, it became not only interesting, but of an interest that deepened into anxiety about his soul's salvation, and uncertainty in regard to the old religion he professed, the only religion he had ever known. One Sunday evening, while passing our Church, he heard the singing, and thought he would go in and see what the worship of these Protes-

taunts might be; but then there came the thought of excommunication, and unable to overcome his scruples he passed on without entering. The next Sunday evening, however, he came, he was deeply interested in the sermon, which seemed to him to depict his own hidden thought and feeling, and left the service a changed man. The following Sunday he came again, and now accompanied by his whole family. From then till now he has been a faithful member of the Church, into which he was at once received as a catechumen.

"The conversion of such a person, one so thoroughly Neapolitan, and one who had been so devout, could not fail to rouse a tempest of rage and persecution against him and his family, and to awaken on the part of the priests the most continuous efforts to win him back to at least an outward conformity to the faith and practice of Holy Mother Church. Every means to accomplish this end were used—persuasion, the influence of friends, offers of material help—but all in vain. Then came the abandonment of friends, calumny, every kind and class of persecution; but amidst it all our friends have been true to their conscience and their God. The Gospel has had its triumphs, too, amongst the more literate, and we have to record the

"CONVERSION OF A PROFESSOR OF PHILOSOPHY.

"I made the acquaintance of my friend, Signor Tagliateta, some years ago. He is a man of intellectual power, and the author of a work on the Philosophy of Christianity. Although ordained to the priesthood, he could not accept the absurdities of Romanism, and at length withdrew from the priesthood, sustaining himself by giving lectures on philosophy. He is now married, and, after having for

some time attended our services, he, too, became a member. He has given two lectures in connection with our work, and has commenced to preach; the lectures were attended by large and deeply interested audiences.

"These are instances of conversion resulting from the work in our new chapel, and these, we trust, are only the forerunners of others of a true revival work. The shadow of death has fallen on our church, and two of our older members have gone to the rest of the just. Our people die well. I will tell as briefly as I can the story of

THE DEATH OF THE OLD PAINTER.

"Some years ago, a young man, a house painter, came to Naples from a place called Palma di Campania, and soon obtained work. He received or bought a New Testament, and through the influence of one of our Evangelists was led to attend our services, and ultimately became a member of our church. The news that he had *apostatized* soon reached his native place, and his family was overwhelmed with distress. His old father set off for Naples immediately to save, if possible, his son. Entreaties, commands, all were powerless to move his son, whom to the old man's astonishment, he found more truly Christian than he had ever been before. Persuaded to come for once to our meeting, the father listened with astonishment to a sermon telling of salvation through Christ crucified. The words came home with power to his soul. He lived and died in the full faith and hope of the Gospel, His last words were a dying testimony to the sufficiency and blessedness of simple faith in Him whose blood cleanses from all sin. Little would his glorified spirit in the Paradise of God reckon the storm of hate that burst over the funeral procession, as the mortal

remains, followed by his brethren in the faith, were borne to their last resting-place. Rome's hate and vengeance pursues its lost prey not only to death, but to the sepulchre itself.

"Another death we record is that of Isaiah Mammarella,

"A COLPORTEUR OF THE BRITISH AND FOREIGN BIBLE SOCIETY, WHO SOME YEARS AGO WAS TAKEN BY THE BRIGANDS.

"Whilst on his way with his Bibles, travelling over the mountains of the Basilicata, he fell into the hands of a band of brigands, and was by them retained as their prisoner, obliged to follow them by day, and confined by night in a cold and damp cave on the mountain. They released him, taking from him the little money that he had in his possession, and whatever he had

with him that could in any way be useful to them; but the effects of the exposure to the cold, and their rough treatment of him, never passed away; a chronic catarrh supervened, and resulted ultimately in a fatal attack of bronchitis. The love of Christ was stronger than death. Calmly and nobly he witnessed to those around him of the presence of Christ with him, and of Jesus' power to save in life and in death.

"Our friends will see that our work has not been in vain in the Lord, that souls have been converted and added to the Church, and that our Heavenly Father owns and blesses the material aid so nobly rendered to our work by the friends in England, and the efforts of those who here preach the blessed Gospel of the Son of God."

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THE

Christian World.

EDITOR:

Rev. HENRY M. BAIRD, D. D.

Though all the winds of doctrine were let loose upon the earth, so *Truth* be among them, we need not fear. Let her and Falsehood grapple; who ever knew her to be put to the worst in a free and open encounter?—*Milton*.

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1877

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THE CHRISTIAN WORLD.

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JANUARY, 1877.

No. 1.

EDITORIAL NOTES.

CONTRIBUTIONS SOLICITED FOR WORK IN FRANCE.—It is with great satisfaction that we announce, with this the beginning of a new year, the resolution of the Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION, again to solicit contributions of its friends and supporters in behalf of the Evangelization of FRANCE.

Several considerations have had great weight in leading to the adoption of this resolution.

In the first place, *France is undeniably the foremost Roman Catholic nation in the world.* As is more fully shown in another article in the present number of the CHRISTIAN WORLD, under the title of "France, as a field for Missionary Effort," France equals in population and far exceeds in influence every other country professing adherence to the See of Rome. It is France that contributes more than any other to the Papal treasury; it is French missionary funds that swell the receipts of "the Association for the Propagation of the Faith." French diplomacy and the menace of French armed intervention has won many an advantage for Romanism in the East; while French men-of-war have more than once forced Romish missionaries upon the unwilling islanders of the Pacific. In the struggle to overthrow the gigantic imposture of the Roman Catholic system, few permanent results can be secured until France, the true heart of that system, has been brought to the knowledge of the pure Gospel preached by our Lord Jesus Christ and his apostles.

In the second place, strange as it may appear, *our American Churches are doing scarcely anything for the conversion of this most important country.* Not one of our great Missionary Boards or Societies, with the exception of the Baptist, has any workers of its own in that field, or contributes directly to the support of workers sent out by native organizations of Protestants.

We feel sure that we but echo the sentiment instinctively springing up in every Christian heart, at the bare announcement of this fact, when we say that so anomalous a state of things ought not to and must not, be allowed to continue. France must be gained for Christ. Without in the least abating our exertions to publish the Gospel of a free salvation through the merits of a crucified Redeemer in other parts of the Roman Catholic world, where Protestant missions have been set on foot, we must embrace FRANCE in the arms of our Christian love. So important a land, the principal support of the tottering Church of Rome, cannot be neglected, if any regard be had to ordinary motives of prudence. And gratitude, no less than charity, impels to the same course. A country, which has ever maintained amicable relations with our own, and which in the critical circumstances of our young republic, just a century ago, rendered us no insignificant services, has placed us under obligations that cannot better be liquidated, than by our helping in its spiritual regeneration.

The native French Protestants are few in numbers, and consequently too weak and poor to do the work on the scale on which it ought to be done. No other Protestant country has the facilities for furthering it that America possesses. The French-speaking part of Switzerland is doing nobly, both from Geneva and Neuchâtel. But Switzerland is a small country. Its entire population—Protestant and Roman Catholic, of French, German and Italian races—is not equal to that of the State of New York. Great Britain is near by; but against the English there is a deep prejudice springing out of the rivalry and the wars of eight centuries. Protestant Germany is also not far distant; but the wounds inflicted in the Prusso-French war still rankle with undiminished intensity, and the ear of every Frenchman would instinctively close with patriotic determination to any religious invitation coming from beyond the Rhine. America, and America alone can supplement effectively the efforts of the native French Christians.

To the urgent appeal for help coming to us from France, no other Missionary Society can respond. The work in nominally Christian lands recently assumed by other societies severely taxes their resources in a time of universal business prostration. It is, therefore, in no spirit of rivalry, that we solicit the donations of all friends of vital Christianity in behalf of a field which no other Society or Board has entered, or is desirous of entering. The appeal is imperative; and we cannot, if we would, be deaf to it. Nor does the present unsettled and harassing condition of affairs at home make us hesitate. God's providential calls do not wait on our indecision and fears. Neither the country nor the individual Christian will be poorer, both will be richer for the gift, made at the prompting of love, and in unfaltering dependence upon the promise

of a manifold return even in this world. It may well be that the Churches of America will even now learn the lesson that there is no quicker and surer way back to material prosperity, than through a sound, conscientious and judicious apprehension of their responsibility to God as His stewards in temporal possessions.

For this important field, together with the other work of the Society, we therefore now solicit the contributions of God's people ; earnestly requesting them to read with care what is said below, not only respecting its present condition and prospects, but also respecting the appropriateness of this Society's doing the work, and the remarkable providential arrangement whereby we now find ourselves furnished at the threshold, with a competent and well-informed agency to superintend the work on the ground, in the Committee of the Missionary Association of our American Chapel in Paris, already engaged in the same work that we hope to prosecute, with all the vigor and energy that may be given us.

FRANCE, OUR ORIGINAL FIELD.—It ought not to be forgotten that there is the greatest appropriateness in our undertaking to lay the wants of France before the American Churches. *France was the first, and for some time the only foreign field of operations* contemplated by those who founded this Society. The American and Foreign Christian Union, under its present designation, dates no further back than the year 1849, when a fusion was effected of three previously existing organizations. But the oldest and most prosperous of these organizations had for ten years been doing efficient service on the European continent and elsewhere, as the "Foreign Evangelical Society." This Society first appeared in the modest form of "The French Association," in 1834. When, in the beginning of the next year, the late Rev. Robert Baird, D.D., was first sent abroad to acquaint himself with the spiritual condition of the continent, and to report thereon, as well as upon the opportunities existing for evangelistic labor, the result of the examination led to a very important enterprise, maintained by American funds for more than thirty years. The great progress made by evangelical religion in France during that period was due in no insignificant degree to the coöperation of American Protestants with those of France. It was the help from this side of the Atlantic, through the Foreign Evangelical Society and its successor, the American and Foreign Christian Union, that enabled many an evangelist to devote himself to the spiritual welfare of his countrymen. It was this help that sent the colporteur, with the Word of God and religious books, into hundreds of villages and hamlets where the voice of the living preacher had never been heard, and that placed in the hands of many a Roman Catholic peasant or workman the printed page that was, with God's blessing, to prove the

simple means of his conversion and salvation. That the seed thus sown was blessed of God we know. That Protestant communities sprang up in consequence, and that in due time the humble gathering of a few devout persons grew into a church planted here and there in the midst of prevailing darkness, is certain. And while we are not disposed to arrogate for our Society any part of that which may have been due to other agencies, we cannot believe that France would have had so much pure and fervent piety at the present time, but for the agency of this united effort of American Christians.

When, in 1866, the attention of the Society was directed elsewhere, appropriations to France being intermitted, we have reason to believe that the Directors had no intention permanently to abandon so glorious a work ; but in the absence of sufficient funds to accomplish all they desired, felt constrained for the time to devote the means at their disposal to fields more recently thrown open to Protestant influence.

In the present effort, therefore, it is not a new work that is begun, but an old and valued undertaking, temporarily suspended, that is once more resumed. May the blessing of God, so conspicuously resting upon it during its earlier stage, be again manifested to it.

THE MISSIONARY ASSOCIATION OF OUR AMERICAN CHAPEL IN PARIS.—Not without gratitude to God has the Society recognized in the Missionary Association formed by the brethren worshipping in our American Chapel in Paris, an instrumentality of great value in the prosecution of work in France. Attentive readers of the CHRISTIAN WORLD do not need to be informed that this Association has been just four years in existence. The American Chapel, founded in 1857, had at length reached a position of great success and prosperity, but it was felt by its friends that this gratifying result must be interpreted not as an evidence that the Chapel should rest content with its own self-supporting situation, but as indicative of a design of God that it should become an active power for good, especially in the community in which it was placed. The excellent project was consequently adopted, to establish a Missionary Association, in which all the members of the congregation and visitors at the French capital were to be invited to enroll themselves. The results of the labors of the year just elapsed have not yet been gathered. But those of the first three years are full of encouragement and promise. From the very interesting reports published in the CHRISTIAN WORLD, for April, 1874, April, 1875, and July, 1876, it appears that, in three years, there were collected not less than 19,154 Francs 60 Centimes. What has been accomplished in the way of appropriations to a number of excellent enterprises can easily be seen by a reference to the reports in question. They are too numerous to be specified here. It will be sufficient to say that nearly 5,000 Francs have been given to the "*Société Evangélique*" (the

principal organization of Protestants unconnected with the State), 900 Francs to the "Societe Centrale" (the organ of those belonging to the State Church), and smaller sums to a number of other charities; while 6,620 Francs have been spent for Mission Work in Paris, chiefly in connection with the remarkable attempt of Rev. Mr. and Mrs. McAll to bring the Gospel to the working-men. In fact, the Association has undertaken the sole support of one of its stations, and the station of "Les Ternes," situated a short distance only from the Chapel has been assigned to its special care.

The familiarity gained by Rev. E. W. Hitchcock, the Pastor of the Chapel, and others members of the Committee of the Association, by intercourse with the administration of the various charities assisted, will be of great utility in the prosecution of our work. The co-operation of these gentlemen will secure all the advantages of a supervisory agency upon the field, while relieving the Society of that expense which would otherwise necessarily be entailed upon it.

APPOINTMENT OF REV. GEORGE L. HOVEY.—The Board of Directors have appointed the Rev. George L. Hovey, to act as Agent of the American and Foreign Christian Union in collecting for the work in France, as well as the other branches of the Society's activities. Mr. Hovey is well and favorably known to our friends, from his long connection with this Society, and we bespeak for him the kind and considerate attention of all upon whom he may call.

At the same time, we would earnestly request all who read these lines and feel disposed to aid in a work that appears to us to be both important in itself and timely, not to wait to be personally solicited, but to send their contributions at once directly to this office. Money orders may readily be obtained at all important post-offices. They should be drawn to the order of "The American and Foreign Christian Union," and made payable at Station D, New York City.

PROTESTANTISM IN SAVOY (FRANCE).—We find in the *London Christian World* a communication respecting the planting of Protestantism in Savoy and its recent progress. It will be remembered that Savoy, the hereditary dominion of the royal family of Italy, was ceded, in 1860, by the treaty of Turin, to the Emperor of the French, together with the territory of Nice, on the Mediterranean Coast. The ancestors of Victor Emmanuel, before assuming, in 1720, the title of Kings of Sardinia, were known as Dukes of Savoy. In their fanatical zeal, these princes not only persecuted the Waldenses in their mountain retreats, but altogether prevented the preaching and profession of the truth in the lower valleys. Consequently where Protestantism now exists, it is a plant of

recent growth. And it is encouraging to notice, that it springs up so readily and gives such fair promise of soon developing into a thriving tree. The passage quoted below refers to the address recently given, in the Presbyterian Church, Colebrook Row (Rev. Thain Davidson, D. D., pastor) by Mrs. McVickars, an English lady, who has herself lived in the scenes she describe. It is only another evidence of the state of preparation to receive the Gospel which we are persuaded exists in almost every part of the French republic. The writer says :

“The real object of Mrs. McVickars’ modest and eloquent address was the establishment of a Protestant mission at Aix-les-Bains, in Savoy. But, first of all, she had a sad story to repeat of the Vaudois, and the bitterness of the persecutions to which they were exposed. At Chambéry, where the lady resides and from whence she has been deputed to come to this country for aid, they can still show you the dungeons in which the brave men and women who dared to be martyrs and to obey God rather than man suffered for the faith they held so dear. It had been hard work to get Protestantism introduced into that district, and it had been chiefly accomplished

BY THE AID OF TWO ENGLISH LADIES,

who had gone to reside there, and who, when a small congregation had been raised and a pastor settled among them, came to England to collect money wherewith to build a church. First of all they went to Mr. Samuel Morley, M. P., who generously said to them, “Go and get half what you want and come back to me and I will give you the rest.” When the money was raised it was with the greatest difficulty a site could be got, as no one would sell a bit of ground to the heretics. That difficulty having been overcome, much good had been accomplished under many drawbacks, as the poor who turn Protestant have to suffer such persecutions that they have often to leave the place. One case specially referred to was that of a man, whose little daughter, aged seven, had been confirmed at that very early age. After the confirmation she went to the priest, to confess. The man, said Mrs. McVickars, was a villain; at any rate he asked the poor little child the most revolting questions, and in the evening sitting on her father’s knee, the little one told him what the priest had asked. In a rage he said, “Can there be a God in heaven to permit such things to be done in the name of religion?” All at once

HE REMEMBERED THERE WAS A PROTESTANT PASTOR THERE,

and he went to see him that night, to ask him what the Bible was and what it really taught. The interview led to an appointment early the next morning, when the man brought his wife with him, who when they heard the glad tidings of the Gospel, how Jesus, not the priest, was the intercessor between God and man, at once believed with all their hearts. But ultimately these poor people were driven from the place by the persecutions of their Popish neighbors. They had now a church at Chambéry with 200 people and capital schools, and a colporteur, who, however had been stopped by the prefect, but the English ladies referred to were in the habit of distributing tracts freely especially to the soldiers, of whom there were large numbers in that district, and it was with pleasure that they had

found, by means of the Protestant pastors who accompanied the army, that in many cases these little tracts had been the means of opening many eyes and converting many hearts. When Bourbaki's soldiers left Switzerland with the Bibles given by the British and Foreign Bible Society, such was the impression produced amongst them, *that four villages, with populations of four and five hundred each, became Protestant.* In Chambéry they had a devoted pastor—M. Fournier—and his labors in the mountains were eminently successful. And now, continued the lady, there was

AN OPENING FOR THEM AT AIX-LES-BAINS.

a town of 5,000 inhabitants, on the high road from Paris to Italy, and which was rising rapidly in importance. The aim is to build there a church, a school, and a hospital for poor people, especially poor French Protestants, who were cruelly treated if they went into Roman Catholic institutions. And this latter aim is by no means an unimportant one, as the baths are much resorted to on account of their medicinal value. A small school has been opened, services are held from time to time, and during the past summer several poor patients have been received in the house temporarily fitted up for these various purposes. Meanwhile an admirable site has been secured, and the construction of the permanent edifice has been begun—a step which was rendered necessary by the French law, as, if the Romanists had built a church first, they would have been unable to proceed with their work. £5,000 are required. Of this sum £3,000 have been collected in Scotland by Mrs. McVickers. The whole enterprise will be under the direct superintendence of Pastor Fournier, and it is believed that such an institution with a resident pastor, regular services, a Christian day-school, and an invalid's home, will, under the blessing of God, be an immense boon in such a priest-hidden district as Savoy. The Rev. W. G. Blaikie, D. D., of Edinburgh; Professor Smyth, M. P., of Londonderry, Pastor Caudefort, of Grenoble, Pastor E. de Pressensé, of Paris, and others warmly commend this appeal to the liberality of Christians.

GROEN VAN PRINSTERER, THE CHRISTIAN HISTORIAN.—The death of William Groen van Prinsterer, which occurred as far back as the 19th of May last, was one of the most sensible losses suffered by the world of letters during the year 1876. Yet it was scarcely noticed at the time as it deserved on this side of the Atlantic. This neglect on the part of the religious press was particularly unfortunate; for Groen van Prinsterer is even more deserving of immortality as a sincere, devoted and consistent Christian, than because of his eminent services as an able and patriotic statesman, and a historian of singular grasp and accuracy. The attentive reader of Motley's "Dutch Republic" and "United Netherlands," and of Prescott's "Philip the Second," cannot but have become familiar with Groen van Prinsterer's name; for his magnificent "Archives de la maison d'Orange-Nassau," of which thirteen volumes have appeared, is the great treasury of the early history of Holland. But it was not as well known, in this country at least, that the great Dutch historian's

heart was even more deeply enlisted in the advancement of religion than in the pursuit of knowledge. Possessed of an ample fortune, Groen van Prinsterer lived in a manner becoming his station; but the mansion, in which he and his wife, who sympathized in all his pursuits, lived almost as scholarly recluses, was a centre of strong and healthy Evangelical influence throughout the community, and the source of a constant stream of benevolence. As a statesman, his course was in some respects unique. At the early age of twenty-six, and but four years after the completion of his legal studies, he became private Secretary of King William I. His position was a delicate one, for his convictions were opposed to those of the monarch, and he did not hesitate to make them known. "A curious and interesting spectacle!" writes Rev. Cohen Stuart in a recently published biographical sketch. "A young man distinguished by the royal favor, private secretary of an almost absolute monarch, employing his leisure hours, in the very palace of his sovereign in editing an opposition sheet—*les Idées Néerlandaises*—in no wise hiding his convictions from his master, who, on his side, whilst retaining his own ideas, knew how to esteem his servant so much the more for his uprightness, as he felt that one can lean only on what presents resistance—all this forms a scene rarely met with in court life."

After the revolution of 1830, Groen van Prinsterer, on his return from his travels, was appointed by the King "Councilor Extraordinary of State" and "Archivist of the Royal House;" in which capacity he executed his great historical works. He was also frequently a member of the States General, where he distinguished himself as an orator, and was the leader of a party known by the name of "Christian and Historical," or "Anti-revolutionary." "His political course," writes the *Chrétien Belge*, "is a forcible assertion of the inviolable rights of God and His sovereignty over man * * * *Not statesman, but Christian*, was his motto. He never sought to obtain success by intrigue. Few men have realized in their life, and especially in their political life, as he did, that beautiful and noble maxim: '*Fais ce que dois, advienne que pourra* (Do what thou oughtest, let what will happen).'" His wise counsels and pious liberality will be much missed by our Dutch brethren.

A SCOTCH FREE CHURCH MINISTER ELECTED THEOLOGICAL PROFESSOR OF THE FREE CHURCH OF ITALY.—One of the most pleasing items of news recently received from Europe is an announcement exhibiting the good feeling subsisting between the Free Churches of Scotland and Italy. In looking about for a suitable man to fill the important and responsible post of the first Theological professor in the College of the Free Church of Italy at Rome, those entrusted with the selection fixed their choice upon the Rev. John Henderson, pastor of the Free Presbyterian Church of Coat-

bridge, Scotland. Mr. Henderson is spoken of as a man of decided ability and scholarly habits, strongly attached to the form of government and theological system in which he has been trained. He was not long since one of the most prominent candidates for a professorship at Aberdeen, Scotland, similar to that to which he has now been elected. The selection of such a man indicates that the Italian Free Church has fairly entered the formative period, and has settled theological tendencies. It is satisfactory, at any rate, to find that this young ecclesiastical body is disposed to avoid the loose theology taught in many schools in other parts of Europe, and to embrace a positive theology that seeks no other foundation than a candid interpretation of the Holy Scriptures in their obvious sense. We have before us a copy of the *Edinburgh Daily Review*, giving a very full account of the meeting of the Free Presbytery of Hamilton, November 14th, 1876, at which Mr. Henderson was, at his own request, released from his pastoral charge to accept the call to Rome. We are pleased to see the friendly and cordial spirit with which this action was taken, and the confidence expressed in the Free Church of Italy by men of such eminence as Rev. Dr. Marcus Dods, of Glasgow, Rev. Dr. Thomson, of Paisley, and others. The former in particular said that "he hoped the invitation which the Italian Church had given, and the mode in which this Presbytery were dealing with the invitation, would leaven the whole of the Free Church of Scotland, and remove any suspicions of the standing of the Free Italian Church which had been credited somehow in the minds of a considerable number of the members of their own Church. He did not see that any foreign Church could give them a more decisive proof of their affinity with the Free Church of Scotland and their desire to be truly a sister Church—he might say a daughter Church—to them than by doing what the Italian Church was now doing." Mr. Henderson himself spoke very happily of the spirit of harmony and love which he hoped to promote between the Free Church of Italy and the Waldensian Church, between which there had been misunderstandings.

THE ROMAN CATHOLIC CATHEDRAL AND MAYOR WICKHAM'S VETO.—One of the most signal attempts ever made in this city to force the tax-payers to defray the expenses of a Romish Church, is that which Mayor Wickham ineffectually tried to prevent by his veto. Every building, public or private, is assessed for the privilege of making a connection with the public sewers. The charge which is quite disproportionate to the sum necessary for keeping the sewers clear, is regulated according to the size of the building. The Roman Catholic Cathedral, now in process of erection between 50th and 51st streets, should from the ground it covers

pay some \$700. Now on the 21st of October last, a resolution was passed in the Board of Aldermen, permitting St. Patrick's Cathedral to make a connection with the sewers free of all charge. On the 27th of the same month, Mayor Wickham returned the resolution accompanied by a message in which he stated the reasons why he must withhold his approval. These were in brief, that the charge in question was one from which scarcely any buildings, public or private, had ever been exempted; and the few cases of exemption had been of "exceptions made in favor of public schools or other public buildings belonging to the City," "under peculiar circumstances and for exceptional reasons." None of these existed in the case of the Roman Catholic Cathedral. The Mayor also urged that a dangerous precedent would be established, under which numbers of other institutions would seek to escape their fair share of the public burdens. In spite of this the Board of Aldermen, on the 9th of November, passed the resolution over the Mayor's veto by an all but unanimous vote, Mr. Pinckney alone voting in the negative!

When the secular and religious press called attention to and reprobated this new sectarian action, the Roman Catholic organs undertook its defense, alleging that it was but a small gift to a building of the magnificence of which New York ought to be proud, especially in view of the fact that the Cathedral was constructing the 51st sewer at its own expense. Moreover, as in the case of the famous Grey Nun Law, they disclaimed all responsibility for the measure, which was due, they said, to the voluntary act of some one (perhaps, too impulsive member of the Board of Aldermen!

We have before us the record of the first public meeting of the "New York Municipal Society," the influential character of which may be inferred from the names of its President and Vice Presidents: Dorman B. Eaton, Samuel D. Babcock, Charles O'Connor, William Cullen Bryant, John A. Dix, and Howard Potter. It was held December 8th, 1876, in its newly erected building on Madison Avenue. One of the most important items of business was the adoption of the report of a special committee appointed in November to consider the action of the Aldermen and Mayor above referred to, and consisting of Messrs. Myer S. Isaacs, John Sherwood, Samuel Thorne, C. H. Isham, and A. R. Whitney. The names of the members are a sufficient guarantee for the thoroughness and impartiality of their investigations. We have not room for the entire report. It takes strong ground in favor of the position assumed by the Mayor. We quote a few telling sentences setting forth the injustice and absurdity of this piece of favoritism to a Roman Catholic Cathedral. The committee says:

"The suggestion made in extenuation of the Aldermanic action, that the trustees of the Cathedral are constructing the Fifty-first street sewer at their

expense is of no force, seeing that, as owners of both sides of the street they would by law be chargeable for the whole cost of the sewer if constructed by the City, and of course this argument is wholly inapplicable to the Fiftieth street sewer. A consideration presents itself with great force: What inherent justice is there in taxing a poor and weak congregation \$10 or \$50 for a sewer permit, and then overruling law and precedent to exempt a corporation having a street frontage of 1,200 feet and an area entitling it to pay \$700, according to an established rule and calculation, from all charge whatever for the like privilege? What inherent justice is there in compelling tax-payers owning lots miles away from the Cathedral to pay the cost of cleaning and repairing the sewers in front of the Cathedral? Let us bear in mind that the charge made in this case is not for a public improvement in whose benefit the whole community shares, but for a purely local and private use of the sewer, and as a partial reimbursement of the City for the cost of keeping such sewer in repair. It is time to limit and end the encroachments of Church property upon the Municipal treasury."

We have little expectation that the Board of Aldermen will adopt the suggestion, with which the report concludes, and revoke the permission granted to the Trustees of St. Patrick's Cathedral. Our municipal authorities are too deaf to the expression of public opinion to render so reasonable a course probable. But of one thing we are sure: the Trustees have purchased at a very dear price the paltry concession of that which would have cost them only a few hundred dollars. They have given another notable proof that they are as ready now as in the most flourishing period of the rule of the infamous "Ring," to accept any unjust advantages thrown in their way.

DEATH OF REV. JOSEPH SCUDDER, D. D.—We are pained to announce to our readers the death, on Tuesday, November 21st, 1876, of the Rev. Joseph Scudder, D. D., for several years one of the secretaries of our society. Although Dr. Scudder's health had long been feeble, few of those immediately associated with him apprehended that he would so soon be removed from the midst of them; while to a large circle of friends throughout the country the tidings of his decease came invested with all the more regret because of the suddenness of the blow. Dr. Scudder was one of the younger sons of the eminent and useful missionary to the island of Ceylon, whose praise is in all the churches. Born in a heathen land, he early imbibed a desire to follow in the footsteps of his father and older brothers, and consecrate his life to labor for the conversion of the ignorant millions of the populous East. Hence, after the completion of his academic and theological education in this country, he promptly turned his face to the missionary field. For nine years he was an energetic and valued member of the Arcot mission; and he forsook it only when his shattered constitution rendered it impossible for him to continue there any longer. It was five years after his return to this coun-

try that he entered the service of the American and Foreign Christian Union, as one of its corresponding secretaries. This position he continued to fill from 1865 to 1870, during a portion of the time sustaining the undivided burden of the secretaryship. To say that he discharged the duties of the office with conscientious fidelity, is to state but a part of the truth. He was consumed with a zeal to advance a cause which he recognized as no less really that of his Master than the work in pagan lands, to which it had been the dream of his boyhood that he would consecrate his entire life. The years since his retirement from our society have been spent in the pastoral charges of the Reformed Churches of Glenham and Upper Red Hook, New York. A well spent life was crowned by a peaceful and blessed falling asleep in Jesus.

THE MEXICAN REVOLUTION, under Gen. Porfirio Diaz, having gained unexpected success, offers at the moment we write, a prospect anything but promising to Protestant missions. President Lerdo, the constitutional head of the republic, has been compelled to flee from the capital, and his military rival is in undisputed possession of it. It is too much to hope that Diaz will exhibit the same fairness to the native Protestant churches as Lerdo has uniformly shown to them. And the lives of the missionaries, not to speak of their property and of their freedom of labor, are by no means as safe as they were under the former regime. Meanwhile, unfortunate Mexico is rent with dissensions. Three claimants for the presidential chair are ready to assert their rights; for in addition to Lerdo and Diaz, the Chief Justice of the Supreme Court, Señor Inglesias, maintains that the post belongs to him in virtue of his office.

France, as a Field for Missionary Effort.

WHETHER viewed in respect to extent or population, France stands in the very first rank of civilized States. But a little smaller than the united Empire of Germany, it has an area once and two-thirds as large as that of Great Britain and Ireland, and between four and five times as large as that of the State of New York. Its population, even since the loss of the old Provinces of Alsace and Lorraine, annexed to Germany in 1871, is about 37,000,000; while including those Provinces (which although under another government are still French in feeling,) the French territory of seven years ago contains not less than 38,500,000 souls.

Among the *thirty-seven millions* of inhabitants of the present French Republic, the Protestant Church has probably not over *one million* adherents. The most trustworthy estimates seem even to reduce their

number to between 600,000 and 700,000. So that, even after making adequate deductions for members of the Jewish and other faiths, there remain upwards of *thirty-five*, and perhaps not less than *thirty-six millions* of professed Roman Catholics.

FRANCE PRE-EMINENTLY ROMAN CATHOLIC.

France is, therefore, pre-eminently a Roman Catholic country. It is true that all other known religions are tolerated ; their ministers recognized and even partially salaried by the State, and their worship protected. But France is, as she has been for centuries, the right arm of the Papacy. The old distinction claimed by the kings of France—the boasted title of “Most Christian,” understood in the sense of most strenuously devoted to the support of that form of christianity developed in connection with the Pope of Rome—still belongs of right to the country over which they once ruled.

MORE PAPAL THAN EVER.

In fact, France is in some respects more Papal than ever before. For many centuries there has existed in France what is known as the *Gallican* party. No insignificant part of the clergy, with a good following among the laity, has from time immemorial looked with suspicion upon the encroachments of the Papacy. While professing the most unlimited devotion to the person and authority of the Pope himself, the French bishops have more than once joined their monarch in rejecting with scorn the pretensions of the Pope’s counselors, the so-called Papal *Curia*, when those pretensions were in conflict with the dignity, rights, or interests of their country. Now, however, the Gallican party in the French episcopate is dead. The patriotic Romanist no longer looks to the hierarchy expecting to find there any of those sturdy advocates of freedom who kept France from falling into complete servitude at the hands of an Italian ecclesiastic. Especially since the declaration of Papal Infallibility by a pretended Oecumenical Council, have the French bishops, as well as the inferior clergy, abdicated all freedom of thought or action.

A SUPPORT OF ROMISH MISSIONS.

Thus *Romanized*, France is now more than ever the upholder of the interests of the Church of Rome. The Missions of Rome are in great part prosecuted by means of French contributions. The most flourishing missionary association is that founded in Lyons, in 1822—the “Association for the Propagation of the Faith.” And although it has extended beyond the bounds of France, and has a membership in all parts of the world, it is still France that contributes more than any other country to its support.

The prodigious efforts put forth by the Papacy to gain over the Freedmen in the southern part of our own country, owe much of their impor-

tance to the Romanists of France, for it is they that furnish the funds, and it is in great part French priests and nuns that are the missionaries.

FRENCH DIPLOMACY AND ARMS THE MAINSTAY OF ROME.

It is equally true that French diplomacy is, and has been for years, the mainstay of Roman Catholic interests throughout the world. Governments have changed; not only has ministry succeeded ministry, but the very constitution has repeatedly been altered. Yet through these various mutations, the policy of the rulers has been more or less consistently pointing in a single direction: to make friends in the hierarchy, in order to secure its support. And so, in every part of the world, French diplomacy has espoused the interests of the Church of Rome. It has been the same thing under Louis Philippe and under Louis Napoleon; the same thing at Constantinople, at Jerusalem, in the Society Islands. Where it was necessary, French arms were called in to force unwilling states to receive Romish missionaries.

PIUS IX. MAINTAINED IN ROME BY FRENCH BAYONETS.

No more flagrant instance of the prostitution of the national forces to accomplish nefarious ends has ever been seen than the undertaking to restore to Pius IX. possession of the City of Rome, and maintain him as its ruler, contrary to the distinctly expressed will of the people. What rendered the act more noteworthy was the circumstance that it was the French *Republic*, though under the Presidency of Louis Napoleon, that perpetuated this wrong against the Roman *Republic*. And for a score of years French bayonets guarded the Vatican, lest the people left to their own preference, should expel the Pope from his capital.

ATTEMPTS TO CONVERT FRANCE AT THE REFORMATION.

For the conversion of this nation, so pre-eminently Roman Catholic, efforts have by no means been wanting. In the Reformation of the Sixteenth Century, France took its part nobly. The simple truths of the Gospel were preached, the Bible circulated, secret gatherings for worship and edification were held by men who were not afraid to die in attestation of their faith. And the blood of martyrs proved in this instance, as in so many other instances, the seed of the Church. There was a time when so rapid was the progress of the purer doctrines, that it was a matter of doubt whether France would not throw in her lot with the friends of the Reformation. About the time when John Knox was bringing over Scotland to Protestantism, high nobles and even princes of the blood, with not a few bishops and priests even, were halt avowing their purpose to side with the Bible against the pretended "Church." The versified psalms in the French language were sung by vast con-

courses of people in the streets and on the squares of Paris, and hundreds of churches were growing up, as if by magic, in almost every part of the kingdom. How this auspicious growth was checked, how the sanguine hopes of the best friends of France were disappointed, we cannot now stop to state in detail. It is enough to say that every nerve of Papal intrigue was strained to the utmost; that well-disposed princes were alienated from the new movement by the slanderous accusation that a change of religion necessarily entails a change of government; and that those who could not be destroyed by bloody persecution were followed with open war. War was succeeded by a yet more treacherous and destructive peace, and the victims of a single Massacre of St. Bartholomew's Day outnumbered the dead on a hundred battle fields.

THE EFFORT RENDERED FUTILE.

The very necessity of taking up arms in self-defence, prevented the Huguenots, as the French Protestants were called, from propagating their doctrines. The first resort to the arbitrament of the sword instantly terminated the period of the natural growth of Protestantism by the effects of sound teaching and a holy example of patience and fortitude in affliction and in the flames. A century and a quarter later, Louis XIV, by a single stroke of the pen, in the Revocation of the Edict of Nantes, undertook to suppress Protestantism throughout his dominions, and drove into foreign lands 800,000 Huguenots, the most useful and meritorious class of his subjects. From that date (1685), to the outbreak of the French Revolution, a hundred years later, Protestantism had only a precarious existence in France, without stated ministry or the common offices of religion. So far from its being possible to spread the truth among the ignorant, the strongest temptations solicited its adherents to renounce it for a creed more advantageous to their temporal interests.

PIETY AT A LOW EBB.

It is then only since the Revolution, or rather, since the end of the wars of Napoleon, that it has been possible to labor for the Evangelization of France.

Unhappily, during the long period in which their very existence was denied by the State, vital religion had sensibly declined among the French Protestants. A party that was compelled to hide itself under the forms of an external conformity to the rites and practices of the Romish Church, could not, in the very nature of the case, be very ardent or progressive. And not only was religion cold and lifeless, but the very doctrines handed down from more zealous ancestors had come to be half distrusted. Socinian views, held in Geneva, the very cradle of the French Reformation, and the nursery of its ministry, had spread

also in France. The very recognition of Protestantism by the State and the endowment of a few hundred pastoral charges, conduced to the temporary spread of a false and destructive theology. For when the sudden demand came for ministers of the Gospel to fill these places, in absence of better material, young men making little or no pretension to religious experience were permitted to flock in and assume the position of spiritual guides to the people. The early part of the present century witnessed a deplorably low state of religion.

A FAVORABLE REACTION.

Since then, however, the progress has been marked. From an insignificant minority among the Protestant pastors, the orthodox party has steadily grown, until it now constitutes a decided majority. Not that rationalism has disappeared or has become less demonstrative; but the number of those holding sound views respecting the truth and inspiration of the Bible, the divinity of Jesus Christ, and the need and efficacy of his Atonement, has greatly increased. The ascendancy of the orthodox wing of the French Protestants has been manifested and secured by the National Synod, first held with permission of the government in 1872 after such Synods had been prohibited for more than two centuries.

REVIVAL OF THE MISSIONARY SPIRIT.

One of the first evidences of life in a Christian church is missionary activity. Accordingly, no sooner had vital religion began to reassert itself in the French Church, than it manifested itself in efforts to bring the ignorant to the knowledge of the truth. And these efforts have steadily increased in earnestness. Abroad they have been directed to the conversion of the natives of South Africa, where the work of French missionaries at Bethulia, Morjia, Beersheba, Thaba, and other stations, has been encouragingly successful. At home the same spirit led to the formation of societies for the publication and circulation of the Holy Scriptures, and of religious tracts and books, and of other organizations more distinctly devoted to labors for the conversion of the Roman Catholics. The two principal associations of this kind having their seat within the French Republic, are the *Société Centrale Protestante d'Évangélisation* and the *Société Évangélique de France*; the former the organ of the orthodox wing of the Protestant Church, recognized by the State; the latter of the churches that decline the support and supervision of the State. Of the operations of the *Société Centrale* we gave an account in our number for November last, while of the *Société Évangélique de France* we hope to speak more in detail in a coming number of the CHRISTIAN WORLD.

SWISS AGENCIES AT WORK.

In addition to these domestic agencies, it ought to be mentioned that

the *Société Évangélique de Genève* and the *Neufchâtel Committee*, to both of which we have recently referred, are doing good service, especially in the central and eastern portions of the country.

THE FIELD RIPE TO THE HARVEST.

From all these distinct organizations, each with its own characteristic type, the concurrent testimony is that France is ripe to the harvest. Never before has the way been more fully opened for the dissemination of the truth, and what more than anything else is demanded is the funds requisite for the support of evangelists and colporteurs.

REMAINING HINDRANCES.

Not that we would be understood as at all implying that all difficulties have been removed. There are hindrances, and some of them of a very formidable character. The absurd regulation which limits to nineteen or twenty the number of persons that may meet together without previous permission granted by civil authority is still in full force. This in itself is an annoyance, and often hampers religious activity. Although originally intended to apply merely to political assemblages, its perverted application to religious meetings has been of such long duration that it may be difficult to secure any modification in it. In like manner the requirement of an official stamp before any book can be sold by colporteurs, seriously interferes with the circulation of the Holy Scriptures and books of a timely and salutary nature. The stamp must be renewed in each new "Department" visited, and disobliging or unfriendly prefects can refuse or delay to affix it until it becomes practically impossible to make any use of the privilege when accorded. Thus an agent of the Neufchâtel Committee, we are told was frustrated in his desire to supply some remnants of the army of Don Carlos, "*internés*" in France, with religious reading, of which they were destitute, simply because the six or seven hundred copies of the New Testament ordered by him expressly for them, were kept a whole month in the bureau of the Prefect, awaiting the official stamp without which it was dangerous to attempt to distribute them!

DECLINE OF PRIESTLY INFLUENCE.

But in spite of these and other petty annoyances, the word of God is gaining ground, and a brighter prospect seems to be dawning. The power of the priests over the more intelligent men and women, even of the humbler classes, is much weakened. The so-called Catholic re-action of two or three years since has spent itself. The attempt to drive Frenchmen into support of the Church by patriotic considerations is a signal failure. Pilgrimages are seen to be a transparent farce. Mediæval ideas cannot be galvanized into life in the Nineteenth Century. The very absurdity of the miracles alleged to have been wrought at Lourdes and

Paray-le-Monial has been detrimental to the system they were intended and expected to bolster up. The recent elections have demonstrated that the sacerdotal party has lost much strength during the past twelve-month.

INCIDENTAL FRUITS OF THE LATE WAR.*

Although the priests were not slow in endeavoring to persuade their flocks, during the war of 1870-1, that Prussia was the Representative Protestant Power, and that proselytism was the object she had in view, their representations made little impression. On the other hand, the French soldiers driven into Swiss territory, to the number of eighty or ninety thousand, became in the course of their enforced seclusion and exile, better acquainted with Protestantism than any equal body of French soldiers, perhaps, ever had an opportunity to become. They returned home, after the conclusion of the peace, with the Holy Scriptures in their knapsacks, and with praises of Swiss hospitality and kindness on their lips. And now after the lapse of several years, whenever colporteur, especially should he chance be from Switzerland, meets a former "*interné*," he is greeted with almost affectionate cordiality, and at once can count upon the testimony of a good witness to the disinterested motives of his mission.

CONVERSIONS FREQUENT.

Certainly if any country has disproved the belief, once so prevalent among Protestants, that the conversion of Roman Catholics was so difficult and doubtful as to be scarce worth praying or laboring for, it is France. Entire churches are to be found formed of converted Romanists. At Bezenet, for instance, there was recently a gathering of eighty persons, exclusively converts from the Church of Rome.

WHOLE COMMUNITIES DECLARE FOR PROTESTANTISM.

In some cases the movement takes a *popular* character. Within comparatively few years a considerable number of whole "*cantons*," or rural communities, have signified their desire to embrace Protestantism, and this, we may be sure, in face of all the opposition which the priests could bring to bear on the question. Some such districts of 400 or 500 inhabitants are at this very moment seeking for the truth and its living teachers.

GROWTH OF PROTESTANT PLACES OF WORSHIP.

Thus congregations are gathered and churches are erected. A single society, the *Société Centrale* claims *three hundred* places of worship established through its instrumentality. And a church edifice is probably completed before this time, which has been erected with funds sent for that purpose by the will of a Roman Catholic Captain in the army.

. THIRST FOR THE TRUTH.

An incident, mentioned in a previous number of this magazine, may be here repeated, in illustration of the avidity displayed in many places for the preaching of a pure Christianity. The town of *Commeny* not long ago sent a petition to a Protestant consistory for the establishment of Protestant schools, in these words: "We, the undersigned, all of us heads of families (there are 45 signatures), inhabiting the town of *Commeny* (*Allier*), come to testify our profound gratitude for the instructions kindly given us by M. le pasteur Seitte. We have understood the principles of the Reformed religion, and it is with all our heart that we accept them. We should be happy if the consistory would add a new benefit to the benefits it has already conferred upon us, by opening at *Commeny* some schools for our children. As for ourselves, we shall make all possible sacrifices to sustain the schools."

A REVOLT FROM A RELIGION OF MONEY.

Evidently then the French mind and heart is in many places revolting from a religion the mercenary character of which has disgusted them and alienated their affections. It reaches out for something better, often without knowing precisely what will satisfy its cravings. Left to itself the end can only be in infidelity and the open renunciation of all religious restraints.

HELP NEEDED FROM AMERICA.

To prevent so deplorable a result the French Protestants, with what little aid they can get from abroad, are exerting themselves nobly. But their numbers are small, as we have seen, and their resources insufficient. Good laborers there are, trained under sound influences; and it is of them that use must be made. But whence shall the means be obtained to support them? Shall it not be in part at least from America, which owes so much to France? Shall not the United States which profited so much by the emigration of the Huguenots repay the debt? As these brought to our Western shores the skill, the industry and especially the staunch character that conduce much to our national prosperity and tended to elevate us in the scale of nations, shall we not send back to France some of these healing influences of a genuine Christianity which alone can give her permanent peace and true greatness?

Romish Falsification of History.

(From the Monthly Letter of the Protestant Alliance, London, for November, 1876.)

The Autumn Session of the "Manchester Academy of the Roman Catholic Religion" was opened on the 10th ult., by the Marquis of Ripon, who, in

referring to Romish education, advocated the study of history as specially important, and urged that it should be studied "in a spirit of honest fairness, and with a simple desire to record the truth; every story which told against any one who had occupied a high place in (R.) Catholic history should be scrutinized very closely, and they should admit all that was proved upon good evidence." It is unnecessary to consider how far the Roman Catholics have carried out the principles which he recommends, since the utter want of this spirit of "honesty," and the absolute disregard of "truth," which characterize Romish education, and their teachings on History, fully appear from the representations made by the Alliance to the Government upon this subject. At the interview with the Duke of Richmond on the 8th July, the deputation from the Alliance directed attention to the objectionable character of the books used in Romish schools, in which the lessons were distinctly Romish in character, and History was falsified and skillfully used so as to excite animosity against Protestants and the Reformation. Cardinal Manning, in his address to the Poor School Committee, on the 11th July, notices these objections, and asks, "How is History to be taught, unless it is to be rewritten in conformity with modern ideas? We shall be obliged to rewrite the reign of Henry VIII., or to omit it altogether." The Romish journal, the *Weekly Register*, also refers to this subject (July 29), and hints how History should be rewritten when it states:—"You could hardly expect a Protestant to write thus—'Henry VIII. wanted to commit adultery, and the Pope would not let him, therefore he created a new church.' Nor could you expect a Protestant to express the following views:—'The whole story of the Elizabethan apostasy may be briefly summed up in these words: Elizabeth was illegitimate, and, therefore, could not be Queen. So she separated herself from the Christian Church; and, by forty years of unprecedented persecution, compelled all her subjects to do the same.' Yet such history would be in the main quite true."

An approach to this utter perversion of the truth may be found in the scurrilous pages of "Cobbett's History of the Reformation," but when put forward as history in the *Weekly Register*, the special organ of Cardinal Manning's University at Kensington, it is desirable to point out the character of the instruction which is offered for the edification of Roman Catholics. A cursory glance at Froude's "History of England" will show the falsification conveyed in the statements of the *Weekly Register*. Henry VIII.'s divorce from his first wife, and his marriage with Anne Boleyn, had nothing to do with the Reformation, which had not even begun in England. The divorce was promoted by Cardinal Wolsey, and all the parties implicated in this transaction, at the time, were thorough Romanists. In 1505, in the lifetime of his father Henry VII., at the instigation of Wareham, then Archbishop of Canterbury, and by his father's

command, Henry, on the plea that the union with his brother's widow was contrary of the law of God, declared before a notary "that, whereas being under age, he was married to the Princess Catherine; now, on coming of age, he protested against the marriage, and annulled it." (Iude this document in the Cotton Library, Vitel. b. xii.) -- Anne Boleyn was not born until A.D. 1511. — After the death of Henry VII. in 1509, the Council of Henry VIII. induced him to renew the marriage; but this declaration shows the early existence of the real grounds for Henry's subsequent separation from Catherine. Many years afterwards Henry was induced to reconsider the legality of his marriage, and Cardinal Wolsey applied personally to the Pope for a divorce. Dr. Lingard, the Roman Catholic historian (*Hist. of Eng.* vol. vi. c. 3, p. 172-3) writes that the Pope, in answer to Wolsey's petition, "granted to Henry a dispensation to marry in the place of Catherine *any other woman whomsoever even if she were already promised to another, or related to him in the first degree of affinity.*" In 1529, at a Court held in England by Cardinal Campeggio, the *Legate sent by the Pope to try the question*, the Cardinal declared that Henry and Catherine were living in adultery. The marriage was further pronounced illegal by all the Roman Catholic Bishops in England, except Fisher; by the House of Commons and Convocation, and by every Court and Ecclesiastical authority and University throughout Europe, *all Romanist*. In 1531 Henry formally separated from Catherine, and was not married to Anne Boleyn until 1533. Elizabeth was the issue of this marriage.

The assertion, therefore, made by the assumed historian of the *Weekly Register*, that "Elizabeth was illegitimate, and therefore could not be Queen, so she separated herself from the Christian Church, and by forty years of unprecedented persecution, compelled all her subjects to do the same," is not only utterly contradicted by authentic history, but contains in itself such glaring contradictions and inconsistencies, that it is almost needless to refute it; yet it is the history that Cardinal Manning, despite of Lord Ripon, would teach the young of this country in the schools under their control.



The Early History of the Church of Jesus in Mexico.

(Extracts from a letter of a French Protestant Resident in the Capital.)

[While our readers are familiar with the general features of the work in Mexico, long sustained by the AMERICAN AND FOREIGN CHRISTIAN UNION, and under the immediate supervision of a former member of our Board of Directors, Rev. Dr. Riley, we are sure that many will read with interest the following letter detailing the circumstances of the origin of that work. It was written by a French gentleman long resident in the city of Mexico, a member, as he himself states, of the Lutheran

Church, or "Eglise de la Confession d' Augsbourg." We repeat our readiness to transmit to Dr. Riley's work any sums that may be sent to the office of the Society, marked "for Mexico." Editor of the CHRISTIAN WORLD.]

In France, my native land, I adhered to the Augsburg Confession, and for forty years I was constantly occupied in evangelic works in France and in Spain. Being a decided friend to liberty of conscience and toleration, in each field of my labors, I have worshipped with whatever Church or Evangelical Congregation teaches best the pure truths of Christianity. I have always selected a Church whose doctrines and services teach exclusive reliance on the merits of Jesus, who on the cross bore the penalty of our sins and died to redeem us, and whose righteousness becomes ours when we exercise toward Him living faith. Carrying out my life-long principle, I joined the Church of Jesus in Mexico as soon as I learned of its existence, and for the last four years I have been one of its active members.

The Church of Jesus in Mexico is the oldest Evangelical Church established in this republic. Happily liberty of conscience has been proclaimed in this country since 1857, and the Church of Jesus has been and continues to be the pioneer in mission work. It must be acknowledged of great importance on account of the numbers who regularly assemble for public worship, not only on Sundays, but also on week days, in its Churches and Chapels in the Capital; and also from the fact that there are now adhering to it in various parts of this republic more than sixty congregations.

Those congregations receive from the centre, which is the Cathedral of San Francisco, a wise direction, good advice, protection, devoted missionaries from time to time, and as much pecuniary aid as the small resources of the Church will permit. It is just to state that notwithstanding her very meagre pecuniary resources, the Church of Jesus in Mexico advances her work in all directions, in the most extraordinary manner, and every impartial person can see that the blessing of the Lord accompanies her.

Amid constant and unprecedented difficulties which seemed insurmountable, she has in a brief time attained surprising and steadily progressing prosperity. The two most powerful enemies against which she has had to contend are infidelity and the fanaticism which the Roman clergy have fostered for centuries; but in spite of all enemies the work of this Church militant extends and flourishes. I repeat that the progressive prosperity and extraordinary circumstances attending the commencement, the establishment, and the continued development of this missionary work—the moral and material support which she has obtained during the most trying periods of her existence—the phalanx of loving brethren in this country—prove to all candid Christians that our dear infant Church of Jesus in Mexico has had the guiding and fostering care of an all-powerful and beneficent Providence; God himself having deigned to prepare in his own wise manner, events and circumstances, and the persons he had previously chosen, and to present these in the very hour of need, so as to initiate, to organize, to develop and protect the work of teaching pure Christianity throughout this land.

After Marshal Forey's departure in 1864, I had the satisfaction of aiding to form a congregation which adopted the Augsburg Confession, and associating ourselves with the Protestant chaplain of the French army, we celebrated pub-

lie worship in the French language every Sunday and on solemn feast days at 11 A. M. We commenced in a hall of the College of St. Ildefonso; soon we passed to the Churches of St. Peter and St. Paul; and at length to a hall in the house No. 12 Calle de San Juan de Letran, where afterwards Rev. Dr. Riley preached the gospel in the Spanish language. This French service lasted until the French army of occupation left this country. The Roman clergy were much affected on hearing that the pure gospel was going to be preached in a Roman Catholic building, and did all in their power to hinder an event whose consequences could not escape their penetrating sagacity and foresight.

The Rector of the College of St. Ildefonso held the keys of the hall, and on two occasions upon the most futile and exaggerated pretexts refused to produce them until the lieutenant of the French army, Mr. Meziman, who was to be present at the Church service, lost all patience and threatened to break open the door and to put the Rector and Curate in prison. This threat produced immediate effect. The Curate found the keys and delivered them over.

Several Mexican gentlemen, and persons of other nationalities, sometimes attended this public worship. Among these were several Mexicans who read the Bible. The principal one of them was a Roman presbyter, Francis Aguilar, who had a great knowledge of the Holy Scriptures and had separated from the Roman Catholic Church. As he did not understand French, he attended the Church service only now and then, but he studied the Bible and prayed in his own house with earnest Christian faith. When I met him in 1865, he had formed a congregation of fifty persons, who united with him in prayer, and he acted as their pastor with great punctuality.

This brother regarded the decree of liberty of worship as the dawn of a new era, and comprehended that the moment had arrived to commence work for all those who truly loved the Lord Jesus Christ and his Word. He did not think it his duty to limit himself to announcing the good tidings to a small number of brethren; he wished to found a lasting and well organized Church. God gave him the soul of a reformer and endowed him with the love of true liberty. Having reflected very maturely, Aguilar determined to establish the Catholic Church with a pure evangelical character, according to the model of the primitive apostolic Church; and he vigorously acted in accordance with these views which he had reason to believe were quite in harmony with the gospel. He proposed his plan to several brethren who adopted it with enthusiasm.

At the second meeting of these brethren, they were joined by Prudencio Hernandez, who is now pastor of the congregation of San José de Gracia, belonging to the Church of Jesus in Mexico. Hernandez was school-fellow and friend of the Bishop of Tamaulipas, F. C. Ramirez, a person of great influence, who had just arrived in this metropolis. Hernandez knew that Bishop Ramirez had liberal ideas and was a wise man, therefore they had reason to hope that he would coöperate with them. Aguilar wishing that strong efforts should be made to gain him over to the cause of the gospel, commissioned Hernandez to visit him and persuade him to become Bishop of the Church which Aguilar wished to establish. Bishop Ramirez received his old friend most cordially, but just as the latter was about to disclose the purpose of his visit, several canons and friars came to see the Bishop, who immediately introduced Hernandez to them. Soon the politics of the times and Maximilian's government, in which Bishop Ramirez

seemed deeply interested, became the topic of conversation, and Hernandez, reserving his business for a fitter opportunity, retired. Unfortunately Bishop Ramirez departed on a mission to Pasca and did not return to this city until he came to be present at the reception of the Archduke.

But shortly after the bishop's arrival Hernandez called on him again with the same object and was received as before. This second interview was similar to the first, for the entrance of canons and friars again interrupted the conversation. Hernandez having learned that a mature plan was formed to put the country again under the Roman clergy, and that Bishop Ramirez was greatly compromised by it, took leave of him.

Aguilar continued to preach the gospel to his congregation which prospered until about four months before the siege of the Capital of Mexico by General Porfirio Diaz, when suddenly Aguilar was prostrated by a disease of the lungs, and after a few days expired. Looking unto Jesus, he saw with resignation the approach of death, and was happy in the certainty that no one could prevent him from going to his Saviour. He pressed his dear Bible to his heart as his spirit obeyed Christ's call to ascend to the home of which it tells us. Among his bereaved brethren, who were left to work in this vineyard of the Lord, was the faithful Hernandez strong in knowledge of the truth.

The idea of founding in Mexico a primitive, apostolical Church with a pure evangelical character, arose ten years ago in the heart of that most worthy Mexican presbyter, Francisco Aguilar, and the work that he commenced has a firm foundation, and is being rapidly extended in all directions.

When he 1856 was preaching with earnest love and efficacy to a congregation in this city, another Mexican belonging to the Liberal party, went to New York, informed the Rev. H. C. Riley D. D., who had watched with pleasure the gospel movement in Mexico, that reform was gaining ground here, and invited him to do his utmost in order that evangelical work might be strongly developed in this country.

Dr. Riley was rector of a church in New York, in which public worship in the Spanish language had been established, and which was attended by Spaniards, Cubans, and South Americans. He was besides engaged in directing the translation and publication of several Spanish tracts and other Christian works. He felt unwilling to leave such important employment, but he immediately determined to aid in propagating the gospel in Mexico as much as possible during his leisure time, and without delay he had published a series of Christian Tracts translated from English into Spanish, and had large quantities sent here. Thus he gave a most valuable supply of evangelical instruction in aid of religious reformation in Mexico.

The sudden death of that worthy champion of religious reform in Mexico, Aguilar, was indeed a serious event. That loss might paralyze the work for a long time, and the question was, "Who shall fill the place which Aguilar has so worthily occupied?" No one could give a satisfactory reply. But, as I have already said, the Mexican National Church is guided and guarded by Providence. The Lord Himself had chosen and prepared the man who in due time was sent to us. In the meantime Aguilar's congregation was divided into various small groups, and although they met now and then to hear the Word of God they were a disheartened flock; nevertheless a committee was formed in this Capital which sent

their representative to the United States to solicit Christians in that country to aid in disseminating the light of the gospel throughout this republic.

After an earnest invitation from this representative, the Rev. H. C. Riley determined to visit Mexico with the view of formally aiding the true Old Catholic Church in this country. He arrived early in 1869, and on rising the day after his arrival in this Capital he visited Roman Churches at the celebration of mass, and finding a compact crowd in each Church, he was convinced that his undertaking was most difficult and arduous, would require much time for its accomplishment, and would be very dangerous on account of the fanaticism which is a marked characteristic of Rome's vassals. He fully realized the need of being clothed in the whole armor of God.

He gradually visited all the groups that remained of Aguilar's congregation and soon was able to gather many together in the large hall of No 12, Calle San Juan de Letran, where he regularly celebrated public worship with others whom he had been the means of converting. He delivered to ministers in the cabinet of President Juarez several letters of introduction which he had received from the friends of the Government in the United States, he was well received in the palace and the President appointed the day for an interview. At the appointed time Dr. Riley had a most interesting visit, was received with the most benevolent deference, and a decided sympathy was expressed toward the work he was undertaking. The President stated that the Government was determined that liberty of conscience should be an assured fact in this republic.

Dr. Riley promptly sought proper places in which to establish public worship and soon fixed his attention on the large Church of San Francisco, and the Church of San Jose de Gracia, the latter of which still belonged to the Government, but much time elapsed before he could secure the purchase of these fine buildings, both of which he eventually obtained for very moderate sums. Meanwhile he reunited the dispersed congregation of the late Agilar and organized regular public services, and also sought faithful Christians who could serve as pastors. He was most extraordinarily busy during the day, and employed a large part of the night in his correspondence and evangelical work.

So soon as the Romanists found out the importance of Dr. Riley's work in Mexico, they established the so called "Catholic Society" to counteract it by all the means in their power. As it was impossible to collect funds in this country for the support of evangelical work, Dr. Riley devoted himself to the arduous task of obtaining the necessary supply from our good brethren in the United States, and kept up constantly a most active correspondence. In the course of fifteen months this noble champion of truth established on a permanent basis the Church of Jesus in Mexico, but this work was accomplished at the cost of a vast amount of care and labor.

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati.—Misses Furlier and Schiller.

Miss LAVINIA FURLIER, in her report for November, gives a very readable

account of the incidents of her work as Bible woman and missionary in a populous city. She writes:

"A long visit to the county jail was

very interesting. All seemed ready to hear, many desirous to learn. / Anxious and inquiring souls were there, and some have evidently made their peace with God. Conversing here, one feels 'What hath God wrought.' Neither bolts nor bars, can exclude the Saviour, and hearts hardened by sin and barred by unbelief, open at the touch of the Spirit, and melt under the influence of love. Surely the publicans and sinners enter into the kingdom of God more readily than the self-righteous.

"The Sabbath class still increases and now numbers two hundred. You will judge it a task to provide and prepare food for their minds, in school and at home; for they must have cards, books, or papers, to carry to their parents.

"The Industrial School is now prospering. Both parents and children are interested in it. The large quantity of material requires funds; to prepare the same and superintend the school requires work. What a bee-hive, or what a Babel. The former would be kept in order by instinct; the latter only by moral suasion. It is difficult to arrest the attention of this little multitude, and more difficult to retain it. A hundred little tongues are running, and twice the number of hands and feet in motion. The following once hushed the tumult, 'Children! there is an angel in the room; he is speaking to that little girl, and what is he saying?' She artlessly replied, 'Keep thy tongue from evil, and thy lips from speaking guile.' Silence was secured, while the story of God's messages of love could be repeated and enforced.

"These children meet the teacher everywhere, demanding increased attention, and their parents are still more importunate. Not to neglect daily effort in the street and families, requires

a constant purpose; for winter is with us in all its rigor. 'Please call and see me, without delay, for I am sick.' 'Please, ma'm, my mother has no bread nor work;' a note reads, 'For God's sake do not let us starve.' Others come with pitiful stories of poor members of rich churches, who are suffering from real want. So it is. Souls are famishing for the bread of life. Come to the garret, come to the cellar, to the hut of sordid poverty; want is already here. So is disease; and death stands by the door, the poor body shakes with cold, or burns with fever, or sinks through weakness. But the necessities of the soul are greater.

"But it is not all dark. The little one, mentioned in a former report, who left the Roman Catholics, has become an earnest follower of Jesus. She no longer mutters prayers to Mary, but finds access to the Saviour, in whom she intelligently rejoices. She has dropped the crucifix and taken upon her heart the real cross, bearing it after and for the Master."

Iowa City, Iowa.—Rev. J. Poduril.

OUR Bohemian Missionary in Iowa City, Iowa, and surrounding country, Rev. J. PODURIL, makes this report for the month of November:

"The past month has been cold rendering the work of visitation in the country unpleasant, but I have been encouraged by the evidences of success that have come under my observation. While the masses appear indifferent, some of the Bohemians manifest a desire to serve the Lord.

"My attention has been recently called to the conversion of a middle-aged woman, whose testimony related to me, is about as follows: 'Though I have belonged nominally to the Roman Catholic Church, I have been accustomed for

some years to read daily a few verses from the Bible, a copy of which I purchased. At the same time I prayed to the Lord to enlighten my mind and help me to understand His will. Thanks to God, I was soon led by the Holy Spirit to see the way of salvation. I can see the difference between the commandments of men and those of Divine authority. I see that the salvation which Jesus offers us is gratuitous, and that only by faith in Him can we obtain it. It is my desire that all may hear the Gospel, especially do I wish that my countrymen and neighbors, and above all my family, may accept the blessed message.'

"Such cases as the preceding encourage me to labor in behalf of Roman Catholics. Truly the 'entrance of God's word giveth light.' This is the only ground of hope for the overthrow of Romanism. May the American and Foreign Christian Union be more and more successful in this great work!"

Chicago, Ill.—Rev. A. Miller.

REV. A. MILLER, our German City Missionary in Chicago, Ill., reports for the month of November:

"The Moody and Sankey meetings are still the absorbing topic of conversation. They continue to grow in interest and are the means of saving multitudes. The immense Tabernacle is constantly crowded. The Protestant churches work together and great results follow. Never has this wicked city been so deeply moved

"It may be supposed that the foreign element is not reached by this English service, but I am glad to say that many have been attracted to it and have embraced the Gospel. Among the inquirers may be seen German Roman Catholics and infidels. Some come to gratify their curiosity, but are convicted, and submit themselves to Christ.

"A young lady about twenty-two years of age and a member of the Romanish Church, recently abandoned that system. She saw the error of her way and began to seek the truth. Giving her a Bible, I directed her attention to such passages as were calculated to lead her to the Cross. In a short time she found peace. Her parents persecute her but she remains firm, notwithstanding they threatened to drive her from home.

"During the month I have faithfully prosecuted the work of visitation, distributing Bibles and tracts, securing supplies for the sick and poor, and administering religious consolation to all. On the Sabbath, I preach regularly and watch over the interests of our mission school. We have great reason to be encouraged."

France.

REVIEW OF CHRISTIAN WORK.

THE number of *At Home and Abroad* for December, 1876—which by the way is the final issue of that very readable publication of the London "Religious Tract Society"—contains in the form of correspondence from Paris, a good review of work in France for the past year. The writer says:—

"Possibly no proceeding year has witnessed a greater amount of Christian work accomplished in this country. The old established societies have pursued their course; the Central Society of Evangelization of the Reformed Church, the *Société Évangélique* of the Free Churches, and the Geneva Society have been at work on Home Missions, and have founded and sustained operations in neighbourhoods where, previous to their efforts, no evangelistic efforts had been commenced, and where, without their aid, none could be sustained. The

lately organized Society of the *Missions Intérieures* has supplemented the Home Missionary enterprise by stimulating Christians to earnest work, and by seeking, in more entire consecration to God, to prepare the Churches for the grand enterprise of evangelizing the whole land. The regular forces enlisted in the holy war throughout this country have been ably sustained by foreign auxiliaries; specially we may note the work of the British legion, headed by the indefatigable R. W. M'All, at whose summons the little band has gathered and under whose able generalship they have pursued their crusade through another year. The crowds gathered at the numerous stations have been larger, and the spiritual results have been more marked, during the past year than before. The rooms now opened in different quarters of Paris number eighteen; the various services held for adults and children are not less than ten each day, and the average attendance may be set down at 100 at each gathering; hence it would that about 1,000 persons per day, making a grand total of more than 360,000 during the year, are brought under the elevating influence of Christian truth.

The gatherings, of a somewhat similar order, at the *daily* evangelistic service in the Rue Royale must not be forgotten. The excellent Pastor Armand Delille has been encouraged through the year in his arduous work. Probably an average of about 100 per day are brought under the sound of the Gospel of Christ in that little room, so strangely spared when the flames kindled by the Communists destroyed the buildings all around.

"Another work amongst the indigent poor of the east-end of Paris has during the year been extended. A large iron room has been built on ground

purchased at considerable cost, in which have been established Sunday and day schools, as well as workrooms for women, and public services for proclaiming the Gospel of salvation. A medical mission has also been established, and the poor who come for the relief of the body are directed to Him who is the Physician of the soul. This enterprise owes its existence and its efficiency to the energy and guidance of Mdlle. De Bröen, a lady of Dutch lineage.

"In the west-end of the city—at Boulogne—efforts of a similar description are superintended by another lady, Madame Dalencourt, sister of the young Lieutenant Bellot, so well known in connection with the Arctic Expedition, whose monument stands in front of Greenwich Hospital. Here also children are instructed in the schools, and poor women are gathered for sewing classes at which Christian instruction is imparted to them.

"The year has witnessed also great success crowning the devoted efforts of another lady in Paris. Miss Leigh has consecrated her energies to the Englishwomen who are found by thousands in this capital. She has, at the cost of between £10,000 and £12,000, purchased and furnished a Home, where any destitute Englishwoman may find a temporary refuge, and where those who can pay a moderate sum may secure a safe retreat from the snares and difficulties of this great city. During the past month of November, Miss Leigh has had great encouragement in an unlooked-for extension of her work. The large house for many years sustained by Messrs. Galignani, as an English hospital, has been, since the war, found to be less imperatively demanded, because of the establishment of a second hospital through the munificence of Sir Richard Wallace. The surviving brother of the well-known

firm has accordingly given the whole property into the hands of Miss Leigh. It has just been inaugurated as an Orphanage for destitute English Children, and as a Convalescent Home for those who leave the Hertford Hospital, or any others recovering from sickness. One branch of the work of this excellent lady must not be forgotten—viz., a Young Women's Christian Association, which is open for young Englishwomen especially on the Sunday, when such a refuge is especially required by the class for whose benefit the institution is designed.

"The Young Men's Christian Association has never had a more prosperous year than during that now closing. Its commodious rooms in the Rue Montmartre, No. 160, are devoted to the best interests of young men, both English and French. The various similar associations throughout the great cities of France are also doing a good work.

"THE REFORMED CHURCH OF FRANCE.

"The year closes doubtfully and ominously on the fortunes of the Reformed Church in this land. The conflict between those who embrace the Evangelical faith and those who, within the same pale, deny all its leading verities, is still waging without speedy prospect of cessation. If the learned M. Renan is a judge of such matters, the difference between the belligerents are not greater than those existing between the opinions of the Saints Peter and Paul." This great *savant* and member of the Institute apparently imagines the grand distinction between the disputants—referring, as it does, to the person and glory of the Lord Jesus Christ—is but an insignificant affair, and that each party has an equal right to the name and style of Christian. To us it appears, on the other hand, that if the Liberals are right, the orthodox are little better

than idolaters; and that if the Evangelicals have the truth, then the heterodox are near akin to blasphemers. It ought to be known in England, as well as through all the party with which M. Athanase Coquerel was associated, during his life, that he who was for years the leading heresiarch, embraced, when death approached, the very faith he had rejected before and sought to destroy. This fact is recorded here (though not generally known) on high authority.

"One feature in the struggle between the light and the darkness is somewhat discouraging for those who long for the victory of the truth. There seems to be rising, notwithstanding the account of the Conference at Vigan in the last number, a party who are seeking above all things, *peace*—peace at any price; and many of the so-called orthodox are rallying round the standard lately raised. The organ of this party is entitled, "The Peace of the Church (*La Paix de l'Eglise*)." Thus closes the year darkly and ominously for the sadly buffeted and beleaguered Church of France. The issue none can predict.

"PILGRIMAGE BY PROXY.

"The flight of another year has wrought no grand revolution in Papist principles and practices, which are unchanged and unchanging. The following story may be recorded as a fair specimen of Romanism in its res *its*. A poor way-worn traveler inquires the distance to Fontainebleau, and finds there are a yet a dozen leagues to be traversed; she then inquires what convents may be on the route. The friend whose information is sought indicates the Maison Dieu at Athis, and some other establishment at Juvisy, asking in his turn, 'You are on pilgrimage without doubt?' 'Yes, to the Puy du Dome.' 'And all this distance on foot?' 'Ah, I was much farther than this last

year—I was at Lourdes; and when I reached home, at Arras, I had walked six hundred leagues in three months. The year before I was at La Salette, and I slept at the convents along the way to prove that I had really been there.' 'Why to prove it? and to whom?' 'Because I travel with commissions for others; I have prayers to say for them, medals to buy, objects to be blessed; and naturally, for the satisfaction of others, it is necessary for me to have evidence of my having been there.' 'And who send you on such an errand?' 'I have prayers to say for Madame la Comtesse——; M. le Curé de X—— has en-

trusted me with money to bring back medals; Monseigneur de —— has given me various objects to be blessed; besides, there are various persons all along the route who furnish me with commissions.' And thus the poor pilgrim pursued her mournful way along the well-nigh interminable road, a sort of Wandering Jew, charged with the sins of others; those who had commissioned her comfortably remaining in their own homes, while they imagined themselves to be making the pilgrimage of six hundred leagues on the weary feet of another!"

LITERARY NOTICES.

Publications of Messrs. Harper & Brothers:—Two important contributions to the literature of the Romish question are *Historical Studies*, by Eugene Lawrence, a handsome octavo volume of over 500 pages, and *Medicval and Modern Saints and Miracles*, with the somewhat vague designation of authorship, "*Not ab uno e societate Jesu.*" The former is a collection of ten papers that have from time to time appeared in *Harper's Monthly*, all on important historical themes, and bearing abundant testimony to the faithful research of the author. We have often spoken of the good service Mr. Lawrence is doing for the cause of truth, by exhibiting, in popular form and for general readers of the more thoughtful type, the impress which Rome has been making for many centuries upon the character and destinies of the human race. That impress is ineffaceable; it needs but to be seen and known to fill every intelligent man with apprehension respecting the future of any country that accepts the oppressive yoke of a system all the tendencies of which are towards despotism, spiritual and political. We could scarcely form a better wish for our country than that these *Historical Studies* of Eugene Lawrence might be in the hands of every

American citizen that has reached the years of discretion, and that their contents might be thoroughly mastered by all. *Medicval and Modern Saints and Miracles* is written with the view of enlightening the great American public, which, as the author well observes, is "very imperfectly informed respecting the actual teachings of modern Romanism, the intellectual, moral, social and political tendencies of those teachings, and the real aims of the leaders of the party which inspires and controls the policy of the "Vatican." We specially commend the book to the notice of those who would acquaint themselves with the more modern development of saint-making and the worship of the Virgin Mary, since the advent of Pius IX to the Papal chair. The documents in the appendix are of great value.

The same publishers have also brought out in a very compact form, *A Homeric Dictionary for use in Schools in Colleges*, from the German of Dr. Georg Autenrieth translated with additions and corrections, by Robert P. Keep, Ph.D. The great merits of this volume are its accuracy, completeness and brevity. Within the compass of a thin book of about 340 pages, which can be slipped into the coat pocket,

the author has compressed a glossary of Homer, sufficiently full to answer every practical purpose. Beginners, reading the Iliad, or Ody-sey, for the mental discipline to be gained from a minute study of word and their derivations, will need more extended works; though even for them this dictionary will not be without its value. But those who would like to snatch an hour now and then from the busy cares of life to refresh their minds by contact with the immortal epics of Homer, will be glad to meet this portable exicon which may be consulted even in steamer or on the cars.

Publications of the American Tract Society:—These are, as usual, varied in character and adapted to every age. Beginning with books for the younger children, we have *Little Stories for Good Little Children* (Price 30 cents, post. 2 cts.) a thin 18mo. with pictures and reading matter on alternate pages, and *A Happy Summer, or the Children's Journey*, by S. Annie Frost. (Price \$1. 25, post. 12cts.), a delightfully printed small quarto, with silhouette full page illustrations, as graphic as any we have seen; altogether a capital book for children of eight or ten to read, or to have read to them by mother or sister.

A Night and A Day (Price 75 cents.) containing two or three detached stories of more decidedly religious character, suitable for older children.

For boys and girls of fifteen or more, but equally adapted to grown persons, an excellent book is *The Romance of the Streets, by a London Rambler* (Price \$1.10, post. 8cts), as the title page indicates, of English origin, treating of scenes in the great metropolis, and having much to say of the "London Arabs" and others allied to them; not a book of fiction, but of practical truth and incidents, often stronger and more interesting than fiction. It deserves and will repay a careful perusal.

Two very attractive books intended to convey useful lessons through the medium of entertaining story, are *Her Little World*, by Sarah E. Chester, (Price \$1.50, Post.

10cts.), and *May Stanhope and her Friends*, by Margaret E. Sangster, (Price \$1.10, post. 8cts). Both are finely illustrated with woodcuts, and will doubtless be read with interest and profit. In *Under Shelter*, by Annette Lucille Noble (Price \$1., post. 6cts.) the lesson of kindness to the poor is appropriately set forth and enforced. As in the other volumes mentioned, the cuts are neat and in the best style of execution.

The Home Garden, compiled by Mrs. M. W. Lawrence (Price \$1, post., 4cts.), is a delightful little book, full of the flowers of poetry, and all about the very little children of the household; partly merry, and partly sad, and therefore suited to more homes than if either sadness or merriment were there alone.

Publications of R. Carter & Brothers:—

The Carters publish *The Footsteps of St. Peter*, by J. R. Macduff, D.D., than which we scarcely know a more suitable book for pleasant Sabbath reading in the family circle. It is on the same general plan with "the Footsteps of St. Paul," by the same author, being a narrative of the life and times of the apostle. While enriched with the results of study and bearing the marks on every page of great familiarity with the scenery and geography of the places visited by St. Peter, it avoids the dangerous extreme of making antiquities or geography of paramount importance, and subordinates everything to the spiritual instruction derived from the Bible record.

Uncle Joe's Thanksgiving, by Miss Julia A. Mathews, and *The Broken Mallet*, by Miss Joanna H. Mathews, are two new contributions to our rich juvenile literature by the sisters whose names and books all children love. We can safely commend anything written by the authors of "Drayton Hall" and the "Bessie Books."

Orange Judd Company, 215 Broadway, New York:—

The American Agriculturist, enters with the coming number upon the thirty-sixth year of its publication. So well known and appreciated a publication needs no

commendation. It contains a vast amount of useful information. While specially adapted for the intelligent American farmer, who wants to keep abreast of the improvements of the day, and for his family who wish to be well informed on many

topics not touched upon in the local news paper, it is scarcely less adapted to general circulation. The illustrations are very good. The subscription price is only \$1.50 per annum.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
30th November, 1876.*

NEW YORK.

Trumansburgh. R. Tallmadge, M. D..	\$2 00
New York City. A friend for the C. W., \$3; Mrs. Stephen Griggs, \$35; and for C. W., \$2.20.....	40 20
Albany. Wm. McElroy, \$1; and for C. W., \$1.10.....	2 10
Spencerport. G. Hamilton, \$1; Mrs. H. N. Jones, for post, 25c.....	1 25
Aurora. Presbyterian Church, \$12; N. L. Zabriskie, for C. W., \$2.20....	14 20
Glen's Falls. John J. Mills, \$1; and for C. W., \$1 10.....	2 10
	\$61 85

NEW JERSEY.

Trenton. Judge E. W. Scudder, for C. W.	10 00
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PENNSYLVANIA.

Wilkesbarre. Mrs. P. L. Bennett.....	25 00
Lionville. A. L. Hill, M. D., for Mexico; \$25; and for C. W., \$3.30.....	28 30
	\$53 30

MARYLAND.

Baltimore. A friend for Mexico, \$40; and for C. W., \$2.....	42 00
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INDIANA.

Evansville. Per Rev. Mr. Schrenck...	10 00
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IOWA.

Knoxville. Mrs. F. L. S., \$2; and for postage, 10c.....	2 10
Sharon. Ref'd Presbyterian Church, balance.....	6 50
Morning Sun. Do. do do.....	50
Muscatine. Circuit M. E. Church....	25 00
Gilman. Methodist Episcopal Church	25 00
Victor. Union Meeting.....	25 50
New Sharon. Union Meeting.....	15 25
Iowa City. Small sums.....	15 75
	\$115 60

Received for the CHRISTIAN WORLD, in addition to items specified above.

E. Morgan, \$1.10; C. Bartlett, \$1.10; Miss N. Kellogg, \$1.10; A. F. Weeks, \$1.10; Mrs. H. M. Osgood, \$1.10; Dea. J. Wilbar, \$1.10; Rev. G. P. Tyler, D. D., \$1 10; F. H. Knight, \$1.10; J. Howland, \$1.10; Rev. M. S. Terry, \$1.10; Rev. L. S. Johnson, \$1.10; J. O. L. Hillard, \$1 10; B. B. Burt, \$2.20; W. P. Corthell, \$1.10; R. Trenaman, \$1.10; C. Fairbanks, \$1 10; E. Holman, \$7; Miss M. Ortle, \$1.10; J. M. Clawson, \$1.12; G. F. Sadd, \$2.20; Henry Little, \$1.10; L. B. Smith, \$1.10; A. L. Gridley, \$1.10; F. Vernier, \$1.10; Rev. D. J. Patterson, \$1 10; J. Christie, \$1.10; Rev. A. Bingham, \$1.10; Dr. J. C. Duell, \$1.10; Mrs. E. M. Chadwick, \$2; Mrs. I. N. Wychoff, \$2.20; Mrs. E. Abbott \$1.10; W. B. Hyde, \$1.10; D. Mallock, \$1.10; Rev. G. F. Dickinson, \$1; Mrs. J. Perkins \$2.20; Gen. S. Casey, \$1 12; Rev. D. L. Hunn, \$1.10; Rev. D. B. Ford, \$1.10; J. S. Somerville, \$4.40; Geo. Lockie, \$1.10; Mrs. C. L. A. Tank \$1; Rev. J. F. Brown, D. D., \$3 31; Mrs. A. Avery, \$2; Hon. A. L. Greer, \$1; W. N. Hill, \$1; Rev. C. Mills, \$1.10; J. McCurdy, \$1; H. Warner, \$3 30; J. P. Lovell, \$1.10; H. H. Beadle, \$1.10; Dea. A. Parker, \$1.10; Rev. D. Richards, \$1.10; Mrs. H. Sauborn, \$1.10; Rev. T. R. Townsend, \$1.25; Mrs. A. S. Dole, \$1.10; Miss D. Bingham, \$1.10; F. G. Nye, \$1.10; Prof. S. E. Warren, \$1.50; Smaller sums, \$2.30; Miss Cortelyou, \$2.20.....	88 20
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Total receipts for the Month.....\$380 95

THE CHRISTIAN WORLD.

Vol. 28.

FEBRUARY, 1877.

No. 2.

EDITORIAL NOTES.

TO OUR READERS.—We have been much gratified at the numerous expressions of satisfaction coming to us in response to the appeal made in the last number of the *CHRISTIAN WORLD* in behalf of France. Not to speak of kind notices in several of the religious journals, we have received many intimations from private sources that the movement is one that evicits the hearty sympathy and approval of the old and tried friends of work in Papal lands. To some of them it seems almost inexplicable that so important and influential a country should for many years have been almost wholly neglected by American Christians, the native workers being allowed to prosecute their self-denying labors single-handed, in the face of great difficulties, and with exceedingly limited pecuniary resources. Our French brethren thank God for the prospect of renewed activity on our part, and assure us that never was the outlook so hopeful as at the present moment. Rev. E. W. Hitchcock writes to us, in a letter that came to hand only a few days since: "It is admitted on all hands, that at no period during the century have the opportunities for prosecuting Evangelical work in France been so favorable as now. It is a time for seed-sowing. Fallow ground has been broken up. The fiery ordeals through which the nation has passed, and the new form of Government, with increase of liberty and responsibility for the people have aroused them from indifferentism and made them more thoughtful. There is dissatisfaction with the husks of rationalism. There is rebellion against the tyranny, political and spiritual, of Romanism. There is a shivering recoil from the barren, ice-bound wastes of Atheism. Multitudes are inquiring, 'What is *truth*?' and with a more honest desire to come to the knowledge of it than Pilate had; for having asked the question, they *want* for an answer. The thronged audience-rooms at the Missions in Paris prove this; and like testimony comes from the Provinces."

Under these circumstances we cannot too strongly urge our friends to

give prompt expression to their interest in the resumption of work in France, by contributing to it, according to the means God has granted them, without waiting to be solicited in person. Some very inviting stations, among the most promising in France, but for whose maintenance the treasury of the "*Société Evangélique de France*" is quite inadequate, await our occupation, and regular reports of the work done will, it is hoped, serve to sustain the interest of donors. Shall not the opportunity of taking a vigorous part in so good and necessary a work be at once embraced?

We wish only to remind our friends of what we have frequently said respecting the continued needs of our work at home, and particularly of our Publication Work as an important means of disseminating correct views of the relations of Romanism to our civil and religious institutions, and imparting useful information respecting the advance of vital religion in nominally Christian lands. We trust that as many as possible will not only promptly remit their subscriptions to the *CHRISTIAN WORLD*, but contribute, in addition, to the support of it as a legitimate department of missionary work.

LATER INTELLIGENCE FROM FRANCE comes to us in the Bulletin of the *Société Evangélique de France*, just received. Of the history and general operations of this society we give elsewhere a very full account, which we commend to our readers' careful attention. It will be seen that there is a special appropriateness in the invitation extended to American Christians to co-operate with this time-honored institution, in view of the catholic basis on which it is conducted. In France, as in all other Papal lands, while there is not a little that can be done by the efforts of individual churches in their immediate vicinity, the main reliance for the evangelization of places distant from existing Protestant churches must be upon denominational organizations in which true Christians of every name can heartily unite. That society which holds up to view the grand truths on which Protestants are agreed, will win the confidence of candid Romanists, where rival denominations, that magnify their slight differences of faith and practice on minor points, will discourage and repel even sincere enquirers after the truth.

The most recent intelligence from the *Société Evangélique* is of a most encouraging character. The anticipations of the last report, respecting the good results to be expected from a return of more ample religious toleration, are being more than realized. The work is growing so fast that it is impossible for our French brethren to keep pace with it. To use their own expression, their nets are breaking, and they call to their friends to come and help them. In another issue we may have occasion to advert to some of the surprising indications of substantial progress which the work now affords.

FIVE HUNDRED FRENCH ROMAN CATHOLICS PETITIONING FOR A PROTESTANT PASTOR. — We have from time to time referred to the fact, that whole communities are to be found in France, not only ready, but anxious for the word of God. We do not assert that their knowledge is comprehensive, or their ideas of the truth clear, or their resolution so firm that it would stand the ordeal of severe persecution. This can not in the nature of the case be expected. Curiosity may mingle somewhat with the higher motives in inducing some to join in the common movement. There may frequently be more hatred of the Papacy or disgust with the mercenary and unfeeling conduct of some single ecclesiastic, than sincere desire to learn of the truth as it is in Jesus. And yet this is but saying that these popular movements in France present some of the same features that every other movement of a religious character influencing masses of men has exhibited from the time of the Apostles to our own times. Disgust with the old faith or curiosity respecting the new has led many under the genial influences of the Gospel who have subsequently embraced its saving doctrines from the heart. Men at first resorting to the Protestant services, like the inhabitants of the Samaritan city, merely because of what they have heard from another, come to receive Christ because of what he has proved to their own souls, and are ready to exclaim: "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." And when we find the disposition prevalent throughout a country to take the initial steps which may in the end lead to such satisfactory results, we can adopt our Saviour's words in similar circumstances, and say: "Lift up your eyes, and look on the fields, for they are white already to harvest."

We make these remarks now, because we desire that the remarkable incident given elsewhere in this number, may be appreciated according to its true importance. It is not an insignificant thing that 498 persons in a single French village sign a paper professing their adhesion to the Protestant Church, and soliciting the pastor of Clermont-Ferrand to come and establish religious services among them. The village in question is in the department of Puy-de-Dôme, of which Clermont is the *chef lieu* or capital. The locality is very nearly central in the neighborhood of the extinct volcanoes of ancient Auvergne. A flame kindled at such a central point, might, with God's blessing, irradiate the whole of middle and southern France.

While we cannot, therefore, assume that all those who have signed the petition are already Christian men and women, in the strict sense of the epithet, we see every reason for encouragement and for ardent prayer and work in their behalf. May it not be the privilege of American Protestants to furnish these persons, or, if not, other just like them, with the pastor and the schools they so earnestly desire?

THE HOPEFULNESS OF FRANCE as a field for Protestant effort has struck other minds as well as our own. Scarcely had our last issue gone to press when our attention was drawn to a letter in the *Christian Union*, of this city, written by Rev. L. W. Bacon, D.D., from Geneva, Switzerland. The first part was given to a consideration of the signal failure of the so-called "Old Catholic" movement, particularly in the canton of Geneva, and the cause of this failure. This very naturally led the writer to speak of the only reformatory instrumentality now showing any signs of true vitality, viz.: the native Reformed Churches of France and Switzerland. As opposed to a Church that is inconsistent with itself and with history, Papal while defiantly disregarding the Pope's interdicts, ostensibly aiming at a reformation of the Head and members, yet timorously hesitating to correct the most flagrant departures from Scriptural usage, the Protestant Church of France and French-speaking Switzerland is steadily laying the firm foundation of a work that must endure for all time. The one cannot live without government support, the other flourishes when left to the contributions of private Christians.

We cheerfully commend the following, the concluding paragraphs of Dr. Bacon's letter, to the careful consideration of our readers :

"There are signs, more than I am now free to tell you of, of a real religious liberty approving in France. *Rien n'est permanent en France que le provisoire.* Every month that this makeshift republic adds to its provisional existence increases the hope of its stability ; and in the long run the republic is liberty, even religious liberty. When the 'effectual door of utterance' which begins to creak upon its hinges shall stand wide open, and the French people, now halting between Ultramontane superstition on the one hand and socialist infidelity on the other, shall be suffered to hear of a more excellent way than either, the hour will have come and the man will not be wanting. The world, a few years since, forgot for a while the splendid qualities of the French people in the disastrous eclipse that overcame them. But they never shone brighter than to-day. And no thoughtful Christian can fail to apprehend in some measure how grand an event it will be in the history of the Church when this magnificent nation, with its great religious faculties and capacities, now so wasted and perverted, shall become the kingdom of our Lord and of his Christ.

"This great opportunity will take the American Church at unawares, and they will wonder then at the fatuitious strategy that had directed its missionary zeal to quarters of the field in inverse proportion to their hopefulness and their importance to the grand campaign. They will wonder, then, that they should have left unsupported the admirable but feeble institutions by which the earnest Protestants of France and French

Switzerland had been preparing for the approaching crisis -- their presses their humble itinerant missions, and especially the theological seminaries in which a numerous ministry native to the land and language might have been fully equipped for the vast work which will go so haltingly without them. If the children of light were half as wise in their generation as the children of this world, instead of gaping at the antics of the Old Catholics, or waiting to see whether something will not turn up when the Pope dies, they would give all diligence that the Evangelical Union of Geneva should lack neither money in its treasury nor any other token of fraternal confidence and coöperation. The regeneration of France or of Italy is not going to be (as some fondly dream) the fruit of the disgust of a disaffected party in the Roman Church, but of these two centuries of prayer and toil of the martyr 'church in the wilderness,' and of the labors of such as shall be willing in the day of God's power."

EDMOND DE PRESSENSÉ.--Whatever comes from the pen of this able and earnest writer is sure to be worthy of perusal. In another place we give the first letter which he has written to one of our British contemporaries, in explanation of the present crisis in the Reformed Church of France, connected with the State. While the principal facts have been more than once referred to in these pages, Dr. de Pressensé occupies so important and influential a position at home, that his more detailed statements are entitled to unusual consideration. It will be noticed that one or more additional letters on the subject may be expected from the same source.

THE WALDESIAN VALLEYS OF ITALY, we learn from the last number of *Il Cristiano Evangelico*, are soon to be brought into direct railroad communication with the rest of the peninsula. Hitherto visitors to the valleys have been compelled to make the journey from Pignerol in stages, and the Waldenses in their retired villages and hamlets have been effectually secluded from the busy world of Italian life. Within a couple of years at farthest, the railway will probably be completed to La Tour and Angrogna. Unimportant as this improvement may seem to be in the great march of human history, it is in reality neither devoid of significance nor without immediate bearing on the religious future of the great Italian people. It marks the last step in those successive movements which have brought back into direct contact with the Roman Catholic masses, the descendants of those persecuted witnesses for the truth who, centuries ago, were driven to take refuge in the most inaccessible portions of the Cottian Alps. We must not under-estimate the value of those material appliances of which Providence makes use to hasten the diffu-

sion of the truth. It will be a memorable day when the delegates from the most distant corner of the country can reach the Synod holding its sessions among the ancestral retreats of the Waldenses without leaving the railways that will soon cover Italy as with a network.

DEATH OF CARDINALS. Among the remarkable features of the pontificate of Pius IX., itself so exceptional, both in the matter of duration and eventfulness, is the almost total change that has taken place in the persons constituting the College of Cardinals. With few exceptions the Pope's present advisers are those whom he himself has elevated to the purple; while his own former associates have for the most part passed from the scene of action. In fact a number of the present cardinals are the successors of men who were themselves appointed by Pius. We are told that this mortality has deeply affected the Pope, and we can well believe it. Since the recent death of Cardinal Antonelli, his most confidential counselor and the member of the "Sacred College" to whose opinion he was accustomed to defer most readily, Pius has lost two more Cardinals. One of these was a man of advanced age and of great prominence, Cardinal Patrizi; the other, the Cardinal Archbishop of Valencia, in Spain, had occupied a seat in the Papal consistory only for three years. The former was the Dean of the "Sacred College," of which he had been a member for a little over forty years. He was one of the six Cardinals of the order of bishops, with the diocese of Ostia and Velletri; and was arch-priest of the basilica of St. John Lateran. As vicar general of Pius IX., he in reality discharged all the functions of the Pope as bishop of the city of Rome. One of the notable events of his life was his mission to France during the Empire, in the capacity of legate, to be present at the baptism of the young Prince Imperial, and represent the Pope who had accepted the invitation to act as the Prince's godfather. The Roman Catholic journals tell us that there is old tradition to the effect, "that one cardinal never dies without two others closely following him to the grave," and call attention to the recent deaths of Antonelli, Patrizi and Mariano Barrio y Fernandez, as furnishing a fresh corroboration of the saying.

ANSWER TO A CORRESPONDENT.—THE SUBSTITUTION OF "MARY" FOR "God."—We received a few days ago a letter containing the following statement and request:

"In the *Illustrated Christian Weekly*, for December 23d, 1876, page 631, the astounding assertion is credited to Dr. Cumming, of London, that the Roman Catholic church has expunged the word "God" from all the Psalms where it occurred, and have substituted for it the word "Mary;" and their Ecclesiastical

authorities have ordered the word "Mary" to be substituted in place of the word "Father," in the Lord's Prayer.

"Please give us light on this subject at your earliest convenience. Although Dr. Cumming is high authority, it seems hardly possible that the hierarchy of the Romish Church can have committed such suicidal folly and blasphemy."

We cheerfully comply with our correspondent's request. The facts are these. The Roman Catholic Church has never expunged from the Psalms, as they stand in the Holy Scriptures, and as used in the ordinary reading of the church services, the name of God, substituting therefore the name of the Virgin Mary; nor has she ordained that the other change referred to should be made in the Lord's Prayer either as recorded in the Gospels or as repeated in the course of the celebration of the Mass. Nor do we understand Dr. Cumming to assert any such thing. What we take him to refer to, and what is an incontrovertible fact, is, that the Roman Catholic Church *has set the seal of her approval upon a blasphemous alteration of the most solemn addresses made in adoration to God, so as to adapt them to the worship of the Virgin Mary.*

Here is the evidence. The Roman Catholic Church has endorsed a volume for private devotion bearing the title "*Psalterium Virginis Mariæ, a Devoto Doctore Sancto Bonaventura compilatum* (Psalter of the Virgin Mary, compiled by the devout doctor Saint Bonaventura)." It is the book of which Rev. Charles Hodge, D.D., in a passage of his "Systematic Theology" which we reproduced in the CHRISTIAN WOMAN, for April, 1876, p. 117, under the title of "the Deification of the Virgin Mary," remarks that "the whole Psalter has been transformed into a book of praise and confession to the mother of Christ. What in the Bible is said to God and of God, is in this book addressed to the Virgin, * * * The Virgin is throughout addressed as the Psalmist addressed God; and the blessings which he sought from God, the Romanist is taught to seek from her."

We need not repeat the instances which Dr. Hodge gives and which might be multiplied indefinitely. Here are two or three, and we are sure that our correspondent will admit that they are more than sufficient: In Psalm IX., "I will confess to Thee, O Lady: I will declare among the people Thy praise and glory. To Thee belong glory, thanksgiving, and the voice of praise." In Psalm XV., "Preserve me, O Lady, for I have hoped in Thee." In Psalm XVIII., "The heavens declare Thy glory, O Virgin Mary." Every adoring sentence of the inspired Psalmist, in short, is perverted into an adoring address to the Virgin.

The Litanies, the solemn Te Deum, the prayers, however full of Christ, including, we understand, the Lord's Prayer used, have been subjected to similar alterations, and this not only without the protest but with the approval of the highest dignitaries of the Church.

A French Commune Professing Protestantism.

ASKING FOR A PASTOR AND SCHOOLS.

[We translate from the *Bulletin* of the *Société Centrale Protestante d'Évangélisation* the following account of a remarkable work of Divine grace, to which reference is particularly made in another place in our present issue.—*Editor of the CHRISTIAN WORLD.*]

In the month of June of the present year, 1876, a number of the inhabitants of X—, in the Department of *Puy-de-Dôme*, presented themselves at the house of the pastor of Clermont-Ferrand and placed in his hands a petition signed with 498 names; and running as follows :

“We, the undersigned, inhabitants of X— and other neighboring villages, are perfectly decided to become Protestants, and we beg M. le pasteur Bleyne to come and establish evangelical worship among us. From this time forward we consider ourselves his parishioners.”

Already for a year the signers of the petition had been entertaining the desire to renounce Roman Catholicism. At first there had arisen a division of opinion respecting the hamlet in which should be reared the [Roman Catholic] parish church which was to be rebuilt. Afterwards some copies of the New Testament and tracts penetrated into the place, and now M. le pasteur Bleyne, after having put to a serious test the sincerity of our new co-religionists, comes to the conclusion that the movement is deep and that it will be lasting, as it rests upon religious needs more and more enlightened, and politics, as well as anti-clerical passions, are absolutely strangers to it.

M. Bleyne, at the request of the church session of Clermont-Ferrand, accordingly applied to the “*Société Centrale d'Évangélisation*,” asking its co-operation, and invited the General Agent to come to Clermont and with him visit the work in question.

Here is the letter written by M. Lorriaux to Rev. L. Vernes, one of the Secretaries of the Society, immediately after this visit. [Our readers doubtless remember M. Lorriaux, as having been a delegate to the General Conference of the Evangelical Alliance, in New York, in October, 1873, and as one of the survivors from the wreck of the *Ville du Havre* on his return trip to Europe. Editor of the *CHRISTIAN WORLD.*]:

“AUGUST 24th, 1876.

“DEAR AND HONORED BROTHER :

“On the morning of the 15th, feast day of the Assumption, M. Bleyne and myself started for X—. First we had to go by the railroad to B—. Here we received a most cordial greeting; we were kindly entertained, and it was from the midst of a quiet but friendly people that we started in a carriage placed at our disposal for the commune of X—, about six kilometres [three miles] distant.

"Our road rose, winding among vineyards and groves of chestnut trees, and gradually the panorama extended about us assumed magnificent proportions. In the distance were the Puy-de-Dôme, the ranges of the Monts-Dore, and the mountains of Cantal; all about us hills crowned with ruined castles. * * At length we reached one of the highest eminences in the district, and entered the castle of X——, a dilapidated building, with towers, battlements, etc., the courts of which have been repaired and transformed into a sort of farmhouse and yards.

"The owner of this farm is one of the promoters of the Protestant movement, and it was at his house that the meeting was to take place at eleven o'clock A. M. We arrived at ten. The weather was splendid, and we could distinguish everything taking place at a distance of several kilometres. On all the road there were to be seen groups of eight, ten, to fifteen persons making their way towards the castle. From all the hamlets we perceived people taking the same direction. Finally at eleven, the son of the master of the house ascended to one of the towers and sounded the clarion. At once the knots of people hastened on, and, at half past eleven, more than three hundred persons, men and women in about equal numbers, were gathered under the chestnut trees on the slope of the castle.

"M. le pasteur Bleyne took his place on a pile of stones, and spoke with great simplicity and true force on the parable of the Sower. At every moment he was interrupted by exclamations of 'very good; that is the truth,' or, again, 'Long live M. le ministre.'

"After M. Bleyne, I also spoke, and as I was under great emotion and extremely happy at the greeting, so sympathetic, of these good people, I said to them: 'If I were free, I should almost desire to become your pastor.' Instantly the hearers take me at the word, surround me, shake my hand, try to make me promise that I will come and take up my abode at X——. It was a real disappointment to these good friends, when I was compelled to explain to them that I could not accept their cordial invitation.

"After the meeting, we had a little conversation with everybody, and especially the heads of families and the nine municipal councillors that head the movement. They seem resolutely determined to persevere in embracing Protestantism. Already many have read the Gospel and religious tracts, and they cried out with an ardor which was touching: 'Even if you, M. le pasteur, abandon us, we shall remain Evangelical; we want no more of Catholicism!'

"They were very urgent, though very respectful in their conversation with M. Bleyne. 'Here it is almost a year,' they said, 'since you have known our resolution. You have made us pass through a long period of trials, and have made us wait a long time. You must make an end

of it. Give us schools ; we pledge ourselves to bear the greater part of the expense.'

"With the approval of M. Bleyne, I proposed to them that they should draw up a list of the children they expect to send to the Protestant schools, and a list of the subscriptions they will pledge themselves to pay for this object for three years.

"It is probable that at the end of this period the school can be adopted by the commune communalisée ; since nine councillors out of twelve, and three quarters of the population wish to have Protestant schools.

"As to a pastor, they would dearly like to have one also, but everything cannot be undertaken at once, and if the schools succeed, means will certainly be found to establish a place for worship.

"This population is intelligent, and above all upright. The integrity of their character and the seriousness of their convictions is read in their very eyes.

"Your very devoted

"PH. LORRIAUX."

P.S. Our friends have just given us two new proofs of their firm desire to attach themselves to the Reformed Church. They have subscribed 1,100 Francs, which they pledge themselves to pay for three consecutive years for the maintenance of the schools ; and, as the mayor and his assistant were among the three members of the council opposed to the movement, their places were filled, at the recent election of mayor and assistants, by those municipal councillors who were the most firmly attached to the work. They were nominated after having taken a solemn pledge to establish Protestantism in the district.

The particular conditions in which this work presents itself do not permit us, for the time being, to enter into greater details. We regret this ; for we could relate many things which would gladden the friends of evangelization. We beg them to remain content with what we now tell them, and to accord this new work that sympathy which they have so liberally bestowed on many others that God has blessed, as He doubtless will bless this also. We are now in search of two teachers, husband and wife. Very soon we shall want a pastor. May God aid us in finding them.

The "Société Evangélique de France."

Not long since we gave our readers some account of three of the chief agencies at work in the evangelization of France—the "Société Centrale," the "Société Evangélique de Genève" and the "Neufcâtel Committee." Of these, the first alone is properly French, the other two, as

their names indicate, having their seats in Switzerland, at Geneva and Neuchâtel. The Geneva Society, in fact, is not confined to labor in France, since it sustains a Theological School at home, and has men at work at various points in Switzerland. We saw that the "*Société Centrale*" is peculiarly the organ of those French Protestants who remain in connection with the old Reformed Church, or the organization that receives the support of the government.

The *Société Évangélique de France* is the oldest among these excellent home missionary organizations, having been founded in the year 1833. For a number of years it was the only general or national society. It embraced among its supporters members of all the Protestant churches, whether free or dependent upon the State. But, by and by, other agencies arose by its side. These were individual churches acting in a missionary capacity. Thus the Free Church of Lyons has, for a long time, been the centre of an evangelistic work, radiating far out from the great city of south-eastern France. So also a number of the local churches attached to the State had each its own distinct field, until joining together there was formed out of them the "*Société Centrale*," which has already claimed our attention.

But while thus surrounded by other younger agencies, some of which have already surpassed the older organization in receipts and number of laborers,

THE SOCIÉTÉ ÉVANGÉLIQUE HAS A WORK OF ITS OWN.

While other societies are at work chiefly where there are already Protestants in greater or smaller numbers, this society, by preference, goes out into localities where there are no Protestant places of worship, and where, indeed, the name of Protestant is often quite unknown. When, as the result of its labors, under God's blessing, souls have been converted, a Protestant community has been formed, and the regular ordinances of religion are demanded, the *Société Évangélique* does not dictate what shall be ecclesiastical connection of the church to be constituted. This is left to be determined by circumstances, by the preferences of the people, or by other providential indications. Hence some churches have passed from under its hands and fostering care, to become affiliated with the National Reformed Church, or with the National Lutheran Church (*de la confession d'Augsbourg*), while more, probably, have joined the Union of the Free Churches.

A SORT OF EVANGELICAL ALLIANCE.

Appealing to all the churches, the *Société Évangélique* has, by the very course of events, been led more and more to become a sort of Evangelical Alliance, on the basis of which members of all orthodox con-

manities can write without in the least sacrificing any of their own distinctive tenets. Its missionary agents are instructed that, "as the society's object is to spread evangelical truth in France, without any distinction of forms of worship," they are to address themselves to their hearers, in public discourse and in private conversation, "not as Protestants or Roman Catholics, but as immortal beings having a soul to save and unable to attain to salvation, save by the conversion of their heart to the Gospel of Christ."

"When our Society was founded, in 1853," remarked Rev. Mr. Fisch, at the last anniversary meeting, "it was the only one of its kind in France. It desired to reach the entire population of our territory, whatever its religion. Hence the considerable number of reformed churches which it has founded and brought into connection with the State. But as the field grew indefinitely, it no longer sufficed. The Reformed Church wished to have its own special society, to labor in conjunction with the consistories. So was founded the 'Société Centrale,' that younger sister of ours, which has come to get much in advance of us. There remained in our Committee scarcely any but members attached to the Free Churches. Later these churches themselves founded a commission for evangelization, leaning, as in the case of the 'Société Centrale,' on an ecclesiastical body. From this moment the Evangelical Society, placed between the two, was bound either to dissolve or to find its true position in the union of different Christians for the conversion of souls. There resulted for it a new specialty—that it must abstain from laboring among Protestants and devote itself exclusively to Roman Catholic populations. This character of an Evangelical Alliance has never been belied a single moment for the past dozen years. Our Committee is at present composed of a majority of members of the Lutheran and Reformed Churches (connected with the State)."

RECEIPTS AND EXPENDITURES.

The receipts of the year, ending March 31st, 1876, amounted to 111,511 francs 86 centimes, from donations, and 13,476 francs 74 centimes, from other sources; in all 124,918 francs 60 centimes, or about \$25,000. The expenditures were somewhat more than the receipts, leaving a debt, at the close of the year, of 23,107 francs, or about \$4,500.

The year covered by these receipts and expenditures was, according to M. Fisch, "the last and most trying of those three years during which France was subjected to most hostile influences. It is enough to say that if we have had blessings, trials have not been wanting. Doubtless they were necessary; they were to purify our faith and prepare us for the new facilities opening before us."

OF THE PREVIOUS THREE YEARS OF TRIAL

M. Fisch gives a graphic sketch. "It is a matter of deep sorrow after having been able publicly to proclaim the Gospel to thousands of souls, to see the door suddenly closed, the meetings forbidden and the masses that were flocking to us falling back into darkness. Such were our feelings, when the public authorities, so tolerant for us before the 24th of May, starting from that moment, placed again in full force the 291st article of the Penal Code, with the corollary added by the Empire ; so that by a single stroke of his pen M. Buffet was able to close twelve of our meetings. It is true that we could have recourse to nominal cards of invitation ; but this system was insecure and repugnant to a part of our hearers. Not only were the meetings interdicted, but the timid were affrighted. There were no menaces and sinister predictions that were not put in circulation. In the cities, the 'bourgeoisie,' upon which the working class is absolutely dependent, had thrown itself into the arms of the clergy through fear of the famous social peril, and while it sung in the churches, 'Save Rome and France, in the name of the Sacred Heart!' it was saying to the ministers of religion, 'Save, save, our property!' Our chapels were watched, and whoever frequented them was sure to lose his work. In the country, the appointed mayor and the justice of the peace, had a thousand means to make their displeasure felt. We are no longer living in those times when the Gospel, taking possession of souls, already religious, made them brave the fire. In our period of indifference and practical materialism, fear passes for wisdom. Thanks to God, these vexatious times are now past. A great revulsion has taken place in the minds of men. We still act with prudence ; but a pretty general good-will has already succeeded to hostility."

LABORS IN AND ABOUT PARIS.

From its origin the society has labored for the evangelization of the capital, and it still maintains schools for the children. These were formerly alone ; now they have to contend with rival establishments, some backed by the money of the State, others by that of the Roman Catholic "Brothers." Yet, strange to say, there are still in these Protestant schools not less than *four hundred and fifty children of Roman Catholics*, whose parents cheerfully pay a tuition fee of three francs a month, and the expenses of stationery, books, etc., when they could send them, without incurring any expense, to the State or Roman Catholic schools! Must it not be, as suggested by our Paris friends, that these parents recognize the blessing of an education both religious in its character and enlightened, and that the chief attraction of the schools is, that they are evangelical?

THE CENTRAL DEPARTMENTS OF FRANCE

are the principal field of the society's labors. This is a part of the country where Protestants are by no means numerous, and where, in places, the nature of Protestantism is completely unknown. This is, perhaps, specially true of the Department of *Haute Vienne*. Of the south part of this department, we are told that the ignorance that prevails there is almost incredible. Many persons have never even heard of the Holy Scriptures. One day an evangelist of the society was met by a man who knew how to read, and who asked him, "What have you there for sale?" On the evangelist answering, "The Holy Bible (*La Sainte Bible*)," the countryman rejoined: "Ho! what saint (*quelle sainte*) is that? I didn't know there was a saint of that name!"

Even here the truth gains ground. The truth carries its own demonstration to many hearts. As after the funeral address over the remains of a worthy member of the Church, some Romanists were heard to say: "That minister is right; what we need is

"NOT A TRADITIONAL OR COLLECTIVE, BUT A PERSONAL FAITH."

The happy, peaceful end of the simple-hearted converts to the Gospel is one of the most powerful means of reaching the Roman Catholic masses; especially if it be the death of a *man*. For the contrast is too striking not to be observed between such a death-bed and that of so many among the French, who, after having all their life long turned into ridicule the doctrines of the Papal Church, of which they are nominal adherents, call in at the last a priest to perform over them acts that inspire them with extreme repugnance, but which they must submit to as every one else does, in order to obtain burial in holy ground. "A life without any faith, terminated by an act of hypocrisy—such is the condition of the vast majority of the men in our country!" says the candid Frenchman.

THE WOMEN THE SUPPORT OF THE PAPAL CHURCH.

As in most Roman Catholic countries, it is the *women* that constitute the main, and almost the exclusive stay of the Church of Rome. "When our agents wish to make us understand that they are dealing with a serious work, and not a simple anti-Catholic movement, they exclaim with delight, 'We have women on our side!' It is because Roman Catholicism in France rests only on that sex which is styled the weak sex, and which on this point turns out to be the strong sex. So long as we have not gained over women, we have not the family, and can build on nothing solid."

In many places, however, even among the men, a true growth of faith is to be noted and

INFIDELITY IS GIVING WAY BEFORE A LIVING BELIEF.

Some of the most promising and thorough work of the society appears to be done in the ancient Province of Burgundy, the modern Department of Yonne. At *Maligny*, in the valley of the Serein, the young church that has risen under the fostering care of the society has for members those who a few years ago were professed unbelievers in Christianity as a supernatural revelation. Beside a hundred or more persons who attend the Protestant services, but have not yet gained sufficient courage to make profession of their secret belief, there are over a hundred who have taken that decided step in face of great opposition. Yet these last are the very men who at first were wont to tell the colporteur that went around endeavoring to sell them religious books: "Advise your minister not to undertake to preach to us fables such as the resurrection of Jesus Christ!" Now they are serious; they study God's Word, they pray, and their lives, we are told, give irrefragable proof of the change that has taken place in them.

PETTY PERSECUTION

is not uncommon: but it always turns out rather for the furtherance of the Gospel. In this very town of Maligny, steps had been taken to found a Protestant school, and the teacher, a *Mademoiselle de Robert*, had begun to teach privately a dozen girls, while waiting for the permission of the government to open a public school. One cold December night, a detachment of *gendarmes* from the neighboring town of Ligny-le-Châtel, is sent to Maligny. The soldiers visit the house, arrest these young girls, and compel them to walk a mile through the snow, half dead with fear. They are questioned and cross-questioned by a justice of the peace, who from their answers draws up an indictment against their teacher. Cited before the Court of Auxerre, *Mlle. de Robert* is fined and her school closed. But the sequel shows the fruitlessness of such measures of persecution. The blow against the teacher only increased the devotion of the Protestants of Maligny, and the school is at present open again, under favorable auspices.

Many secret communities seem to be quite gained over to the truth. Thus it is at *Ducremone*, where help from England enabled the Society to have a neat chapel erected and opened on the 26th of January, 1876. Everything had been done to prevent the people from attending on the occasion. Notices had been torn from the walls, and the most alarming reports had been circulated. After the services, those who took part were insulted in the streets, and gendarmes from Tonnerre were sent from house to house to make an investigation into the Protestant minister's preaching! But what has been the result? "We have now at

Dannemoine an audience numbering two hundred out of five hundred inhabitants. Certainly a fine proportion! Are there many entirely Protestant localities which would not envy this figure?"

PROTESTANTISM SENDING UP SHOOTS FROM OLD STOCKS.

At Noyers, in Burgundy, a new work is noted as offering most promising prospects. Two hundred persons, converts from Rome, attend the services. The Bible is read, and instruction sought for. It is time for the regular ministrations of a settled pastor. What renders the circumstances the more interesting is, that Noyers, in the sixteenth century, was a Protestant city. The castle that crowns the hill belonged to the Princes of Condé, and it was from its walls that Louis of Bourbon, Prince of Condé, made his memorable flight to the safer refuge of La Rochelle, at the commencement of the third so-called Religious War, in 1568, to avoid the treacherous plots of Catherine de Medici and the Guises. Protestantism slowly regains by conversion what she was robbed of by persecution centuries ago.

MANIFEST SIGNS OF ENCOURAGEMENT.

We have not room to give in detail the record of small but active churches springing up in many places, with their twenty, fifty, a hundred or more members, all, or nearly all, a few years ago, adherents of Romanism. But more encouraging, perhaps, than any individual work is the growing earnestness of those who come, no longer from curiosity, but with a sincere desire to learn the truth, to Protestant gatherings. It is a sign that France is beginning to long for a true and satisfying religion. "Formerly," says the report, "we had larger crowds; now we have a greater number of serious hearers, of those who in apostolic times would have been called disciples, because they have placed themselves in the school of Jesus Christ. And then a great change has taken place in the situation of France: she is about to find herself placed soon between a yoke she wishes to throw off and the atheism everywhere inundating science, literature, politics. The disciples of the Gospel alone possess the true remedy. The moment is critical; we must seize it."

HELP NEEDED FROM ABROAD.

Meanwhile, above all, the French Protestants need assistance in this glorious work. What they are doing with their small means is truly wonderful; but it should be greatly multiplied by the assistance which their wealthier fellow Protestants from abroad can give.

Shall not American Christians help in the good work?

The Present Crisis in the Reformed Church of France.

LETTER FROM REV. DR. DE PRESSENSÉ TO THE LONDON
CHRISTIAN WORLD.

THE State Churches, on the continent of Europe, are passing through an internal crisis, of which their present organization offers no solution. This crisis is the result of the development in the Churches of Rationalism in all its phases—from Unitarianism, which accepts the miraculous, to the vaguest Deism, which ignores all revelation, and is, in fact, indistinguishable from pure philosophy. In times when, either through the power of a living Christianity, or through the prevalence of a general indifference, a State Church maintains oneness of belief, it still lacks that spiritual independence which should be the Church's inalienable right; but it may preserve a certain appearance of unity. So soon, however, as a religious crisis arises, a schism is inevitable; the Evangelical party cannot endure to see the pulpits of the Church occupied by pastors who deny the fundamental doctrines of the Gospel; they cannot accept the responsibility of what they regard as most perilous negations. They would fain do away with such an anomaly, and restore the unity of religious teaching, at least, in regard to the essential principles of Christianity. But the endeavor is futile, and doomed to inevitable failure. In fact, the civil power, especially in modern times, on the Continent of Europe, is under an ever-growing necessity to preserve neutrality in regard to diversity of doctrines. It may not intermeddle with theological controversy, and, as the representative in the country not of an opinion, but of all the tax-paying citizens, it is bound to hold, in its Budget of Public Worship, an even balance between the two opposing schools which contend for its favors. Thus the Evangelical section of a National Church cannot sever itself from Rationalistic; it is compelled by its very constitution to remain a living body bound face to face with a corpse, unless it takes the heroic course of vindicating its dignity and freedom by rejecting the gifts of the State. It would be easy for us to show the literal truth of these assertions by tracing the picture of the various Protestant Churches of the Continent, in Germany and in Switzerland. But for the present it is to the Reformed Church of France we would call attention, as furnishing the most striking proof how impossible it is for the Evangelical party, however well disposed, to re-establish ecclesiastical order while remaining under the yoke of the State.

We will not revert to the great past of this Church, which forms one of the most glorious pages of the history of the Reformation. It is well known that in the midst of fiercest persecutions it held fast not only the unity of the faith, but that noble synodal organization which bears the stamp of the genius of Calvin, an organization which secured the

self-government of the Church by a representative body, in which the presence of the laity was recognized as an important element, from the presbyteries and consistories, which managed the affairs of particular congregations, to the General Synod.

At the beginning of this century the great despot who endeavored to bring within his own grasp all the forces of the nation, after concluding with the Catholic Church that famous Concordat which has produced so many contests, proceeded to re-organize the Reformed Church, subsidizing it, and, in fact, depriving it of its Synods, so that it was governed henceforth by consistories, choosing their own members from among the foremost citizens of the Commune. Thus an entirely new element was introduced into the governing body of the Church, which had not hitherto regarded wealth as a spiritual gift, fitting its possessor to be a leader of the people of God. Vital Christianity had become almost dormant in the Reformed Church for some years before this crisis. That Church has fallen more or less under the influence of the eighteenth century, which had raised up for it some powerful protectors among its leading philosophers.

Its demoralization was completed in the tumult of the revolution, so that the prevailing influence in it during the first twenty years of this century was a modified rationalism, which attenuated rather than repudiated the great doctrines of the Gospel, which recognized the supernatural, but lessened its significance by a superficial optimism, which treated sin as a light and venial evil.

A religious awakening put an end to this torpor. It aroused men's consciences, divided the Church, and created, as it were, a church within a church—the church of fervent enthusiastic adherents of the new influence within that which rejected it.

The time for the great schism was, however, not yet come. It became inevitable when the old rationalism taken up by a young and ardent band who had brought from Germany the most daring results of negative criticism, openly unfurled the banner of free thought, rejecting absolutely the supernatural, denying alike the fall and the redemption, and not content with taking from Christ the crown of His Divinity, ventured even to call in question His perfect holiness. It was about the year 1860 that those opinions were advanced with the most unshrinking boldness. One of the most eminent exponents of this doctrine has written that if Jesus Christ came again to earth he would not be a Christian; in other words, that He would refuse to be the object of faith, and would be content to be accepted as a Teacher of morals, like Socrates.

It was inevitable that the Church should be deeply rent by the co-existence of two such tendencies, which could not, in fact, both form part of the same religion. Thus, from 1860 to 1870 we find the contest de-

clared in numerous consistories, in ecclesiastical conferences, and committees of religion. In Paris it led to the dismissal by the Consistory of the most brilliant adherent of the non-evangelical party, M. Athanase Coquerel, Jr., who occupied the position of suffragan. After the fall of the Empire, the orthodox party obtained, in 1871, the convocation of a Synod, the object of which was to re-unite the broken chain of the Evangelical traditions of the Church. The two parties found themselves confronted, but the Evangelicals had a small majority. At their head was the illustrious Guizot, the veteran of political life. On this occasion the accents of his powerful voice were heard in public deliberation for the last time. Taking advantage of its majority, the Evangelical party passed a declaration of faith, which comprised the fundamental articles of Christianity, freed from the ponderous theological armor of the ancient formularies. It also drew up an electoral law, requiring, on the part of the electors, the acceptance of the truth revealed in Scripture, without attempting a definition of those very elastic terms. The Government gave the force of law to this profession of faith, the acceptance of which, according to the vote of the Synod, was to be obligatory on all new pastors. It might have been thought that the Reformed Church, thus re-organized on a broad, evangelical basis, might now resume its normal career. But this was a grand illusion, soon dissipated by the large and ardent minority, which numbered more than forty voices in the Synod against sixty, and which would not consent to be cut off from what is called the benefits of union with the State, after having enjoyed them for more than half a century. It cannot be questioned that from the point of view of the Concordat, from the point of view of a National Church, their claims were perfectly legitimate. By what right can pastors of a certain school be excluded, and their teachings thus placed under a veto, so long as the maintenance of the Church in which they claim a place is derived from the State, which, from the time of the French Revolution, has been bound to absolute neutrality in matters of religion? The Evangelical section took a false step in seeking to reconstitute itself in strict accordance with its principles, as if it were a free and self-supporting Church. It was, indeed, proposed, as a solution of the difficulty to ask the Government to form two organized Churches, each constituted according to its own belief, and both equally recognized in the Budget. The Government of M. Thiers appeared disposed to entertain such a proposition. The leaders of the Evangelical party made the mistake of not being willing to carry out this arrangement of an amicable division; they may, indeed, be said to have frustrated it by their anxiety that the State should recognize only the Synodal Church, bound by the new profession of faith, as the Reformed Church, the inheritor of the past; while the Church of the minority should be recognized simply as a new

sect. Much was hoped for from the new Ultra-Conservative Ministry formed on the fall of M. Thiers. What was its fate we know. The Liberal-Republican party came into power on February 20th, and the majority of the Chamber of Deputies would never have sanctioned a measure which would have placed unorthodox Protestantism at a disadvantage. Hence, four years after the Synod, the two opposing factions find themselves involved in an interminable, futile, humiliating contest, in which the ultimate appeal is to a political power which is either indifferent or contemptuous. Several schemes of accommodation have been proposed from very weariness of the struggle, but they do not appear likely to lead to any satisfactory issue; they are, however, so indicative of the falseness of the position in which this Church of so many heroic memories is now carrying on a hopeless struggle, that they must form the subject of the next letter.

EDMOND DE PRESSENSÉ.

Paris, December, 1876.

Decretal Epistles.

BY ENOCH POND, D. D.

[From the *New York Observer*.]

THE Decretal Epistles (so called) first made their appearance in Europe about the middle of the ninth century—a little later than the story of the Donation of Constantine. They pretend to have been written or collected by Isidore, an eminent Spanish bishop of the sixth century. The book consists of three parts:

1. Sixty-one false Decretals, collected by Isidore, reaching down from the first century to the fourth.
2. Some canons of Councils, chiefly genuine.
3. Thirty-five false decretals, mixed up with some that are genuine, extending from Pope Sylvester to Gregory the Great.

The most consummate liars are not apt to deal in bare, unmixed falsehoods. So in these Decretals, the forged materials are mixed up, to some extent, with such as are genuine, in order to give them the greater currency.

There are variations in different editions of the Decretals. Some of them contain the Donation of Constantine, with some canons of Pope Sylvester's forged Council—fit materials to be bound up together.

In the first part of the Decretals are two letters from Clement of Rome to the Apostle James, giving an account of Peter's death, of his appointing Clement to be his successor, of the charge which he gave to him and to all the clergy and people of Rome to submit themselves unto him and be obedient. It is remarkable that the Apostle James died at

Jerusalem several years before the death of Peter; yet Peter directs that the above letters should be sent to him as being yet alive.

In many instances these Decretals would seem to be favorable to the bishops and inferior clergy, going to protect them against oppression from their superiors. This is done by giving them the right of appeal to the Pope; thus committing supreme authority to him, and placing all the clergy, high and low, within his power. This will be evident from the following extracts from decretal letters. Thus, Anacletus, one of the earliest Popes, after setting forth the regular order of appeal to Metropolitans and Patriarchs, goes on to say: "If difficult questions arise, let them be referred to the Apostolic See; for so the Apostles decided, by the command of the Saviour, that the great and more difficult question shall always be referred to the Holy See, upon which Christ built the whole fabric of the Church, saying to the blessed Peter, the prince of the Apostles, Thou art a rock," &c.

Sixtus, the seventh Pope, says: "If any one has been overthrown in judgment, let him not hesitate to appeal to this sacred and Apostolic See. Let him take refuge in it as the head of the Church, lest he should be condemned without cause, or his Church suffer wrong."

Zephyrinus, who lived A. D. 208, says: "Let not the Patriarchs or Primates, who try an accused bishop, pass a definite sentence, until it has been sanctioned by Apostolic (*i. e.*, Papal) authority. Let the ultimate determination be brought to the Apostolic See, that there it may be issued. Let it not be finally determined before it is sanctioned by the authority of the Pontiff, as was ordered by the Apostles and their successors."

Again, Zephyrinus says: "The oppressed must have recourse to the Roman Church, and appeal to her as to a mother, that they may be nourished by her breasts and defended by her authority, and thus be delivered from their oppressions."

The following is from Vigilius, made Pope A. D. 557: "The Roman Church, through the merits of Peter, consecrated by the word of the Lord, and sustained by the authority of the holy fathers, holds the primacy among all the other churches. To her, the highest concerns, trials and complaints of bishops, and all the important interests of churches, are to be referred, as to the head."

One object of these forgeries is to give full authority to all Papal decrees, investing them with the power of laws, and thus making the Pope an independent legislator and an absolute despot. Hence, Pope Damasus is made to say, A. D. 370: "All the decretals and the statutes of our predecessors, which have been promulgated concerning the ecclesiastical orders, and the discipline of the canons, it is our pleasure and decree that you and all bishops and priests shall observe; so that

if any one shall infringe them, let him know that it is an unpardonable offence."

The following is the 20th canon of Sylvester's forged Council, which had been incorporated among the decretals. "Let no one judge the chief Bishop, since all prelates desire that justice should be dispensed by him. Let not this judge be judged, neither by the emperor, nor by the whole clergy, nor by kings, nor by the people."

Without further quotations, the design of these forged decretals is perfectly obvious. It was to concentrate all power, civil and ecclesiastical, in the Pope of Rome. And this was the use which was actually made of them. Let any one ponder the acts of Nicholas I., by whom the decretals were first noticed, and of Gregory VII., and of Innocent III., and he will be satisfied of this. The canon law, as it before existed, was modified by Gratian and others, and based upon the Decretals, and the whole government of the Church (and of the State, too, so far as possible) was given to the Pontiffs. They made kings and unmade them. They abrogated treaties, absolved subjects from their allegiance, laid whole nations under tribute, and did whatever else they thought conducive to their own interests. The Popes of Rome were made the source and the centre of all authority and power, and the rest of the world had as much liberty as they were pleased to accord, and no more.

It may be well, before we proceed further, to show, in few words, why these decretal epistles are pronounced forgeries.

1. They were never heard of by friend or foe, before the ninth century. Commencing, as they profess to, in the apostolic age, and coming down through the centuries, it is inconceivable, if they existed, that they should not have been known, quoted, and often appealed to, and yet they were not.

2. These hundred letters or more, purporting to have been written in different ages, and by as many individuals, are all in the style of one man; and that too the barbarous style of the middle ages—a style which nobody used, or could use, at the time when the letters purport to have been written.

3. In these epistles there is a perpetual blundering in point of dates. Some Popes date their letters before they were Popes, and some after they were dead. They quote the Latin Vulgate long before it was written. They quote writers who, in their day, had not written; laws that had not been made; councils that had not been held; and used words and a style of language not then in existence.

4. They speak of a state of things in the Church long before it existed, of a hierarchy which had not been formed; of Church dignities which had no existence; of customs, laws, and methods of government which had not been thought of. From these and other circumstances, these

epistles could not have been written till about the time when we first hear of them—the commencement of the ninth century.

But with all these marks of fraud and forgery upon them, how could these letters have been received? Why were they not rejected when first announced? I answer: they were entirely in the interest of the Church rulers of that day, who at once laid hold upon them, appealed to them with the strongest confidence, and gave them all the currency in their power; and there was not enough of critical sagacity and honesty then in the world to detect the cheat, and make an exposure. Infallible Popes, one after another, sanctioned them, and denounced the vengeance of eternal fire upon any and all who should presume to call them in question; and the Church consented to put on the yoke, and wear it as submissively as possible until deliverance came.

It will be asked again: Have all the learned Romanists, from the fifteenth century downwards, acquiesced in the genuineness of these epistles, and consented to receive them? By no means. Baronius, the great annalist, would never undertake to defend them, nor Bellarmine, the distinguished controversialist, nor Fleury, the Church historian, nor Bishop Bossuet, nor the celebrated Charles Butler. Some distinguished Romanist critics have written very decidedly against them. Yet the results gained by them—the supremacy of the Pontiffs, with their unlimited authority and infallibility, are as inflexibly retained, as though they rested on the express word of God.

It is remarkable that two such tremendous forgeries—the Donation of Constantine and the Decretal Epistles—should have been perpetrated at about the time, and that both should have been successful, thus showing how much the age had been corrupted by “pious frauds,” and how little ability or disposition there was among those who then lived to correct them. The clergy, with whom was nearly all the learning of the times, were inclined to take, without scruple, whatever was given them, especially if it made in their favor, and force it down the throats of princes and people by menace and violence. For a long period there was no power on earth to stand up against them.

The forgeries of the eighth and ninth centuries, of which we have spoken, changed the whole face of central and western Europe, and introduced a species of government as novel as it was frightful. The Donation of Constantine led on to the temporal dominion of the Popes, while the Decretals put within their grasp all power, civil and sacred, human and divine. An epoch was now formed in the history of Popery. It became a beast, a horn, in the sense of the prophets. It took its place in the temple of God, exalting itself above all that is called God, or is worshipped. How long, O Lord, ere “the mouth that speaketh lies shall be stopped!”

MISSIONARY INTELLIGENCE.

HOME WORK.

Iowa City, Iowa—Rev. J. Poduril.

OUR Bohemian Missionary in Iowa City, Iowa, and surrounding country, Rev. J. Poduril, reports for the month of December:

"The past month has been extremely cold and unfavorable for visiting on these prairies, yet I have been able to call upon many. There is one advantage in the winter, and that is the leisure enjoyed by the farmers, which affords opportunity for religious conversation in their houses.

"It is sad to behold the intense devotion of my countrymen to worldly pursuits. They are so anxious to acquire wealth that they are inclined to ignore religion. In many instances I have been encouraged to notice a growing interest in those things belonging to the spiritual man.

"The love of strong drink is a serious hindrance, and it will require something greater than human power to eradicate it. In my visits, I labor to show the evil effects of intemperance, and I trust that the Lord will give me success. If Romanism had inculcated this virtue, these people, who were brought up in its communion, would have been different."

Chicago, Ill.—Rev. A. Miller.

REV. A. MILLER, our German City Missionary in Chicago, Ill., writes of his labors during the month of December:

"The great revival in this city under the direction of Moody and Sankey still continues and hundreds are being converted. The German churches have been strengthened and the spirit of Christian unity more fully developed.

"I have visited 150 families and imparted religious instruction and consolation. At the close of a prayer meeting, not long since, I spoke to a certain individual and urged him to become a Christian, but he appeared angry, and replied to me in a rough manner. To my surprise, he approached me a few days ago in great distress of mind, asking my pardon, and requested me to pray for him. He sought the Lord, and found peace. It also affords me pleasure to report the conversion of some Roman Catholics, one of them being an educated man, who will make an earnest worker.

"In reviewing the year's work, I find that I have averaged 150 visits to families each month; distributed 100 Bibles, 2,000 tracts and other religious literature, and personally aided 40 destitute families. Besides this I have organized four mission schools and preached often on each Sabbath. While I have not accomplished all I might have done, yet I thank the Lord that he has permitted me to do this much."

FOREIGN.

Spain.

WORK IN CADIZ.

An English gentleman, Mr. Vines, gives in the Scotch periodical *Times of Refreshing in Spain*, the following account of the Protestant movement in the old city of Cadiz:

"Knowing the sincere and deep interest which you take in the Lord's work in Spain, I feel assured you will pardon me for occupying your time with a few details of that work and its need, as I saw it at Cadiz in my recent tour.

"I had known the Spanish pastor,

Don José Hernandez, twelve years ago, during a winter's residence in Algiers. He then gave himself to the work of the Lord, and with the aid of friends and a subvention from an Evangelization Society, he established a very prosperous school for Spanish children. When Spain was thrown open to gospel work, he, like so many other refugees for conscience' sake, lost no time in entering the opened door, and was ultimately settled at Cadiz, and there I met with him after a separation of twelve years. I spent some time in Cadiz, and desired to see and test what might be the real character of the Lord's work as carried on by him. I attended his ministry, accompanied him to his mission stations, conversed with his communicants and hearers, and had cause to 'thank God and take courage.' Of course, he has encountered opposition, has suffered indirect persecution from the wrath of the priests of Rome, has been preached against and denounced by the Bishop of Cadiz, but all this as of old and in every age, did but manifest the reality of the work, and stir up the indifferent to inquire after the way of truth.

"José Hernandez conducts public worship in a large *sala* in his house, No. 12 Calle Aire, and on the Lord's day evenings has generally an everflowing congregation. Some priests of Rome live in an adjoining house, and they generally

"SIT IN THEIR BALCONY AND LISTEN TO
HIS PREACHING.

"Who knows but that in this wise the truth may enter their hearts, and they themselves become, through abounding grace witnesses thereof? The Spanish converts are hearty singers; they enter thoroughly into the 'service of song,' and seem to regret when the hymn concludes. The morning congre-

gation is, throughout Spain, as in all other Romanized countries, much smaller than in the evening, as the working classes occupy themselves in their secular avocations on the Lord's-day morning until past mid-day, when they cease and prepare for whatever may be before them, wheather of unholy pleasure or solemn worship and biblical instruction. Generally whole families come to the evening service and some from considerable distances. Continually, when worshipping in their midst, did I regret that my limited command of the Spanish language, prevented my telling them of the prayerful and deep interest taken in their spiritual progress, and in the work of evangelization, by their fellow believers in Great Britian.

"I had much pleasure in accompanying my friend and brother to his mission stations. We thread our way through a labyrinth of narrow streets until our bump of locality has lost its power, but we find the house from the people gathered around the door. They open up an avenue for the pastor and his friend to pass in, respectfully lifting their hats and shaking hands as they enter. We find ourselves in the *patio* (court) of the house, which is let out in 'flats' after the Scotch fashion, ascend the stone staircase, pass along the balcony, and are soon in the room prepared for the evening service. The hearers flock in, men women, and children; the room

"IS CROWDED SO THAT NO MORE CAN
EITHER SIT OR STAND;

then a door leading into a bedroom or the kitchen is thrown open, and the people quick'y fill these; the balcony all round and the staircase are filled. The pastor rises, the hum of voices is hushed to silence, the hymn is given out, and presently the voices all burst forth in the utterance of worship, praise, or prayer in the well-known measure of some

familiar English tune. The large casement windows are opened, and the sound of scriptural praise pours out upon the listeners and idlers gathered in the street below. Peradventure a padre passes; he catches the unwonted sound, comprehends his lips, keenly eyes the people, crosses himself, utters a malediction, and gathering up the skirts of his garment, passes on. But the worship continues above in the 'upper chamber,' the hymn of praise has ceased, the earnest upheavings of prayer, supplication, and intercession have succeeded, and the gracious shower of Heaven's blessing is subduing, softening, quickening and refreshing the hearts of the little company according to the counsel of 'His own will.' The Scriptures of Truth—

"THE HITHERTO PROSCRIBED AND SEALED
BOOK

is opened, not by the preacher only, but also by the majority of the hearers, and all read together from its page the words of eternal life. Praise is again poured forth in solemn strain, and then the bringer of good tidings tells the 'old, old story,' dilates upon the theme, Jesus and Him crucified. At the close of the meeting selected tracts are distributed, and presently the assembly is broken up. Slowly we find our way into the street, having received a shake of the hand from nearly every one. We depart, followed by the smiles and blessings of the company.

"Such is an outline sketch of

"OUTSKIRT MISSION WORK

in the ancient city of Cadiz, but lately the most important seaport in Spain. Hernandez has five of such stations in and around Cadiz. He preaches in one each evening of the week. One very worthy woman, who had for herself realized 'how sweet the name of Jesus

sounds,' opened her rooms for a week-day evening meeting; every corner was filled, and the smile of Heaven's blessing animated and cheered on the laborer. The padre soon discovered that

"HIS DARK DOMAIN HAD BEEN PENE-
TRATED

with a ray of that light which makes the darkness visible. To the good woman's landlord straight he goes, and with arguments all-potent and irresistible he obliges him to place the alternative before her, of either closing her doors to the pestilent Protestants, or of herself receiving notice to quit. The woman had grace nobly to choose the latter, stating that so long as she had a room it should be at the service of those who worshiped and preached the Lord Jesus. The meeting was closed, and Hernandez, when I was with him, was looking out for another room; and on the other hand, the priest would be equally zealous in his endeavour to drive out and extinguish the light.

"Hernandez is single handed. He preaches twice on the Lord's-day, and five evenings during the week. He has a school in his house every day of the week, and in the afternoon of Sunday. But he is evidently overworked, and however much he may devote all the energies of body, soul and spirit to the Master's work, he needs prompt and efficient aid. I inquired how it was that he had no school teacher, one of the first desiderata in mission work among Romanists. His reply fell coldly and heavily upon one's heart. The Society was out of funds, and therefore of necessity could not pay the salary of school teachers.

"I have been but very few months in Great Britain during the last nine or ten years, and since Hernandez' saddening reply to my inquiry, my mind has in-

stinctively reviewed the evidences of physical wealth, involving everything that can minister to the comfort and luxury of 'our earthly house of this tabernacle,' as they have confronted me in the habitations of those who profess to have gone 'forth without the camp,' and 'here have no continuing city,' but are 'strangers and pilgrims on the earth.' If these,—not the world,—in the spirit of self-denial, bearing the cross after the Master, could but, would but, enter more fully into their privilege as fellow-workers with God, which includes every member of His family, however weak or feeble, and devote but a tenth of the income which Divine goodness has entrusted to their stewardship, the need of the Master's work of love and grace in Cadiz would soon be amply supplied, and the interest upon the sums so invested would go on increasing and accumulating until the Master Himself shall come and *recognize* and *reward* before all, even the cup of cold water given for His sake.

"If these sentiments find a response among the Lord's own, the Master's own heart will very soon be refreshed, and the heart of Hernandez, His witness in Cadiz, will be gladdened by a male and a female school-teacher being sent to take up in earnest

THE INSTRUCTION OF POOR LITTLE
SPANISH CHILDREN.

'Whatsoever thine hand findeth to do, do it with all thy might,' should be the disciple's motto. Are there none who would rejoice to respond to the risen One's inquiry, 'Lovest thou me?' by expressing that love in a direct offering for a specific work in the world-wide vineyard? Surely, after the mighty wave of blessing which has brought life, life eternal, to thousands, there should be a corresponding out-

come of fruit, the outgrowth of love and devotion!

"I need not say how much of discriminating judgment should be exercised in the selection of workers in the Spanish field. Already reproach has been brought upon the Lord by the employment of unworthy instruments—men who ultimately had to be discarded as neither called or sent to the work.

"Hernandez has an aggregate of hearers of about 440. He numbers of communicants nearly 150, and somewhere about 50 are now probationers waiting until he is fully satisfied of their faith in the Lord Jesus, and of a corresponding consistent daily walk in life. Let me conclude by asking yourself, and all to whom the Lord's glory here on the earth is precious, to make this communication the subject of earnest prayer and supplication."

—
Ireland.
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THE DYING CONVERT AND THE
ANOINTING PRIEST.

From the *Banner of the Truth in Ireland*, organ of the Irish Church Missions Society, we take the following account of the triumph of grace in the case of an Irish farmer, a convert from Romish superstition. It is written by Rev. T. H. Fleming, of Ballinakill.

Ye have an unction from the Holy One."
1 John ii. 20.

"THE persecution that some of our converts have to endure, from their Roman Catholic relatives and friends, which even pursues them to their dying beds and disturbs their last moments, was fully exemplified here within the past month. Some twenty-four years ago, a man in this parish came out of Rome. He was one of the first fruits of Irish Church Mission work in this Mission. Ever since he has regularly at-

tended divine service, lectures, and prayer meetings, and has always been a most consistent convert. He was one of those blunt, honest men, who would never think of professing what he did not really believe. He held a farm of about twenty acres of land, and was respected by all around. Three months ago he was taken ill, and was confined to his bed, which he scarcely ever left until his death. He was regularly attended by myself, and the Agents visited him almost daily. He had most clear views of the Gospel plan of salvation, and professed them openly before his wife and grown-up daughter, who are rigid Romanists. Day after day I used to read and pray with him. By degrees he grew weaker. When it was coming near the last, his wife and daughtersaid he must have the priest to anoint him, else he could not be buried with his father and brothers in the Roman Catholic burying ground. He said, over and over again, he would never let a priest come near him, that the Lord Jesus Christ was his Priest, and that if He could not pardon his sins, surely the priests of Rome could not; that his whole trust was in Him, and he would have no other. On a Friday evening I saw him, as I thought, for the last time. He was so weak that he could scarcely speak, and at times his mind was wandering. I read a portion of God's Word (2 Cor. v.), spoke to him and prayed with him, wished him good-bye, and fully expected he would not live through the night. His last words to me on that occasion were, 'My only trust is in Jesus; I wish he would come quickly and take me away.' He however lived through the next day.

"The Scripture Reader saw him several times, and in the evening he and the Schoolmaster, with some of the converts, went to the house and re-

mained there until midnight. Shortly after they came, a number of the dying man's Roman Catholic relatives and friends gathered in. 'Well, Paddy,' said one of them, 'and so we hear you are going to die without having the priest.' 'Indeed I am,' said he; 'I want none of your priests.' 'Oh, then,' said they, 'you will never be buried with your father and brothers.' 'I can't help that,' said he; 'I will then be brought to Ballinakill (the Protestant burial-ground), where I will have a welcome.' 'See here,' said they, 'if you are not anointed, we will tear your body out of the coffin, and scatter it over the fields.' 'Go home,' said he, 'and don't be troubling me. God forgive ye, I will have none of your priests; my trust is in the Lord Jesus Christ.' All this was said in the presence of our Agents, who, of course, remonstrated, and had a good deal of argument with the people. The poor man was getting very weak, and he said, 'If you will all go home, I may get a little rest.' They all then left the house, it being a little after midnight.

"Between that and six o'clock in the morning (Sunday) his Roman Catholic wife and her relatives sent for the priest, and forced him on that poor helpless dying man. Almost the first thing I heard on Sunday morning was that he had had the priest. I said, 'I simply don't believe a word of it.' After morning service I drove over to find out the truth of the matter. When I came to the house, taking one of our Readers with me, I found it quite full of Romanists who were gathered around the dying man. He was very weak, but still clear and able to speak. I said at once to him before them all, 'Is it true, Paddy, that you had the priest?' 'Ah, your reverence,' said he, holding up his hands, 'no poor man ever received the

the treatment I did at their hands.' I then said, 'Now Paddy, I believe that in a few hours you will be in the presence of your God, and I ask you before these people, do you believe in anything that priest did, or could do, to take away your sin?' 'Oh, no, no,' said he, 'my trust is in the Lord Jesus alone.' 'Are you then dying,' I said, 'with the persuasion that His blood alone cleanses from all sin?' 'I am, I am,' he said. I then turned round to the people and said, 'You all hear that.' There was no reply.

"After a while an intelligent Romanist said, 'May I ask your reverence a question?' I said, 'Certainly.' He then said, 'And what use are the clergy if they have not power to forgive sin?' This gave me a grand opportunity, and for more than half an hour I spoke to that household of Romanists on the Gospel plan of salvation. They listened most attentively, and I pray God that the word He enabled me to speak may have been blessed to their souls, and that of the dying man. A few hours after, his spirit took its flight

to that land 'where the wicked cease from troubling, and the weary are at rest.'

"That evening the subject I preached on at Cleggan, where this man for the past twenty-four years had attended the outward means of grace, was 'necessity of making a bold and open profession of the Gospel, and being always prepared to meet our God.' A number of the man's relatives and friends (converts from the Church of Rome) were present, when I took the opportunity of saying that his Roman Catholic friends thought they were doing a very laudable thing in forcing the priest on this dying man, but what were they in reality doing? Trying to send down to the grave an honest, consistent Christian man, as we all know him to be, branded as having been a hypocrite and a liar for the last twenty-four years. This made a great impression, and when it was told to those who forced in the priest, the whole thing presented itself in a new light, and I was told they felt sorry and ashamed for what they had done."

LITERARY NOTICES.

Publications of Robert Carter & Brothers :

Peep of Day is an old favorite in a new dress, but as excellent for use in the development of the young mind and in stimulating correct and useful thoughts respecting God and His works, after forty-two years, as it ever was. What a wonderful influence for good has been exerted by a book of which 407,000 copies have been sold in Great Britain, and we know not how many hundred thousands more elsewhere

Publications of Messrs. Dodd & Mead :—
Religion and the State, or the Bible and the

Public Schools, by Samuel T. Spear, D.D. is a collection of papers published originally in the *New York Independent*. While we are compelled often to question his premises, and can rarely agree in his conclusions, we honor Dr. Spear's evident desire to attain the truth; and we believe that the progress of the truth will be subserved by the candid presentation of arguments on both sides of the important question at issue.

Near to Nature's Heart is the latest, and, so far as we can judge from a cursory examination, the best of Rev. E. P. Roe's stories. It will doubtless enjoy a full

share of the remarkable popularity that has rewarded Mr. Roers' previous efforts.

The readers of "Elsie Dinwiddie" and other volumes of the same series will be glad to know that the instructive story of their heroine is continued and concluded in a fifth volume, entitled *Elsie's Motherhood*; the scene of which is laid in the South, and at so recent a period as the time immediately succeeding the late war.

Messrs. Sheldon & Company's Publications:

Why Four Gospels? or, The Gospel for all the World, by D. S. Gregory, D. D., (348 pp. 12mo.) will be found extremely suggestive. As a "manual designed to aid Christians in the study of the Scriptures, and to a better understanding of the Gospels," we know of nothing so good for popular use. After an introductory part on the purpose of God in giving this portion of Revelation, the author examines each Gospel successively—Matthew, the Gospel for the *Jews*; Mark, the Gospel for the *Roman*; Luke, the Gospel for the *Greek*, and John, the Gospel for the *Church*. Under each of these four heads, he discusses, first, the *historical*, and then, the *critical* view of the Christian adaptation of the particular Gospel. It will repay close and thoughtful study.

A Young Man's Difficulties with his Bible, by Rev. D. W. Faunce, discusses with candor and earnestness the doubts that arise to shake confidence in the authority of the sacred volume. It answers the questions, Is the Bible true? Is the Bible inspired? and very ably meets the difficulties as to Miracles and Teachings, and as to Geology, Astronomy, and History. "Every chapter, without an exception," and this speaks well for its practical drift, "has grown out of an actual conversation held with some young friend or else out of some letter or message received from him."

Lectures on the History of Preaching, by John A. Broadus, D. D., LL. D., a volume of discourses delivered, in May last, at Newton Theological Seminary. With-

out displaying remarkable novelty, these sketches are readable and instructive.

Rules for Conducting Business in Deliberative Assemblies, by P. H. Mell, D. D., LL. D., is a new and revised edition of a very handy, and, we believe, trustworthy manual of parliamentary practice. It is intended equally for religious and civil assemblies.

Six Years a Priest and A Decade a Protestant, by Prof. F. W. Wood, A. M., Ph. D. With Illustrations. (289 pp., 12mo.) Cleveland, O.: Crocker's Publishing House, 1876.

There is in this book a good deal of valuable information respecting the ways of Romanism in this country, and we think its influence will be good. It is an autobiography, detailing personal experiences and observation, and evidently intends to deal fairly with present adversaries who were old friends. If pages 89-99 give a true picture of the morality of the Roman Catholic clergy of to-day, in our Western States, especially in the matter of gluttony and intemperance, their condition is certainly deplorable enough. Chapter XV, on the Danger to America from Roman Catholicism, is undoubtedly the most important portion of the volume. *Methodist Quarterly Review*.

Contents for January, 1877:—1. Language and History, by David H. Wheeler, D. D. 2. Recent Origin of Man, by Edmund Andrews, M. D. 3. Scientific Conference at Chataqua, by Prof. Wm. Wells, LL.D. 4. Catholicism and Protestantism, as Patrons of Christian Art, by Prof. C. W. Bennett. 5. Mohammedanism and the Negro Race, by Prof. E. W. Blyden. 6. Nebular Hypothesis and Modern Genesis, by Rev. S. Parsons, M. A. 7. Synopsis of the Quarterlies. 8. Foreign Religious Intelligence. 9. Foreign Literary Intelligence. 10. Quarterly Book Table.

The Wide-Awake (D. Lathrop & Co., Boston,) continues to gain favor with every successive number. We know of no magazine for children that is superior to it. It is specially adapted for boys

and girls of from twelve to fourteen, still remains unrivaled in its own chosen

In saying this we derogate nothing department among the little ones, both from our old friend and great favorite *the* those just beginning to read, and those *Nursery*, (J. L. Shorey, Boston), which who still must be read to.

Significant Items.

CHRISTMAS INDULGENCES.—On December 24, the following letter from Cardinal Manning to his clergy was read in the Roman Catholic churches and chapels of the diocese of Westminster: “Archbishops’ House, Westminster, December 18.—Rev. and Dear Father,—On reaching home to-day I find a rescript conveying the special blessing of the Holy Father on the three days of abstinence and temperance at Christmas, together with the following indulgences:—1. A penary indulgence to all who on Christmas Eve, Christmas Day, and the following days shall abstain from all intoxicating drink, provided that they also devoutly visit some church of their own choice, and there pray for the Holy Father’s intention. 2. An indulgence of three years to all who on the above-named days shall not enter a public-house; and shall also take no intoxicating drink except at their dinner and supper, and then only with temperate moderation. In my last audience the Holy Father charged me to bestow upon all my clergy and on my flock the Apostolic benediction, which I hereby convey to you, with my earnest prayer that all blessings of grace and peace may be upon you. Be so good as to read this letter at all masses and other services on Sunday next, and exhort your people of all classes, rich and poor, to unite in obtaining the spiritual graces and indulgences hereby offered to them by our Holy Father, with the intention of intercession, reparation, and expiation for our own sins, and for the sins of others.—I remain, Rev. and dear Father, your affectionate servant in Christ, HENRY EDWARD, Cardinal Archbishop.”—*European Mail*.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st December, 1876.

MASSACHUSETTS.

Boston. A friend for France \$20, and
C. W., 10 cents\$20 10

CONNECTICUT.

E. Windsor Hill. 1st Cong. Church, per
Jno. F. Pitts, Jr.\$2 50
Rockville. S. B. Gould Esq 20 00
New Haven. Mrs. A. R. Street for the
C. W. per S. B. Leffingwell 5 00

\$27 50

NEW YORK.

Rhinecliff. Mrs. Isaac Schultz, \$1; and
for C. W., \$1 25\$2 25
N. Y. City. Mrs. Elizabeth Swan, \$50;
and for Waldenses of France, \$50;
H. I., for France, \$20, and C. W.,
10 cents; G. W. Ford, for Mexico,
\$2, and for C. W. \$1.12123 22

Poughkeepsie. Mrs. M. J. Myers, \$30;

and for C. W. \$1 10 31 10

Auburn. Mrs. Caroline Willard 25 00

Watertown. Miss P. F. Hubbard, \$1;

and for C. W. \$1 10 2 10

Brentwood. E. M. Richardson Esq 4 00

Utica. Mrs. Alexander Horsburgh 5 00

\$192 67

NEW JERSEY.

Newark. Miss M. A. Rasch \$1 00

PENNSYLVANIA.

Honeybrook. Martha Buchanan, \$10;

and for C. W. 10 cents\$10 10

Philadelphia. T. M. Adams, \$8; and for

C. W. \$2.20 10 20

\$20 30

DISTRICT OF COLUMBIA.

Washington. Judge C. D. Drake, \$3.90;
and for C. W. \$1.10 \$5 00

OHIO.

Cincinnati. Miss Louisa Wirth per Miss
L. Purher.....\$1 00

IOWA.

Pratt Creek. U. P. Church, in part, to con-
stitute Rev. W. Doig a L. M. \$18 00
Springdale. Friends' Society, in part, to
constitute L. Tatum a L. M. 17 50
Masserville. M. E. Church 10 00
Mt. Auburn. M. E. Church..... 14 50
Richland. M. E. Church 4 00
\$64 00

KENTUCKY.

Louisville. Messrs. B. F. Avery & Son,
\$50; A Friend, \$30; Messrs. Tomp-
kins, Jackson & Co., \$5 each; Ho-
miro, Barrett, Taggart, Truman,
Armstrong, McKnight, Grimstead
and Noble, \$2 00 each \$106 00

*Received for the CHRISTIAN WORLD, in
addition to items specified above :*

J. D. Cochran, \$1.09; Dr. E. B. Woodruff,
\$1.10; Rev. E. Webb, \$1.10; Wm
Henry, \$1 10; R. Mather, \$2 20; Rev.
B. H. Nash, \$1 10; Mrs Lewis \$1.10;
Mrs. B. F. Nash, \$1 10; Mrs. J. L.
Dickerson, \$1.10; Dr. L. French,
\$2.20; Alex Ker, \$1 50; J. N. Tuttle,
\$5.00; Mrs. J. R. Crane, \$1 10; Wm.
Haid, \$1.10; Jas. Campbell, \$1.10;
Rev. W. sterling, D.D., \$1 10; W. R.
Peters, \$2.20; Jas. Schuter, \$4 40; Mrs.
S. H. Fowler, \$1 10; D. Keener, \$5;
F. H. Davidson, \$1.10; C. Bevin, \$3.30;
Mrs G. S. Hubbard, \$2.20; J. Dowler,
\$1.10; Mrs. S. Hager, \$1.10; Dea. E.
J. Lane, \$1.10; Rev. G. Hill, \$1.10;
Mrs. L. A. Lowe, \$1 10; Wm. Curry,
\$1 10; L. D. Stone, \$1.10; D. S. Brooks,
\$1.10; S. Higbee, \$1 10; Mrs. M. H.
Williams, \$2; W. Edwards, \$1.12;
S. H. Jardi, \$2 20; N. Smith, \$1 10;
Mrs. Dr. Frewer, \$1 10; Mrs. M. E.
Remsen, \$1 10; Mrs. C. C. Childs,
\$1.12; L. E. Beach, \$1 10; Mrs. E. L. Hill
\$1.10; Dea. J. Stevens, \$3.25; W. W.
Wilcox, \$1; E. Waterbury, \$1.10; J.
Putney, \$2.20; Mrs. M. E. Gamble,
\$2.20; H. Hubbard, \$1.10; G. W.
Thurston, \$5; Rev. C. H. Bullard,
\$1 10; Rev. P. J. H. Myers, \$1 10;
Mrs. M. A. Harris, \$2 20; Mrs. L.
Beach, \$2 20; Mrs. S. J. Wurts, \$2 20;
Dea. E. Flint, \$1.10; A. Dewing, \$1.10;
S. B. Schieffelin, \$2.24; D. Hewson,

\$1.10; Mrs. J. F. Carll, \$1.10; S. R.
Hir, \$1.10; Rev. W. P. Breed, D.D.,
\$1.25; Miss E. A. Potter, \$1.10; Mrs.
E. Whitney, \$3.30; Rev. G. W. Wood-
ing, \$1.10; Rev. L. T. K. mpan, \$2;
F. Langsdorff, \$1.10; M. Smith, \$1;
Hon. A. Waits, \$1.10; E. W. An-
drews, \$1.10; S. R. Andres, \$1.10; M.
Jones, \$5; Jos. Toy, \$1.10; Rev. E.
Tenny, \$1.10; Capt. L. Buirage, \$1.10;
A. Hyde, \$2 20; Miss H. L. Star-
\$1 10; Rev. C. F. Diver, \$1.40; Rev.
A. L. Benton, \$1.10; W. K. Hinman,
\$2.25; Miss J. G. Kerg, \$1 25; C. Lea-
vitt, \$1.10; Rev. G. W. Wilker, \$1.10;
G. C. White, \$1.10; Dr. G. V. Doisey,
\$2.20; G. R. Fox, \$2; Mrs. E. Pettitt,
\$1.15; C. G. Judd, \$1.10; Rev. W. B.
Reeve, \$1.98; Rev. C. C. Corss, \$1.10;
Rev. O. Crane, \$2.20; Rev. T. Nichols,
D.D., \$1.10; T. Finley, \$1.10; Rev. J.
Storer, \$1; J. K. Oakes, \$1.10; Miss
A. Gerry, \$1 10; Miss E. L. Gerry,
\$1 10; Miss S. A. Purkiss, \$2 20; Rev.
J. P. Lytle, \$2 20; Mrs. L. A. Swan,
\$1.10; Miss S. A. Leight, \$1 10; C. D.
Kingsbury, \$2 25; Mrs. S. C. Jewell,
\$1 10; J. F. Lane, \$5.75; Miss M. S.
Fairley, \$1.10; Mrs. F. Mallory, \$1.10;
Dea. W. H. Tallmadge, \$1.10; Mrs. E.
S. Tallmadge, \$1; Henry Chapin,
\$3 30; D. Tehane, \$2 20; Mrs. L.
Spaulding, \$1 10; S. Hart, M.D., \$3.90;
Mrs. L. Gillett, \$1.10; Mrs. T. D.
Wheeler, \$2.20; W. H. Vail, M.D., \$5;
F. P. Shumway, \$1.10; J. E. Brown,
\$2 20; Miss L. Hale, \$1 10; Miss L. Ev-
erett, \$1.10; Miss E. S. Kingsbury,
\$1.10; Rev. J. V. Reynolds, \$1 10; A.
Van Voast, \$1 10; Rev. A. B. Taylor,
\$2; Rev. B. Busworth, \$1 10; Rev. P.
Akers, D.D., \$1 10; Rev. J. B. Gris-
wold, \$1 20; Dea. E. C. B. ewster, \$2.20;
Mrs M. B. Stillman, \$2 20; H. D. Sher-
rerd, \$2 20; Sam'l Case, \$1.12; Mrs. S.
A. Moeu, \$1 13; Mrs. A. B. Twitchell,
\$2.20; R. D. Thompson, \$1.25; H. N.
Goodwin, \$2.20; Mrs. R. Hotchkiss,
\$2 12; S. F. Manning, \$1.10; M. Ross,
\$1.10; W. Fenn, \$1 10; J. H. Stick-
ney, \$1 10; Miss M. Johnson, \$1 10;
J. Carmichael, \$1 10; Rev. O. Emer-
son, \$1 10; D. Greson, \$1 10; Mrs. J.
K. F. Mansfield, \$10; Rev. J. Given,
\$1 10; Mrs. S. S. Kidd, \$2 20; John
Beach, \$1 10; Mrs. S. H. Kemper,
\$1 10; Mrs. A. M. Dealey, \$1.10;
John Monroe, \$1; Smaller sums, \$5.82

\$255 74

Total for month \$693 31

THE CHRISTIAN WORLD.

Vol. 28.

MARCH, 1877.

No. 3.

EDITORIAL NOTES.

THE CALL FROM FRANCE. While we beg our friends to continue and if possible multiply their gifts for the support of our Publication Work and the Home Work we are prosecuting in the western part of our own country, we take the present opportunity to express our strong hope that they will accord to the appeals coming from France, attention commensurate with their importance and urgency. That a most promising field lies before us, no one can deny. That as Americans we are bound by special considerations of gratitude to avail ourselves of the present remarkable opportunities thrown in our way by Divine Providence, is equally clear. What those opportunities are, we have shown in previous numbers of the *CHRISTIAN WORLD*, and we add in the present number some striking facts in corroboration of the accounts there given. We are happy to say that our appeal has met with as favorable a response as we could anticipate in view of the shortness of the time, and the great financial depression now prevailing. On all sides we have heard words of sympathy, and those who could not at once render us material assistance, have, at least, given us their prayers and a hearty God-speed. We again request those who read these lines to contribute, according to their ability, to the support of this work. Particularly would we ask pastors and others to interest themselves in securing for French Evangelization a place in the list of objects for which contributions shall be regularly obtained in their respective churches. Even if the present results be small, we trust that with that returning prosperity for which we are all looking and praying, these systematic contributions will gain greater importance. Our hearts have already been gladdened by intimations on the part of churches, that France shall hereafter have a place in their programme of benevolent work.

THE WORK AT AIX-LES-BAINS, under the charge of Pastor Fournier, of Chambéry, is one of the most interesting in France, certainly the most promising in that part which until lately constituted the Duchy of Savoy.

We are happy to learn that our notice of it, in the *CHRISTIAN WORLD* for January last, though scarcely intended as an appeal, has been instrumental in calling the attention of some of our readers in this direction and securing it some direct material assistance.

THE "*CATHOLIC REVIEW*," published in Brooklyn and this city, affects surprise at the astounding "impudence" of American Protestants in attempting to "convert" Roman Catholic France. If we may credit its assertions, France is already far more religious and more full of good works than this or any other Protestant land, and the money we send thither, in the desperate attempt to win over the French to the Gospel, would be much more advantageously expended at home in sustaining our own churches. We cannot say that the *Review's* statements have shaken our persuasion that France needs the preaching of the pure truth of a Divine revelation unadulterated by human traditions. In fact, whatever our Roman Catholic contemporary may say to the contrary, we find in every successive number of the *Catholic Review* palpable proof that the unhappy condition of the French nation, in the matter of religious incredulity, is only too well known to its editorial managers. What means this oft-repeated proclamation of a pretended "Catholic revival"? Why are the French prelates so determined to retain at all hazards the slight hold they obtained a year or so since upon popular education? Have they not told us again and again that the country is flooded with infidel and revolutionary doctrines, because popular instruction has been taken out of the hands of the priests and monastic orders, and entrusted to secular teachers? Have not the clerical orators in the Legislative Assembly insisted that the salvation of France from atheism depends upon the success of the Church in her scheme of a Catholic University possessed of the right to confer academic degrees, with subordinate schools scattered throughout the country?

The fact is incontestable that what France now *wants* is a religion. The avowal comes both from rich and from poor; from the calm and thoughtful scholar and from the illiterate but shrewd rustic. The religion that Rome has been teaching for centuries has been tried and repudiated. With a great part of the people, comprising the more intelligent persons in all classes, it is no longer a question between different faiths, but between open atheism and some more satisfactory belief than Romanism offers. The knowledge of such a belief our French Protestant brethren are disseminating to the extent of their ability, and they appeal to us for aid. When whole communes are reaching out for the Word of Truth, we shall not suffer ourselves to be misled by the representations of Roman Catholic organs in this country, to the effect that our money will be wasted in fruitless exertions to shake the constancy of a people devoted to the Roman See.

OUR PARIS CHAPEL.—LETTER OF REV. E. W. HITCHCOCK.—A letter just received from the pastor of our American Chapel in Paris conveys the pleasing intelligence of the continued prosperity of the important church under his charge, in spite of the great financial troubles which have greatly affected the number of travelers from this country visiting Europe. After mentioning the fact that the year 1876 ended leaving a handsome balance in the Chapel treasury, Mr. Hitchcock refers to the spiritual concerns of the church, and dwells on the catholicity of the principles on which the organization is based. He says: "In reviewing the year I find that 38 persons have connected themselves with the Chapel Church. Of these 28 united as *resident members*—two by letter from other churches, and seven on confession of faith. Of the seven uniting on confession, five were baptized on admission, three of these by immersion, and two by sprinkling. Two acknowledged the baptism administered in childhood. Of the 31 received by letter and as resident members, there came to us from the Methodist Church, 1; United Presbyterian Church, 1; Scotch Presbyterian Church, 1; Reformed Dutch Church, 2; Episcopal Church, 3; Baptist Church, 5; Presbyterian Church, 8; Congregational Church, 10.

"At a single communion members were received from five different denominations; and as we sat down together at the table of our common Master, we felt that we were all one in Christ Jesus. And throughout the year we have 'kept the unity of the Spirit in the bonds of peace.' One young lady, as she handed me her letter of commendation from a Baptist pastor in London, said: 'I have been present at several of your communion services, and I observe that they unite from *all the denominations*—and this is the church to which I wish to belong.' I need not say that she received a cordial welcome. As the Chapel Church is founded upon the broad basis of the Evangelical Alliance, we feel privileged to say to every one who loves the Lord Jesus Christ in sincerity, 'Come thou with us;' and it is a privilege in which we more and more rejoice.

"The Sabbath School has been prosperous during the year. Adult Bible classes are taught in connection with it. Our missionary and benevolent work has been prosecuted with increased vigor and success. The anniversary of our Missionary Association will soon be held, after which I will forward you a detailed report of what we have done during the year. I will only send you to-day the financial statement, with the names of the objects to which we have made appropriations. You will see that we have again exceeded in our gifts *six thousand francs*. The season has been unfavorable for raising money, but the work itself has made prevailing pleas. We have taken note of the promise, 'In due season ye shall reap, if ye faint not.' And we have made up our mind

not to faint, and in anticipation of the harvest, are getting our sickles ready. In fact, as our report will show, we have already gathered sheaves, the first fruits, we trust, of an abundant harvest.

“Very sincerely yours,

“E. W. HITCHCOCK.”

MR. AND MRS. McALL'S MISSION TO THE WORKING MEN OF PARIS.—We have frequently, during the last four years, alluded to the work which Rev. R. W. McAll and his wife were providentially led to undertake in the city of Paris. When, in the Autumn of 1871, this devoted Christian couple visited the French capital for the first time, we are told that it was without the slightest idea of ever taking up their residence there. But God's ways are not our ways, and a great religious movement in this case, as in so many others, arose from circumstances apparently fortuitous. A few words were the occasion—words spoken by a rough but intelligent operative in Belleville, a district of the city containing a large body of working men, most of them infidel in sentiment, and fearfully active in the terrible uprising of the Commune. Believing in the duty of the Christian to sow the seed in all waters, trusting in God for a harvest in His own good time, Mr. McAll had distributed some tracts, which were courteously received, when one of the recipients addressed him in substance as follows: “We number tens of thousands in this district, and we have all, to a man, done with the priests; but if any one would come and teach us religion of another kind—a religion of freedom and reality—we are ready for it.” In the brief address Mr. McAll recognized the call of God to do something for a people athirst for the Truth. He rented a shop, removed its fixtures, fitted it up with chairs, adorned the bare walls with Bible pictures, and invited the passers-by to a service consisting of brief readings, equally brief remarks, prayers, and songs of praise. The success was beyond all expectation. The working men dropped in at first from curiosity, and continued to attend as their interest became enlisted. The word of God proved itself, as ever, a *power*. Souls were converted. Other meetings were organized. In a year there were not less than *five* stations; there are now, as will be seen from the letter which we insert below, *eighteen* stations in different parts of the city. It will be of interest to remember that one of the most important of these stations—that at *les Ternes*—has for a couple of years been entirely sustained by the Missionary Association of our American Chapel in Paris. The most recent tidings from this very remarkable work that have come to hand are contained in the following letter from Mr. McAll himself, which we take from *Evangelical Christendom* for January, 1877:

“28 RUE CLAVEL, BELLEVILLE, PARIS.

“In compliance with your kind suggestion the other Sunday evening, when we had the pleasure of seeing you and hearing your voice in our meeting at Belleville, I send you a few particulars respecting the progress of our evangelistic mission to the working men of Paris. Never before, during the five years since we commenced the work, has it presented so many encouraging and hopeful features. You are aware that we have now eighteen stations widely scattered over the area of this vast city. In each of these, two public services are held each week, in some of them three; besides Sunday-schools, Bible-classes, meetings for young people, etc. Many of the rooms, having recently been found too small, have been exchanged for larger ones, but the increased attendance has more than filled the wider space, and at this moment there are urgent calls for enlargement, which we know not how to meet.

“You saw the Sunday evening congregation in our fine room at Belleville; it has been even more crowded subsequently; and at the Faubourg St. Antoine, our large new place is quite insufficient to receive the numbers wishing to attend. Last week the aggregate attendance at all the stations was 5,550 at meetings for adults, and 1,660 at those for children.

“Since you were here, we have opened an enlarged room at Passy, near the proposed site for the International Exhibition. Our excellent friend, the Rev. Dr. Forbes, joins us in the tenancy, he providing for the English services, we for the French. This new place will seat 250 persons, and may, we hope, be of special use for Christian and evangelistic gatherings during the time of the Exhibition. If the Evangelical Alliance can make it available, I am sure that Dr. Forbes will be as happy as ourselves to place it at the disposal of the Committee. With great regret we have just now been compelled, in consequence of the state of our funds, to let the opportunity pass by of securing an admirable locality to which to transfer our station in the centre of Paris.

“We look forward with joy to Pastor Theodore Monod's co-operation during the Spring, and to one or two other reinforcements of our band of laborers. Our French brethren, pastors and others, also manifest an ever-increasing sympathy and readiness to aid us. But the rapid development of the work (including the juvenile department under the zealous superintendence of Mr. Maitland Heriot) calls for labors beyond our strength and ability, and leads us earnestly to pray the Lord of the harvest to send us increased resources and more numerous helpers. Without this we cannot make adequate provision for the watchful care and spiritual nurture demanded by the large numbers who have come, more or less, under religious impression at our various stations.

"The indications of direct spiritual results gladden us from time to time. On the evening, for example, of the opening of our new room at Passy, three persons were pointed out to us, representing three generations in one family, who had, some months ago, entered the old room from curiosity, all of whom, it is believed, have become awakened to the truth as it is in Jesus. The expressions of the grandmother, now over ninety years of age, respecting her joy in having found the Saviour, were most touching. The work among young men also has made evident progress. I have had the joy, this year, of taking by the hand, successively, at least eight or ten of these new converts, who are not ashamed to avow themselves on the Lord's side in the midst of their infidel and scoffing contemporaries.

"Altogether, the wide-spread desire to hear the declarations of the pure Gospel of Christ becomes more and more strikingly evidenced. How full of meaning were the words addressed to me, a few weeks ago, by a young French soldier, at the close of our central meeting in the Rue Turbigo, 'Sir, these are the things we are thirsting for!' Unspeakable privilege, to be employed as the Lord's instruments in bringing to these thirsting ones the water of life!"

THE PALL MALL GAZETTE ON A FRENCH POPULAR MOVEMENT.—It is undeniable that never before have there been indications in so many different parts of France that the people hold very lightly by the faith in which they were brought up. In addition to the accounts that come to us from native agencies of whole communities in the more central portions of the country breaking away from Roman Catholicism, we meet the following, credited to the Paris correspondent of the *Pall Mall Gazette*, a secular London journal usually well informed and trustworthy. It relates to *St. Maurice de Gourdan*, a village in the department of the Ain, near the eastern frontier of France, and at the junction of the Rhône and Ain rivers. We need hardly say that the wholesale "conversion" of a commune is to be taken only as the profession of a desire to place itself under Evangelical teaching, and that the Protestant ministers, when called in, are careful to impress upon their new hearers that such outward profession does not obviate the need of that regeneration of heart without which a sinner cannot enter heaven. The correspondent says:

"In the village of *St. Maurice de Gourdan* was a schoolmaster who gave general satisfaction to the inhabitants. He was suddenly removed, at the instigation, it is supposed, of the *curé*. The villagers sent a deputation to their bishop to demand the dismissal of the *curé*, but the bishop refused to receive the delegates. Their next step was to go to

Lyons, and ask the synod to evangelize their parish. The next Sunday two pastors repaired to St. Maurice de Gourdan, 'and all the big-wigs of the place, with the mayor at their head, were converted, to the number of one hundred and fifty.' A committee has been formed to receive further adhesions. At the same time that this episode was passing beyond the walls of the second city of France, the Archbishop of Lyons was engaged in sending a pastoral to his clergy on the subject of the *fête* of the Immaculate Conception. In this circular the prelate declares that it was solely owing to the protection of the Virgin of Fourvières that Lyons was saved from the German invasion in 1871. 'Mary,' says Monsignor Caverot, 'saw the prayers and supplications of the diocese ascend to her throne, and with her hand she drove back the enemy who had almost arrived at our gates.'"

A RELIGIOUS MOVEMENT NEAR BRUSSELS.—THE FRUITS OF ONE TRACT.—In our January number we noticed a movement in which a French *commune* almost unanimously declared for Protestantism. A very similar work began some months earlier in Belgium, at *Sart-Dames-Arçelles*, not far from Brussels. We have the testimony of Rev. M. Auet that it was in great part the harvest of the seed sown by the giving of a single tract. He said not long since in a public speech in Paris: "We have never succeeded in establishing a solid work without having distributed New Testaments and tracts in abundance. How many conversions have been begun or completed by a tract! More than a year ago, in one of our communes, a work began which startled all the country. You would hardly believe how important a part tracts bore in it. The little leaves get everywhere, sometimes as many as *fifteen leagues* from the place where they are distributed. *The curés themselves read them.*"

Here is an account of the beginning of the public work at *Sart-Dames-Arçelles*, as translated by the *Religious Tract Society Record*, from the report of the "*Société Évangélique de Belgique*:"

"The Archbishop having dismissed the vicare of the parish, in spite of the petitions and protestations addressed to him by the inhabitants, great agitation ensued through the whole commune, and disputes arose which lasted some months. The committee which directed the movement sent delegates to Brussels, begging the *Société Évangélique* to send them an evangelist. The society could not then accede to their request; however, they sent a colporteur, who distributed tracts, sold some New Testaments, and exhorted those with whom he could converse to seek in the Gospel for light and peace. A week afterward the delegates came again and renewed their request, saying that every one was anxious to hear the Gospel. A Scripture-reader and another brother

returned with them. It was Saturday evening. Our friends found more than 500 persons assembled, who listened to them with the most willing attention. The next day they were called upon to speak to an assembly of more than 1,000 persons. They were entreated to come again. Next Sunday a pastor from Brussels went there, accompanied by a Scripture-reader. He held two services—one at 10 A. M., the other at 3 P. M. Each time he had an audience of 1,200, without counting children. The singing, the prayers, and the sermon were all listened to with the most respectful attention, though the meeting took place in a ball-room belonging to an estaminet, and those present had to stand the whole time."

THE CHANGE OF FRONT IN ITALY.—If the Roman Catholic Church is, in one respect, the most unchanging of systems, in another it is the most given to innovation. For an obstinate resolution to compass one's object may easily co-exist with extreme flexibility in the choice of the methods to be employed. The celibacy of the clergy is certainly one of the devices for keeping the priesthood in complete subjection to which Rome is most strenuously attached. To have yielded this point, three hundred years ago, would have gained her many friends among those whose adoption of the Reformation did not proceed from deep conviction of her doctrinal errors. Yet, in order to secure the adhesion of a part of the Greek and other Oriental Churches—the so-called "United" Churches—Rome conceded the matter in question so far as they were concerned. So, also, has it been with reference to the use of the wine in the celebration of the Lord's Supper, and of late respecting the recognition of the validity of "civil" marriage. Where Rome entertains the hope of final success in the enforcement of her own ritual and claims upon those that differ from her, she stubbornly maintains the ground once taken; where there is danger that the persistent assertion of her claims may lead to the loss of everything, she promptly abandons them. The change of attitude in Brazil in connection with the imprisonment of the bishops that had excommunicated the Fraternities having Freemasons among their members, is yet fresh in the memory of our readers. Now somewhat similar intelligence comes to us from Italy. We translate from *Il Cristiano Evangelico*, of January 4th:

"So long as there was a lively hope of the restoration of the temporal power, it was forbidden to the bishops of the Annexed Provinces (parts of the former 'States of the Church') to ask for an *exequatur* from the government of him whom the Church excommunicates as a usurper. But as soon as they begin to comprehend at the Vatican that the temporal power is dead forever, and that the Minister of Worship has declared

that he will henceforth refuse to recognize the acts of those bishops who are not provided with the *crequatur*, the Pope leaves the bishops, whom he has hitherto forbidden to ask for it, free to make application to the government.

"Here, indeed, is what we read on this subject in the *Osservatore Romano*: 'We knew that steps had been taken by some bishops of the Holy See, in relation to the *crequatur*, but the delicacy of the matter induced us to keep silent.' Now we read in the *Emporio Popolare* (evidently a Papal organ) the following explanations and notices, of which we leave to the Turin sheet the entire responsibility: 'I see it announced by certain journals that different bishops have, within a short time, applied for the *crequatur*. The fact is true, but the decision is not a recent one. When the Keeper of the Seals issued his circular announcing that he would recognize no acts of bishops unprovided with the *crequatur*, all the bishops that were cognizant of it had recourse to Rome to obtain instructions thereupon. The Holy See, after having examined all the reasons for and against the demand, has ended by leaving full liberty to the bishops to ask or not, according to the interests and good of the Church. Those bishops who saw danger for their free administration in spiritual matters have applied, persuaded that they rightly interpreted the instructions given, and their conduct was approved.' The journals that wonder at this have no grounds for their astonishment."

We quite agree with *Il Cristiano Evangelico* in viewing this tergiversation of the Papal Curia, which not long since threatened with excommunication all that recognized the "usurpation" of Victor Emmanuel, as a fresh proof that the Papacy has no fixed and immutable religious principle; and that its sole aim is rather political than religious. Consequently it employs religion only as a means to attain its ends.

THE ITALIAN CLERICAL ABUSES BILL, reported by cable to have been passed by the Chamber of Deputies at Rome, on the 24th of January, by a vote of 150 to 100, is one of the measures which the government has been forced to adopt by reason of the violence of the assaults made upon it under guise of religion. No means have been spared by the Papal Curia, working through the priests and monks scattered throughout the Peninsula, to incite the people to insurrection against Victor Emmanuel. The king himself, the descendant of what is believed to be the oldest princely house now upon the throne in Europe, has constantly been stigmatized from the pulpit as a usurper and a sacrilegious plunderer of the property of the Church. It is no fault of Pius IX. and his supporters that the King of Italy has not been ere this driven back to his hereditary States of Sardinia, if not, indeed, deprived of the crown altogether. It is not

surprising that steps have at last been taken to repress the audacious treason of the ecclesiastics, nor that the clerical journals are reported to be furious at the passage of the measure. For it is aimed, apparently, no less at the Roman Pontiff's wild allocutions than at the equally impotent denunciations of the obscure parish priest. It provides for the punishment by fine and imprisonment for a term of from three months to as many years, of any minister of religion "who, abusing the acts of his ministry, shall disturb the public conscience or the peace of families, or who, by discourse delivered or read in public meeting, or by writings otherwise published, shall expressly censure, or by other public act outrage the institutions or laws of the State, a royal decree, or any other act of the public authorities."

The Papal Court, by its unwise assaults upon the rights of civil government, is provoking the latter to adopt a policy of interference with the internal economy of religious denominations which may hereafter prove both vexatious and hurtful to the growth of *every form* of positive faith.

RELATIVE GROWTH OF PROTESTANTISM AND ROMANISM IN GREAT BRITAIN.—A great part of the absolute, and almost, if not quite all, the apparent relative growth of Romanism, as compared with Protestantism, on both sides of the Atlantic, is due merely to emigration. Since the beginning of the present century, millions of Roman Catholics from Ireland, Germany, etc., have sought these western shores, and they and their descendants swell greatly the numbers of the adherents of Rome in the United States. There has been no gain, however, to Romanism from this transfer of population. It is true that the natural increase, as in Protestant families, has been more rapid than in the old countries, owing to more favorable conditions of greater material wealth, etc. But, despite all that has been said to the contrary, the natural increase, taking the whole country through, has probably not been at all more rapid than the natural increase of the Protestant element. This fact is corroborated by the far greater mortality known to prevail in the families of the unintelligent and improvident than in those where the laws of health are more or less carefully studied. As to gain by conversion from Protestantism, it is notoriously so insignificant as to be scarcely worth naming. For every one of the conversions from Protestantism, so openly paraded whenever they do occur, there are twenty, if not fifty, conversions from Romanism to Protestantism that take place without eliciting notice outside of the town or village in which they are found.

Migration from one part of Great Britain to another has in like manner effected a redistribution of the population, without producing any

change of religion professed. If the great manufacturing and trading cities of England and Scotland—such as Birmingham, Manchester, Liverpool, Glasgow, etc.—have gained a vast body of Roman Catholic laborers and artisans, it has clearly been at the expense of Ireland, parts of which have been well nigh depopulated. The actual accessions to Romanism from the Church of England, too, are significant only on account of the social standing of the converts; for, numerically, they tell but little upon the result.

What, then, is the truth as to the progress or decline of Romanism in Great Britain within the present century? It appears to be this: In number of church buildings, monasteries, and nunneries, the growth has been very great. The members of monastic institutions, as well as the secular priesthood, have greatly multiplied. Italy, Spain, and other Roman Catholic countries, have sent a good part of their curates, and especially their monks, to the British Isles. But, so far from making up from this source, and by conversions, for the heavy drafts made by the emigration to America, Australia, etc., Rome has experienced an immense loss, comparatively to Protestantism, since the year 1801. In reading the following estimate, credited to the *Dublin Daily Express*, which seems to be accurate, we must not forget that there has also been a large and steady stream of Protestant emigration from both England and Scotland to the United States, Australia, Tasmania, India, etc. The *Daily Express* says:

“In 1801 the population of Great Britain and Ireland was about fifteen millions and three-quarters, of whom four millions and a quarter were Roman Catholics, or 27 per cent. of the whole population. Now the population is nearly thirty-one millions and a half, of whom a little more than five millions and a half are Roman Catholics, or only 18 per cent. of the whole population. In other words, while the Roman Catholics have increased at the rate of 28 per cent., the Protestants have increased at the rate of 120 per cent. Protestantism has, therefore, been advancing nearly five times faster than Romanism since the beginning of the present century.”

RITUALISM AND DISESTABLISHMENT.—If the Romanizing party in the Church of England had actually determined to force a separation from the State, it could not well have adopted a more effectual method of compassing its ends than the course recently entered upon. Its defiance of ecclesiastical law is only equalled by its defiance of civil law. In the case of the Rev. Arthur Tooth, vicar of St. James's, Hatcham, a clergyman professing to belong to the Church established by the Statutes of the Realm, after audaciously introducing mummeries directly forbidden by

the canons he engaged at his ordination to observe, with equal temerity undertakes to brave the authority of the courts constituted by acts of Parliament. Having been censured for his ritualistic innovations, he continues to indulge in them without paying the slightest regard to the adverse decision. When for this offence he is forbidden to conduct public services in the diocese to which he belongs for the term of three months, he affects to treat this prohibition with supreme contempt, and celebrates not less than three services before ten o'clock in the forenoon. Two of these services, he takes care to announce promptly to the representatives of the press, are commemorations of the Lord's Supper, or, as Ritualists are fond of styling them, "masses." At the first, held at the early hour of five, he even affirms that the communicants were more numerous than usual. For this piece of insolent bravado—it can be labeled with no milder title in the case of a minister of religion paid by the State—Mr. Tooth, at last advices, was an inmate of Horsemonger-lane Jail, while receiving at the hands of his fellow-Ritualists, both English and Scotch, all the honors of martyrdom.

Recent Facts Respecting French Evangelization.

The most recent appeal of the Société Évangélique contains facts full of encouragement. It is no longer a difficult field of labor that lies before us, to the cultivation of which we are impelled merely by considerations of duty and obedience to the command of God; it is a ripe harvest that itself invites the sickle of him who will gather sheaves for eternal life. After a night of toil with little result, those who, at Christ's bidding, have become "fishers of men," earnestly call us to aid them, with the cry that so great is the draught that their nets break.

EFFECTS OF RELIGIOUS TOLERATION.

"As we foresaw," says the appeal above referred to, "the religious toleration we at present enjoy has permitted the manifestation of sympathies hitherto violently repressed. The masses are not irreligious; they experience a vague need of believing something, but are wearied of the Romish yoke and superstitions. It is our task to make known to them the *Unknown God*. The present is one of the most favorable moments. The door is wide open—but for how long? God alone knows. Moreover, were our laborers multiplied, their time and strength would not permit them to answer all the appeals coming to us. We confine ourselves here to a few detached facts, reserving to our next report a general view of our whole work."

HOW THE GOSPEL IS WELCOMED AT THIZY.

An evangelist, whose proper field is in the city of Avallon, in the

southern part of the Department of Yonne (a part of ancient Burgundy that shows remarkable promise), visits, when he can, the commune of *Thury*, nine or ten miles to the northeast. It is a village wholly detached from Roman Catholicism, and the Church is about deserted. On the days when M. Bouillat is to go there, the municipal council in a body awaits him at the top of the rapid ascent leading to the town, and comes down, at his arrival, to meet him and to tender him a hearty welcome. The women of the village beg our evangelist not to abandon them. "You see," they say to him, "our husbands have no religion, but they feel that yours is good. Come and instruct us." Two neighboring communes also call for evangelical instruction. M. Bouillat, obliged to apportion his week between Avallon and St. Léger, cannot conveniently visit this out-of-the-way district, and it would be absolutely necessary to station there a special evangelist.

CALLS IN OTHER DIRECTIONS.

"Funeral services in two important communes of the *arrondissement* of Sens have opened these communes to our preaching. At C., the greater part of the population was gathered around the tomb, and remained kneeling during the whole service, after which these good people hastened to the gate of the cemetery to thank the minister with great warmth. At Vienneuf, M. Dassauze had been unsuccessful in obtaining permission to have a Protestant child buried outside of the place which is called *le lieu maudit* (the accursed spot); but the Sub-Prefect, having been notified of the circumstances, had set apart an honorable portion of the cemetery for the Protestants. The child was, therefore, exhumed in order to be taken thither. There were four hundred hearers present, with the public authorities at their head, and M. Dassauze was permitted a second time to unfold to them all the Divine mercies. He met there a man of a neighboring village, who, since a previous funeral, had bought the Bible, read it with care, and had come to ask for an explanation of the passages which he did not understand. M. Dassauze does not know how he will be able to answer these new calls and loudly asks for aid."

A STRIKING CHANGE.

In the same *arrondissement* of Sens is a commune in which there has been for the last twenty-five years an interesting congregation of converted Romanists. It was long subjected to persecution. "The mayor, upon whom the village depended, had ordered it to be proclaimed, to the sound of the drum, that it was forbidden for even three Protestants to meet together. Nevertheless, the meetings were continued, and it was a courageous farmer who, in the absence of the pastor, expounded the Gospel to his brethren. He accompanied this preaching of the

mouth with the preaching of example, and the *curé* himself begged his parishioners to imitate a life so entirely consecrated to doing good. And now, whilst the old mayor has disappeared from the scene, it is the humble and fervent Christian who has been unanimously elected to his place. Is not this fact a significant indication of the present state of the public mind?"

PECULIAR FRUITFULNESS.

At *Maligny*, and along the valley of the *Seraing*, in the same Department of *Yonne*, the work of Divine grace is, perhaps, more remarkable than in any other place where the pure Gospel has been preached for so short a period. The new converts of *Maligny* have proved the sincerity and depth of their convictions by undertaking of themselves to establish a school for boys, which they previously stood greatly in need of. This they have done without hope of assistance from the society, and without waiting for the completion of their place of worship now in course of construction. The solitary evangelist who visits six cities and towns in the valley of the *Seraing*, is quite inadequate to the wants of the congregations (several of them large) to which he ministers.

ONE HUNDRED ROMANISTS PETITION FOR INSTRUCTION.

M. Perrenoud, of *Tonnerre*, finds the same superabundance of labor. In a commune in the neighboring Department of *Côte-d'Or*, more than a hundred persons lately signed a request that he would come and instruct them. He accordingly visited them. He had two hundred hearers, "so attentive and serious that they would have been mistaken for old Protestants," and declared that it was "a new *Maligny*."

A SPECIMEN INVITATION.

An evangelist writes: "Some days ago a prominent man of the commune of R. called on me, and said: 'Fifty years ago our village was one of the most religious in this country, but now two-thirds of the inhabitants no longer believe in the Romish Church. As we are men, and not animals, we need a religion in which we can believe. We do not know yours sufficiently well to adopt it before you come to instruct us. More than fifty persons desire you to teach them Christ's religion. I request a few weeks to obtain signatures; and as to the place for worship, we shall furnish it in our houses.'"

IN OTHER DEPARTMENTS

The outlook is scarcely less inviting. Even with the clumsy plan of invitation by cards, to which the civil law compels them to resort, the Protestant evangelist and his associates—who have, in some retired part of *Haute-Vienne*, made provision for some forty hearers whom they expect—find

that they must arrange for twice that number in actual attendance. In *Creuse* an organized congregation has been formed at Aubusson, a city famous for its carpet manufacture, once a home for Protestantism, but since the loss of its Huguenot population, in consequence of the Revocation of the Edict of Nantes, wholly given over to Romish superstition. In the manufacturing town of Felletin meetings are also held, and from various other points invitations come to the evangelist to visit them.

We close with a few sentences from a letter of M. Royer, laboring in the western part of the same Department of *Creuse*, who, after enumerating various towns and villages where Christian teachers ought to be stationed, goes on to say: "It is impossible for me, alone, to satisfy the needs I have met with; and I am far from having visited the whole district. I shall, with God's help, do all that depends on me, but it is with lively sorrow that I shall look upon almost an entire region disposed to hear the Gospel, and yet deprived of that satisfaction. Attention is awakened. To expect the Gospel to send out its roots in these different places without sending missionaries there, is to allow people to die of hunger because they have not yet a sufficiently good health."

(From the *London Christian World*.)

The Present Crisis in the Reformed Church of France.

BY REV. EDMOND DE PRESSENSE.

II.—THE MOVEMENT FOR CONCILIATION.

In my last letter I showed how the two great parties which divide the Reformed Church are at present confronted with each other in an attitude of open hostility, in spite of the Synod of 1872, while there is no means of re-establishing good order and doctrinal unity, because the State, having no prerogative in matters of faith, cannot pronounce either party in the wrong. The prolongation of this anarchical division has led to attempts at conciliation which have introduced an entirely new phase of the ecclesiastical crisis. We have seen that the favorable moment was allowed to pass, in which two Churches might have been constituted out of the one divided Church, both being alike recognized and subsidized by the State—a measure which would have been both honorable and equitable. The Rationalistic party could no longer have complained that it was being despoiled of its acquired rights, and the Evangelicals would have felt themselves freed from complicity in those melancholy negations which, uttered from their own pulpits, had become a grievous scandal. Unhappily, the most influential men of the Evangelical party were averse to this amicable division, hoping to expel from the ranks of

recognized Protestantism all those who did not accept the decisions of the Synod, and being only willing that the State should acknowledge them as an entirely new association, having no anterior rights. I showed in my last letter that it was impossible for the State to follow such a course. It had, indeed, given legal sanction to the profession of faith voted by the Synod, and had canceled those elections to the Ecclesiastical Councils which had been subsequently made contrary to the general decisions; but encountering a determined resistance on the part of that considerable body of Protestants who had hitherto shared in its budget and in its protection without any doctrinal condition, it found itself brought to a standstill. The resisting party, using its legal rights, carried an appeal against the decree canceling the elections, to the Council of State, the highest administrative tribunal in France, and thus an interminable conflict was begun.

To use a true, but somewhat irreverent, comparison, the two opposing parties of Protestantism ran the risk of remaining face to face, like those earthenware dogs seen at the gates of Chinese gardens in an attitude of aggression, but ever silent and motionless. Only in this case the assailants were not silent, for the war of words waxed ever louder and hotter.

It was then that, taking advantage of the prevailing weariness of the struggle, the party of conciliation stepped in between the two hostile camps. It represented in this sort of ecclesiastical parliament with no decisive majority, that which in our deliberative assemblies we call the Left Centre. It was composed of moderate and highly respectable men, who were grieved by the negations of the extreme party, but were equally unprepared to accept the yoke even of the very modified orthodoxy or the synodal majority. They repudiated the claim to impose a particular doctrinal creed on the candidates for the ministry at the time of their consecration. That which they most strongly deprecated was any rupture in the unity of Protestantism. They were supremely anxious to maintain the oneness of the Reformed family, and they would admit of no separation save in the case of some of its hapless sons who might exclude themselves by negations of very daring imprudence and impudence. This conciliatory movement sprang from the Church of Lyons, where it found its natural cradle. In fact, from the time that this great Church expelled from its midst, in 1827, the greatest preacher of French Protestantism—Adolphe Monod—because his stern and burning words startled the conscience, and presented the evangelical doctrine in all its severity, perhaps even with a touch of harshness engendered by the necessities of the struggle, it has lived and moved in the chill atmosphere of the rationalism which yet recognizes the supernatural. It has swerved neither to right nor left, and has even numbered among its members ortho-

dox believers of the broad school who could easily tolerate in their fellow-members this modified form of rationalism. Nothing could be more honorable than the intention of the worthy pastors who took the initiative in the movement for conciliation; and they were actuated by the sincerest love for their Church. How can this be doubted when we see foremost among them M. Schultz Milson, one of the representatives of the young French clergy most distinguished by piety and talent? The ambassadors of peace commenced by convoking in Paris, in the month of June last, a meeting of the party opposed to the synodal decisions, and they were authorized to treat with the executive commission of the Synod, entrusted with the carrying out of its votes. The conferences were opened in Paris in the month appointed. They speedily issued in a scheme of agreement which excited universal astonishment. Its terms were as follows: On the one hand, the representatives of the Liberal party consented to withdraw their appeal to the Council of State on the electoral question, and, consequently, to carry on the elections conformably to the synodal legislation, according to which each elector was to accept the truths revealed in Holy Scripture—terms of convenient elasticity, since speakers in opposition to the Synod had declared that they could accept them, because revelation was a word susceptible of a very wide interpretation. The same party accepted also the synodal government. These concessions were rendered easy by those of the orthodox members of the executive commission. The essential article voted in the Synod of 1872 was that which made it obligatory on the candidates for the ministry to pledge themselves to conform their teaching to the profession of faith agreed on by the Synod. The compromise now made was that the candidates should be exonerated from this pledge, on the sole condition that they were not in their public teaching to attack the faith of the Church. It was agreed that on the consecration of every candidate to the ministry, the confession of faith should be solemnly read to him, while nothing more was required on his part than to listen. None could fail to perceive that such a service would rapidly degenerate into a mere ceremony. The candidate was to make a profound bow to the confession of faith, and hold himself acquitted by this act of politeness from all further obligation in regard to it. I know, indeed, that the orthodox signatories protested, but they were told that the general faith of the Church was guaranteed, and that on the part of the candidate there would still be a tacit engagement. They replied that the general faith is of little value when the faith of individuals is under no obligation to conform to it, and that the only true pledge is the distinct adhesion given by each individually to the general confession. Another clause of the concessions gave still greater scope for apprehension. It ran to the effect that the

required adhesion of the electors to the same doctrinal condition might be demanded by each church in the form determined on by itself. It was known that several churches had already contented themselves with simply reading from the pulpit the qualifying condition, without submitting those who presented themselves as electors to the test of a personal adherence. It is at once obvious how vague, equivocal, and inadequate such a proceeding must be. It would give full scope to the fictitious in that region where sincerity is the supreme necessity—the lofty region of religious thought.

A few days after this conference in Paris, another great conference of the party opposed to the decisions of the Synod was convoked at Nîmes. In this sat all the most ardent opponents of the profession of faith. With one or two exceptions all agreed to the compromise, exaggerating, no doubt, the significance of the concessions, since they would not have been ready to admit even that the Church had a general faith. In substance, all that they did was to deny to the orthodox party the illusory satisfaction which its ambassadors had held out to it. In direct opposition to the sentiments expressed at the Conference of Nîmes were those of the orthodox party convened at Vigan, in the heart of the old Protestant Cévennes. A large majority rejected the Paris compromise, and declared its determination to adhere to the first resolutions of the Synod. All hope of a conciliatory issue seemed now at an end. But, on the contrary, the project was revived with fresh vigor in the two orthodox conferences of Rouen and Lille, to which I must still call the attention of your readers, because we shall see the government next enter the lists to preach in its own way peace where there is no peace. This third phase of the crisis is not the least important.

E. DE PRESSENSÉ.

PARIS, Dec. 29, 1876.

Confessional in Portugal.

(From the *New York Observer*.)

In the extreme corner of the Peninsula, so shielded by its distance and insignificance as nearly to escape observation, lies the narrow slip of land called Portugal. It has from time immemorial been one of the most subservient of the little provinces of the Papedom, and as no one thought or cared what was going on in the petty kingdom, the Pope's people have had things there pretty much their own way. What their way is, is what it is always and everywhere, when they can have it. But the world moves. As the greatest earthquake on record once shook Portugal's capital to its foundation, so just now the same city has been shaken up with another sort of quake—a moral one, that may lead to the saving of souls, as the other was the destroyer of lives.

On the 16th of last December, a commercial newspaper in Lisbon, called the *Journal of Commerce*, had the rare courage and fidelity to assail, with the weapons of everlasting truth, the cardinal features of the Romish faith and practice as recently exhibited in the official and authorized utterances of the Church. In the main the charges were such as these—that the confessional is an element of social dissolution, because it attacks family ties; that the dogma of the Immaculate Conception is a heresy, because it deprives the act of redemption of its purely Divine nature; that the Syllabus, Infallibility, and the Immaculate Conception are evidences of the greatest religious insanity, and causes of the disturbance of Catholic unity, which had remained undisturbed until these absurdities proceeded from the head of Jesuitism.

These are not charges made by such hated Protestants as the *New York Observer* people, but they are made by gentlemen in a Roman Catholic city that is faithful and loyal to the Pope, by men who know whereof they affirm, and who have had personal knowledge of the facts they are prepared to present and establish in the midst of that Papal community. The explosion of a bombshell in the streets would have been less exciting than this newspaper bull. The Lisbon earthquake was the only stir that ever equaled it. The same paper of a subsequent date said: "The anger of the clergy was provoked, and our punishment was demanded for attacking the religion of the State."

And what followed? It is this that gives significance to the excitement. It is the treatment of such an offence in a city and country where the religion is wholly Papal, where the civil power is wielded wholly by the abject sons of the Papal Church, and where the clergy had supposed themselves to be supreme, having the conscience of the rulers in their keeping. Instead, however, of being able to stop the mouths of these outspoken reformers, or to muzzle the press that had opened upon the stronghold of Satan and of sin in the midst of Lisbon, the priests were compelled to read in this commercial paper, pronounced "one of the ablest papers in Portugal," a further review and exposure of their system and their practice. Tens of thousands in Lisbon, as in Rome and New York, respond in their secret hearts to the truth of these words that now appeared in the columns of the same paper:

"The true nature and tendencies of the confessional are beginning to be understood. It is an institution impossible in the present age, because the man who there makes himself the judge is irresponsible; he may cause all kinds of evils; he may undermine society in its most essential bases; he may cause the ruin of many souls, and there is no power whatever to which he is responsible for his crimes. Veiled in the most profound mystery, the revelations of its victim have no legal authority; no

one can attend to them, they are a single testimony to which is opposed the formal negative of the confessor. And besides this, its victims frequently do not dare to declare, not even to their own parents, what they have heard in the confessional, so vile are the questions and remarks of the confessor. How often have evil passions been excited there by means of vile questions and descriptions? How often has the soul, which came to that tribunal tranquil, without preoccupation, without vicious aspiration, gone away sorrowful, involved in mysterious perplexities, thinking of things which disturb and confuse it, things which it would never have imagined, which make it blush, and at the same time pollute it, and which it does not declare to any one whatever?

“ We have read that in an Italian museum (if we remember right) there exists a confessional, in which, by means of a skillful mechanism, the confessor could, when he pleased, cause to arise before the penitent the sinister figure of Satan. This was a good theatrical contrivance, but the priests do not need such expedients to subdue and move weak minds; a word—which no one hears except the penitent and the confessor, secretly spoken in the ear of the former, who remains there as if enchained, because he cannot rise before the due time without scandal—that word is sufficient to produce the most pitiable effects on weak minds, and to cause irreparable mischief in families. It is said that the confessional often produces beneficial results, by bringing back into the good way those who have wandered from it, and leading them to a change of life. It may be so in some cases, no doubt; but in the present day especially it is either a fiction or a danger—a fiction if it is intended to please the world, a danger because it is a most powerful element of social propagandism.

“ To separate, for example, a lady from her family where she was living chastely in order to make her a nun or a Sister of Charity—is this to bring back a wandering soul from the wrong way? To disturb the peace of families, disquieting the children who are living tranquilly in the bosom of virtue, and in filial obedience and love, in order that they may forsake their parents, disobey and hate them—is this to bring back wanderers into the good way? To instill a hatred of peaceable institutions, of human dignity, of rights which man cannot alienate—is this to co-operate for the preservation of society? To counsel the overthrow of social duties, in order to substitute in their place absurd mummeries which take up all one’s time, and render useless those who engage in such follies—is this to contribute to social morality? To hold secret colloquies in religious edifices, and in corners secluded from the view of all—is this, perchance, to respect public decorum and the honor of women?

“Civilization and the principles which regulate society in the present day utterly condemn this so-called tribunal of penance, where souls are tortured for the profit of an incorrigible and intolerant faction which, deprived of this formidable weapon, would soon lose the prestige it still preserves under the shadow of ignorance and ancient tradition. Little by little these weapons by which they still resist the work of progress will be snatched from them, just as the temporal crown has fallen from their head, and the thunderbolt of excommunication from their hands ; as indulgences have lost their value, no one caring to give even a farthing for them ; as people and kings govern without the good will of the theocracy ; as liberty triumphs amidst the declamations of the Jesuit and Popish multitude ; as, in short, civilization and progress pursue their way, trampling on every obstacle which the Church of the Syllabus opposes to them.

“The day of the confessional will come, too, and, meanwhile, let all beware of it.”

This passage is not too long. It is the most fearless, philosophical and fearful arraignment of the confessional and the whole Papal Church system that has lately been made, and marking, as it does, an epoch in Portugal, deserves to be distinctly recorded and cheered. It would be strange, indeed, if it resulted in anything more than a sudden shock to the stolid sensibilities of the Portuguese. The darkness is so gross, the thick darkness of the people, so few read, and still fewer think, the moral bonds of the system are so heavy and strong, and the power so supreme and irresistible in the hands of the clergy, it is almost too much to hope that anything will come of this outbreak of stifled truth and reason and righteousness. But the fact shows that even under the superincumbent mass of superstition and ghostly power in Portugal, there is at work a principle of life and logic that spurs the oppression of the confessional and the wiles of wicked men who use it to deceive and destroy the souls of their deluded victims.

These facts have as much significance and pertinence here as they have in Lisbon. There is nothing done there in and through the confessional that is not done and suffered in and through the confessional in New York, Nashville, Boston, Chicago, and every city in this free country. An *imperium in imperio*, a despotism within a government, a secret tribunal where the heart is unveiled to a man claiming and acknowledged to be master of the soul's conscience, a man whose word is the highest law in the universe, a man whom to disobey is to be damned, and by whose intercession only the soul can be saved—this is the despotism to which American women, on bended knees, submit !

Eloquently does the Lisbon paper portray the misery and ruin of

peaceful and happy households wrought by this accursed practice. And if we learn wisdom from Portugal, it will do us more good than we ever got from its wines.

The Marriage Laws of Chili.

(From the Valparaiso Record.)

THE marriage questions still come up. Delays, expenditure of means and loss of time, all result from the existing arrangements. A gentleman recently, in order to carry through his marriage, had to be occupied about it the better part of four days and to expend fifty dollars in compulsory exactions. Another, having made the attempt to legalize his union with a Chilian, found so many difficulties, because they belonged nominally to different churches, that he gave up the attempt, and went back to his home with the mother of his children, to live together still longer without the sanction of law.

Another said he would be married if his wife would profess herself to be a Protestant. She naturally hesitated, but, after waiting long, determined to sacrifice her feelings and accept the less galling indignity of the two. Forsaking the Church of her fathers, she left the Romish fold, and they were married as dissenters from the Papal Church which is established by law.

In still another instance of the same sort, the decision was made in the opposite direction and by the other party. The man yielded his feelings; changed his creed. He said he was ready for the love he bore to become a Roman Catholic; that all religions were alike, all equally good if you only live up to them, and in this case, for reasons obvious, that the papal religion with marriage was very much to be preferred to that of his fathers with celibacy and separation from the object of his love.

One other case, and the catalogue for to-day shall terminate. A lady, with the aid of commercial correspondents, sent to Rio to the papal nuncio for a dispensation for a mixed marriage; that is, for her to marry a Protestant. It cost about a hundred and fifty dollars. Some blame the Church for this, but the culpable party really is the government of Chili. The State is to blame—more to blame than the Church. If the State would perform its duty, giving due and just protection to all, there would be no need to buy in Rio permission to do what people have a right to do in Chili.

However, in the case referred to, the money did the work, *i. e.*, until the Curia, the Archbishop in Santiago, said a document must be drawn up and signed by the man, ere the marriage could take place, to the effect that any children born of the marriage should be educated in the Roman Catholic faith. This being signed before a notary, with number-

less compunctions on the part of the bridegroom, the marriage was consummated.

To what extent our readers may be aware of these things we are in doubt, but they are things that occur continually. The above are only representative cases; and, as has been suggested already in this article, the blame lies in Santiago with the civil power. As long ago as 1849 we pleaded through the press that this demoralizing state of affairs might be taken in hand by Congress and changed in favor of equity and toleration; and it was then promised changes should be introduced so as to permit mixed marriages without sacrificing the dignity of either man or woman, and without consigning innocent children any longer to the shame of illegitimacy. But to-day, in 1877, after more than a quarter of a century, the same falsehoods have to be uttered, the same lies told, the same hypocritical professions made, the same enforced and sacrilegious baptisms gone through with, or else dispensations bought, or else immoral relations formed—if persons who are not Romanists would be married with those who are.

Meanwhile, successive Congresses are apathetic. Meanwhile, successive administrations do nothing. The recent administration interfered about the dead, and decreed wisely that cemeteries must admit of mixed interments, that irrespective of creeds and churches the inanimate remains of such as die must have common and impartial sepulture in the public burial grounds; but for the living, nothing has been attempted, nothing done. Let them die, and the dissenter and the Catholic may lawfully occupy the same graveyard; but so long as they live, they cannot lawfully occupy the same dwelling in family relations! Was ever anything more preposterous, tyrannical and absurd? They call it religion on the part of the Church; but it is wickedness, culpable neglect, criminal negligence on the part of the law-makers, who consent that the family, the fountain-head of national and social life, shall continue in cases daily growing more numerous a source of corruption, illegality and hypocrisy, for want of courageous and equitable legislation.

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati, O.—Misses Furler and Schiller.

Our Bible-women in Cincinnati report the systematic prosecution of their labors during the month. Both have given much time and effort to the work

of bringing the ignorant and degraded under the influence of the Gospel, and to this end have endeavored to lead them to the series of union meetings held throughout January. "My visiting," writes Miss S., "has been almost entirely among Roman Catholics. Oh,

what vice, ignorance, and superstition are prevalent among this class! One man, whose habits are very intemperate, and who has tried in his own strength, time after time, to break away from the slavery of drink, only to sink deeper than ever, was pointed to a higher and stronger Helper. I offered him a New Testament if he would promise to read it. Strange to say, his wife, who is a very strict Roman Catholic, encouraged him to make the promise, which was at length obtained from him." Miss S. writes of a young girl in her sewing-class, whom she could easily bring into Sunday School, but for the unhappy influence of a companion who tells that it is a sin to enter a Protestant Church on Sunday. The child's father makes no objection to her attending the school, yet is sadly in need of enlightenment. His case is an illustration of the gross darkness in which the religious system wherein he has been trained leaves its votaries. When Miss S. attempted to show him that he ought to place his confidence not in the Virgin Mary, but in God alone, and that prayers to be heard must be addressed to Him who alone has power to hear and answer all true petitions, the poor man, in his native blindness, asked: "How can God hear prayers from all parts of the world at once?" Miss S. refers particularly to a case not without encouragement. It is that of a Roman Catholic lady who delights in reading the tracts brought to her by her Protestant visitor, but whom the fear of ridicule on the part of her neighbors has deterred from openly frequenting the Protestant place of worship.

Chicago, Ill.—Rev. A. Miller.

OUR German City Missionary in Chicago, Ill. Rev. A. MILLER, writes of his labors during the month of January:

"The labors of Moody and Sankey in this city have closed, but the union meetings continue with unabated interest. The various churches are still receiving large accessions, and never has this wicked place felt such a religious influence. Not only the pastors, but also the missionaries are reaping a rich harvest. The masses are more easily approached than ever before, and even Roman Catholics are seeking a spiritual religion.

"A Roman Catholic man, with whom I am acquainted, recently visited a revival meeting, and was deeply convicted of sin. In his troubled state of mind he went to the priest and confessed. The priest told him not to attend such haunts of iniquity and he would soon be relieved. But the poor man was not comforted, and returned to the meeting. On the following Sabbath I visited his home, and when I entered the door he met me with a smile, saying, 'Thank God! brother Miller, I know what true peace is now. The priest absolved me, but the burden of guilt became heavier. Then I went to the Great High Priest, confessed to Him, and, through faith in His atoning blood, was pardoned. Now I am truly happy, and have no occasion to go to mass.'

"A Roman Catholic woman had been converted under my labors, and although bitterly persecuted by her kindred, stands firm. I gave her a Bible, which she reads with delight. It seems that the Lord is moving upon the hearts of the Roman Catholics, especially the German element. May multitudes forsake the 'man of sin!'"

Iowa City, Iowa.—Rev. J. Poduril.

REV. J. PODURIL, our Bohemian missionary in Iowa City, Iowa, and surrounding country, reports for the month of January:

"During the month I have been encouraged while visiting families. There has been considerable sickness in the country, and I have taken advantage of this to converse with the afflicted, whom I might not have otherwise reached. A poor woman, apparently in a dying condition, said, 'I am nearly done with this world.' Then she was asked if she trusted in the Saviour. She replied, 'I pray for others to intercede for me.' I besought her to pray to God alone, and not look to the Virgin Mary, whose name she repeated. After much effort I induced her to use this prayer, 'Jesus, thou Son of David, have mercy upon me.' From reliable sources I learn that she died in peace, with the name of Jesus on her lips.

"It has been my purpose to instruct the children as often as possible, because it is only by line upon line, and precept upon precept, that permanent impressions can be made. As I relate to them some beautiful story from the Bible, they become deeply interested, and ask me to tell more. In this manner I can instill into the minds of Romish children the saving truths of the Gospel.

"Many of my countrymen, who at first were unfriendly, now receive me cordially, having seen that my object is to do them good. It is my prayer that a glorious work of grace may be wrought among the Bohemian people in their native land, and also in America."

FOREIGN.

Greece and Turkey.

A MISSIONARY TOUR IN THESSALY.

In the *Missionary*, the organ of the Southern Presbyterian Church, we find a valuable account of a missionary tour

recently made by Dr. M. D. Kalopothakes in Thessaly, starting from the town of Volos, situated at the northern end of the large circular Gulf of Volos, the ancient Pagasæan Gulf. Dr. K. writes:

"My report of my visit to Volos and the neighboring region has been unavoidably delayed longer than I wished. I was absent from Athens nearly four weeks, though my stay in the town of Volos was only fifteen days. During that time I preached five times to congregations averaging about forty. I also visited some of the larger villages that dot the sides of Mount Pelion, the highest mountain in the chain that encircles the beautiful bay of Volos. Everywhere I found the people liberal and willing to listen, though I did not preach in any of these towns, it being the season of the vintage and most of the inhabitants were absent, and engaged all day in gathering their grapes.

"Having arranged to be absent from Athens only four weeks, and wishing to see some of the inland towns of Thessaly, I resolved, in spite of unfavorable representations from various persons in regard to the safety of the roads and country, to return by land. Taking with me Bro. Mercurios and some of our publications, we started for Larissa, the capital city of Thessaly. The road from Volos to Larissa is a carriage way, and tolerably good, but the carriages are poor and miserable. There are no seats inside, so the passengers have to sit in the bottom of the carriage two against two, cross-legged, in Turkish style. As the springs are not good, the motion is not unlike that of a boat tossed about on a rough sea, and if one is at all inclined to sea-sickness, he will very probably have an attack soon after getting under way.

FROM VOLOS TO LARISSA.

"The distance from Volos to Larissa, judging by the time we spent on the road, is about forty miles, and is usually made in ten long tedious hours. After riding for three or four hours through a hilly, rugged country, you get into the fertile plain of Thessaly, almost all of which is owned by Turks who employ the Christian (Greek) peasants to cultivate their farms. This plain presents a beautiful sight to the eyes; dotted over, as it appears, with farm-houses, children playing around, flocks of turkeys, geese, sheep and goats, with herds of cattle, horses and buffaloes; peasants, too, may everywhere be seen turning over the soil with their rude, primitive instruments drawn by oxen.

LARISSA.

"Larissa is a city of some 40,000 inhabitants, a large part of which, if not the largest, are Christians (Greeks); but its appearance is like that of a poor, wretched eastern village, except the new Greek quarter, where the streets and houses are different. There is but one hotel, and that in name only. The Greek people I met were very kind, and some of them proposed that I should preach, but the Greek consul, whom I went to see, requested me not to do so, as it might be misunderstood, and construed into something political. I therefore confined myself to talking with the people and visiting the schools, some of the teachers of which promised to aid in adding to the list of the subscribers to our papers there.

"Larissa is situated in the

"CENTRE OF THE THESSALIAN PLAIN,

near the river Peneius, and on one of the range of hills which divide this plain into two unequal parts—the southeastern

the smaller, and the northwestern the largest and most beautiful of the two.

"At Larissa we spent three days, talking freely with the people, and making a few acquaintances who I hope will help us in extending the circulation of our publications, and in establishing a station there, as I trust we shall soon be able to do. I regard Larissa as a very important point for a central station in Thessaly.

DOMOCO.

"From Larissa we proceeded to Domoco, a fortified town, situated near the Greek frontier, and arrived there after eleven hours hard riding in a carriage through the plain, which is encircled by mountains in the far distance. At Domoco, too, I was dissuaded from preaching by the Greek consul on the same grounds as at Larissa, and it was perhaps well that I did not attempt it, for early the next morning the Turkish Governor of the place called us to his office and inquired about the object of our visit, etc., and finally ordered the seizure of our books, which, after a careful examination, were returned to us. In connection with this there occurred

"AN AMUSING EPISODE.

"Among the books they found an American newspaper which I had taken with me to read on the way. The Greek who examined the books, being ordered to translate the contents of the paper, declared himself ignorant of that language, to the great distress of the Governor, who expected there might be something in it connected with the present state of affairs in Turkey, and injurious to the Turkish interests. When I told him that it was an innocent paper, containing matter mostly referring to the concerns of the soul, he laughed, and seemed relieved from his fears.

"Here, too, our visit, I hope, was not without fruit, as we sold a few books, got a few new subscribers to our papers, and made some acquaintances who we hope will aid us in any future operations in that place. After two days' stay at Domoco, we separated, Mr. Mercurios returning to Volos by another route, and myself proceeding to Athens *via* Lamia, Levadia and Thebes.

RESULTS.

"Short and limited as my visit was to Volos and through Thessaly, it has shown me several things which I desire to place before your consideration:

"1st. That this is a very good field for the missionary operations, into which might be sent faithful laborers to preach the gospel. 2d. That Bro. Mercurios (Antoniades) has done a very good work by his evangelistic tours, by the friendly relations he has formed in most of the places visited, and through the spreading of our publications, which in some of the schools constitute a large portion of the pupil's reading matter. 3d. That the people generally do *not* esteem their pastors 'very highly in love for their works' sake,' being in many cases disgusted with the higher clergy, and regarding the common priests with contempt. 4th. That the evangelistic work ought to be prosecuted with greater energy and vigor, and to this end one more laborer at least should be placed at Volos with Mr. Mercurios, so that one might labor in the villages, while the other would keep up the services in Volos. Under the present arrangement preaching is interrupted as often as Mr. M. goes out of town. 5th. That there is a good opening for schools, both male and female, at Volos. Educational advantages in Thessaly are inferior to those in Macedonia even; and it is believed that a

school, or schools, in Volos would be well attended, and might accomplish great good. 6th. That a good book-store might be opened at Volos at once, affording to the schools and people not only our own publications, but such other didactic and moral books as may be in accordance with our views. Such a book-store, if once established, would probably more than pay all its expenses from the first.

PLEASING INCIDENTS.

"Before I close this report I would like to relate one or two incidents connected with this trip to Thessaly, which illustrate the saying of the Scriptures: 'Cast thy bread upon the waters, for thou shalt find it after many days;' and 'So shall my word be that goeth out of my mouth, it shall not return unto me void.' Having put our things in an inn at Domoco, Mr. M. and myself went to a 'coffee house' near by to get a cup of coffee. While there a gentleman came straight up to me, extended his hand, and saluted me by name. In reply to my inquiry, how he knew me? he said, 'O, I heard you preach twice at Volos, and I hope you will give us the same treat here.' 'With great pleasure,' said I, provided you wish it, and find a suitable place for it. 'We will give you the school-house,' said he. And I would most gladly have preached, but did not for reasons stated before.

"The day following, in the same place, being detained by rain and the want of horses, I visited the schools, and, to my great surprise and pleasure, I was

GREETED AS AN OLD FRIEND

by the teacher of the primary school. On being asked how and when he had formed my acquaintance, he replied, 'I attended your services in Athens for a

year, in 1869, while I was pursuing my studies, and am glad to see you here. The impressions I got then and there have not been effaced, and I wish to see and talk with you before you leave town.' In the evening he called on me at the inn, and we had a long and pleasant talk on religious subjects. He is all right in many respects, but needs more instruction and light. He also examined our books, and purchased several dollars worth of them, and pledged himself for twenty copies of the 'Child's Paper,' saying he used to read the 'Star,' and liked it very much."

Spain.

WORK OF THE SPANISH EVANGELIZATION SOCIETY.

THE last number of *Times of Refreshing* contains a letter from Rev. Henry R. Duncan, of Seville, presenting a favorable view of the actual condition of Spain, so far as opportunities for religious work are concerned. We give this portion of his letter, together with extracts from his account of the work at various stations. We regret to learn from the same issue of *Times of Refreshing* that the financial difficulty has become so formidable in the views of the "committee" of the Spanish Evangelization Society that it resolved to dissolve at the close of the financial year, January 15th, 1877. The work of soliciting funds, for twenty-two years borne by this "committee" under the presidency successively of Sir Henry W. Moncreiff and Rev. Horatius Bonar, D.D., thus reverts to the care of that remarkable woman and devoted servant of God, Mrs. Maria D. Peddie. As the originator of the movement and for two years its sole support, we doubt not that she will, with God's blessing, prove successful in again carrying on this ar-

duous undertaking, and will rally to it many old and new friends.

Rev. Mr. Duncan writes:

"I am happy to be able to repeat in December, what I have often told you with thankfulness, that, notwithstanding all that has been averse to us in recent legislation, we have been in no way molested here, but our work in the churches and schools is as free as it was in the freest days of the most liberal Government. We have no signboards to take away, and we never use advertisements in the public press, nor bills. We can sing in our schools when we like, and we do not abuse this freedom, that we may avoid giving our neighbors any good excuse for raising a question against us. The order was given forth to give notice to the governors of all our places of worship, and our schools, with the names and addresses of all our Spanish pastors and teachers. This was done, and caused us no trouble. It was given as law that all directors (head teachers) of schools should be Spaniards, and as ours were all Spaniards we had no difficulty. Thus, while friends at home have been lamenting the restrictions of our liberty, we have been in the full use of it, as formerly, so far as our schools and churches are concerned, in all our stations, and

NO GOVERNMENT INTERFERENCE

has in any way impeded our smooth and regular progress. Our churches are still well attended, and our schools are in no way diminished; but in number, and efficiency, and order, are as flourishing as ever they were. Where we feel the influence of recent measures most is in our extra work and itinerant efforts. The Governor of Seville has told us of his good will toward us, and his intention to protect us here so far as we are within the limits of the law

and he has begged of us to assist in keeping peace and quiet in his province by not stepping beyond the limits, and raising questions in which he should be obliged to apply the law. We have considered this a fair request, and have made it our key-note in our outside work. We have consequently voluntarily suspended our regular mission work among the Gallegos until freer times come upon us, which some seem to think will be soon, and we content ourselves with occasional conversations with them in the streets, sometimes casual, and at others sought out and arranged for, as the Corral is inhabited by so many who are not with us, and would be glad of an opportunity to denounce us. If no question be raised in times of difficulty, it will be easier to recommence on the return of more favorable circumstances.

CADIZ.

“Señor Hernandez of *Cadiz* has had to encounter a good deal of opposition, as usual, through the pressure of the priests on the house-owners, or on the tenants, where he has been holding his house meetings. But the effect of the meetings is not lost, as is seen by the greatly increased attendance at the regular services, whose external aspect is still most encouraging, and I hope that there is a real work being done there. His strength, however, is greatly taxed by his daily work as schoolmaster, in addition to his ministerial and pastoral labors.

HUELVA.

“In *Huelva*, where the blank made by the death of Don Pablo Sanchez has been filled by Don Luis A. Fernandez, I learn that really satisfactory progress is being made. The congregation, which was not a very large one, is greatly increasing, and a good spirit seems to reign there. Don Luis is himself cheered

by the indications of good being done, and the widening of his sphere of influence in that important capital. The work in that town is favored by a circumstance which unhappily is uncommon in Spain, namely, that the powerful influence of the resident English is all on its side. In some places the English disgrace Christianity, and oppose by their evil example the work of evangelization; in others they are perfectly indifferent to the work, which would go on just as well if they were in another country; but in *Huelva* they are a different set, and their influence is very useful to the cause. Mrs. Sanchez, by an unfortunate misconception, believing that the Society could no longer support the schools in *Huelva*, was advised by the English to go before incurring further expenses, and by them also materially assisted to get clear of her obligations, so that she and her daughter have returned to their first home, *Malaga*, leaving with bitter regret a much-loved work, and seeking where their lot is cast to find some similar employment. Meanwhile, as Protestant parents will not send their children to a Romish school (and it would be a misfortune to leave them uncared for), Mrs. Fernandez has gathered them together in her own house, to do what she can for them until the Society comes to some determination respecting the school. I sincerely trust that the Society will be so helped with funds that it will be able to support the schools as hitherto, that there may be no part of our work abandoned.

GRANADA.

“In *Granada* things are going on as usual. Señor Alhama—who has at present an extraordinary drain on his feeble resources, which will not permit him for months to give what he has hitherto been giving toward the cause in his

neighborhood—not only cannot proceed with the preparing of the house which he has bought from the Government property, payable in annual installments, in the village of Escornaz, to carry on a night-school and occasional services there, but he is also very nearly obliged to close the flourishing night-school which, at his own expense, he has been carrying on in his own immediate neighborhood, for want of means. The ten shillings recently sent him for the night-school at Escornaz, which is as yet a project in the dim distance, he should much like to have transferred, if possible, to the night-school which is in full action, for though it will not help him for long, it will afford him some relief if thus applied. He has been obliged to close his well attended night-school at Cijuelas, for want of funds to carry it on. His congregation seems much less molested at present than sometimes it has been, and appears to be in a satisfactory state, as well as his daughter's school.

CONVERSION OF A DEVOTEE.

"I have another case here (Seville) which interests me very much. It is that of a woman who was an earnest *beata*, or devotee of the Romish Church, some seven months ago or so. She used to prostrate herself with her face on the ground before the Virgin's image in the Romish Churches, and last holy week, during the processions, I have known her to rush away from acquaintances when they spoke a word against Romish idols. I have had occasion to watch closely the changes in her since then, and have done so with great interest. Her companion and relative succeeded in shaking her faith in Romanism, and I was honored in helping to complete the work, and leading her into the true

path. The change at first, being one of mere external beliefs, the giving up of reverend superstition for more rational faith, was given in to with much fear and trembling. But the reading of the Word of God pleased her greatly, and free prayer had a wonderful influence over her, and made her weep. She attended our church, and as her knowledge grew her interest and firmness grew with it. She gave up her

MORNING AND EVENING PRAYERS TO THE VIRGIN

and saints, but put nothing in their place, as to my surprise I learned from her one day, when she said to me, 'If I am wrong may God forgive me, but I hardly know myself now, that I, who was always praying, should never ask anything for myself now.' On inquiry I found that she never prayed, excepting when led by others. I spoke to her seriously on this matter, but she said she had no form of prayer, and had never been taught in our way. I explained to her the nature of prayer and its simplicity, enumerated some of the sinner's greatest wants, and told her how to tell her Father about them. She is now a full member of our congregation and church, having made, with others, a public profession of her faith, before our last communion season, and I was greatly encouraged by a few words that she said to me casually the other day. 'Do you know, Don Enrique,' she said, 'that prayer is a very different thing to me now. At first I felt so cold about it it seemed as if I could not pray, but now I don't think I could do without it. It seems to me when I come down in the early morning and light the fire, and then go on my knees, that all the morning work goes more quickly and easily after it.'

LITERARY NOTICES.

Vick's Floral Guide for 1877, a highly illustrated pamphlet of 88 pages, is as attractive and useful as any of its predecessors; in fact, it is perhaps even more useful because of the very considerable space given up to answers to the inquiries of correspondents. Many of the most interesting questions in domestic floriculture find a solution which alone is worth far more than the trifling sum (twenty-five

cents) asked for a subscription to all the quarterly numbers. If any reader wishes to inform himself or herself as to what are the best seeds to plant in his garden, whether in country or city, we should recommend him by all means to consult the *Floral Guide*, published by James Vick, of Rochester, whose boast is that his flower and vegetable seeds are planted by a million persons in America.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
31st January, 1877.*

NEW HAMPSHIRE.

Dunbarton. Thos. Wilson \$3.90, and for
C. W. \$0 10..... \$4 00

MASSACHUSETTS.

Amherst. W. L. Montague, for France, \$5; and
for C. W. \$1 10 \$6 10
Clinton. Mrs S A. Patterson..... 25 00
Pittsburg. Deborah B. Thurston, \$1; and
for C. W. \$1 10..... 2 10
Bridgewater. Lewis S. Hopkins, \$3.90 for
France; and \$1.10 for C. W..... 5 00
Newton. Geo. H. Jones \$8.90, and for C.
W. \$1 10 10 00
E. Taunton. Levi Andrews \$1 90, and for
C. W. \$1.10 3 00
Taunton. Nathan Rand \$1, and for J. W.
\$1.10 2 10
Dudley. Abigail Marsh, bequest, per Thos.
Marsh, executor..... 50 00
\$103 30

RHODE ISLAND.

Providence. Geo. W. Davison, for 1876.. \$15 00
CONNECTICUT.
Rockville. Giles Pease \$1, and for C. W.
\$1 10 \$2 10
Norwich. Mrs. E. B. Huntington, for
France \$50; for Mexico \$10, for C. W.
\$2..... 62 00
\$64 10

NEW YORK.

Trumansburg. R. Tallmudge, M. D..... \$2 00
Sweden. Mrs Phebe Morgan..... 5 00
Campbell Hall. Rev. S. C. Hepburn, \$3 90,
and for C. W. \$1.10..... 5 00
Brooklyn. H. L. S..... 20 00
Glasco. Mrs. Rev. J. J. Buck \$9, and for
C. W. \$1.10..... 10 10
Brooklyn. A friend for the C. WORLD ... 10 00
\$52 10

NEW JERSEY.

Hudson. F. C. Musso, for Italy, \$2; R. E.
Musso, for C. W., \$1.25 \$3 25
New Brunswick. Mrs. M. K. How, \$20;
Mrs. E. S. Howell \$1 21 00
Vineland. Rev. W. T. Doubleday..... 2 00
Bricksburg. S. S. Kelsey..... 2 00
\$28 25

PENNSYLVANIA.

Philade phia. Miss A. Graham \$1; and for
C. W. \$1.12 \$2.12
" Mrs. G. W. Toland, \$5; F. G.
Elliott, \$10 for C. W., \$15
for France 30 00
" Alexander Kerr, for France,
\$10; T. D. Cuyler \$5; Miss
Eleanor De G. Cuyler \$5
for France 20 00
" Wm. Ashmead, M. D., for
France..... 30 00
" Thos. M. Adams, for France
\$50; for Mexico \$50..... 100 00

Philadelphia.	G. S. Benson, \$10; A. W. & Sons \$10; Mrs. James Bayard \$100	120 00
Cherry Ridge.	M. Darling, for France	1 00
		<u>\$303 12</u>

MARYLAND.

Baltimore.	A friend for Mexico	\$40 00
"	Mrs. C. Purviance, for France \$2.80; for C. W., \$2.20	5 00
		<u>\$45 00</u>

OHIO.

Youngston.	Wm. J. Edwards \$5, and for C. W. \$1 10	\$6 10
Cincinnati.	Miss A. B. Schiller, from 2d German Pres. S. School Mission Box, \$4; for C. W. \$3.30; others \$2.30	9 60
		<u>\$15 70</u>

MICHIGAN.

Mount Clemens.	Rev. H. N. Bissell \$1 00; and for C. W. \$1 10	\$3 00
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IOWA.

Calamus.	W. J. McLaughlin	\$3 00
Clay.	Cong. Church	9 35
New Haven.	Baptist Church	3 00
Salina.	M. E. Church	4 00
Chester.	Cong. Church, R. W. Clark & Chs. Fisher, \$5 each; others \$5	15 00
Richland.	Friends' Society	8 00
Brighton.	M. E. Church	3 25
"	Disciples Church	7 75
Grace Hill.	Moravian Church	2 75
Walcott.	Presb. Church, Dr. T. Byrne, \$5; others \$3	8 00
Stellapoli.	Cong. Church	10 89
"	Welsh Union Meeting	14 11
Virginia Grove.	Meth. Prot. Church	5 00
York Prairie.	M. E. Church	15 00
Pratt Creek.	U. Presb. Church, balance	6 25
Ainsworth.	" " " "	15 00
		<u>\$130 35</u>

Received for the CHRISTIAN WORLD, in addition to items specified above:

Mrs. H. Pumpilly, \$1.10; Rev. J. R. Leute, \$1.10; S. H. Clark, \$1; Rev. T. Laurie, \$2.20; Rev. W. T. Beatty, \$1.10; Rev. G. H. Atwood, \$1; W. H. Sargeant, \$1.10; Rev. E. M. Snow, \$1.10; J. Fulmer, \$1.10; D. B. Moffatt, \$1.10; Rev. J. M. Bean, \$1.10; Rev. A. Sabin, \$2.20; Mrs. E. P. Warner, \$1.10; H. Kellogg, \$1; Lydia A. Towne, \$5; Rev. C. Jones, \$1.50; Rev. J. W. Wood, \$1.10; Rev. J. A. Swaney, \$1.10; Rev. J. Reid, \$1.10; S. Huyghue, \$3.72; J. Abberly, \$2.20;

Rev. A. S. Freeman, \$1 10; E. S. Howell, \$2; Rev. S. J. Rogers, \$1 10; Mrs. N. R. Cooke, \$1 10; Rev. W. Roberts, D.D., \$1.10; W. Turner, \$1 10; J. Mace, \$1 10; J. W. Marshall, \$3.36; G. R. Kelsey, \$6 75; Dr. E. Cushing, \$2; Rev. W. M. Hoyt, \$1 25; R. Austin, \$1 10; Rev. R. Hawley, \$1 10; Rev. D. S. Faris, \$1.10; Mrs. R. Converse, \$1.10; Mrs. J. T. Brooke, \$2 20; N. C. Robbins, \$1.10; S. H. Pennington, M.D., \$2 20; Mrs. M. D. W. Rogers, \$1.10; Rev. J. F. Messick D.D., \$2.20; Dr. H. West, \$1; Miss S. S. Blake, \$1 10; Mrs. A. F. Lyon, \$1.10; Mrs. E. D. Willey, \$1 10, Jas. Lenox, \$1 12; S. H. Lloyd, \$1 10; F. Bundy, \$1.10; A. Starkey \$1.10; J. Maxwell, \$2 20; E. F. Smith, \$2 20; Mrs. J. T. Tilley, \$2; A. M. Smith, \$1.10; R. J. Dodge, \$1 10; H. F. Lombard, \$1.10; Rev. A. Virtue \$1 10; Rev. A. Bigelow, \$1.10; Rev. E. A. Collar, \$1.10; C. Decker, \$1 10; Rev. J. Robison, \$1.10; Rev. J. Leaman, \$1 10; Rev. J. Shaw, \$1.10; Mrs. A. H. Mellus, \$1 10; Thos. Cone, \$1.10; Miss E. W. Wasche, \$2.20; Mrs. J. R. Russell, \$1.10; M. Chapin, \$1.10; Mrs. D. L. Ogden, \$1.10 Geo. Wiggan, \$1.10; H. D. Tyrrell, \$3; Rev. S. P. Leeds, \$1.10; Mrs. J. Donaghe, \$1.25; A. Nash, \$1.10; W. Richardson, \$2.20; Miss E. Davis, \$2.20; Rev. E. Winter, \$1.10; Rev. W. N. Randles, \$2.25; Prof. J. S. Sewall, \$1.10; Rev. W. Brush, \$1.10; Rev. J. Safford, \$1.10; N. Sammis, \$1 10; Rev. E. W. Merritt, \$4.20; M. W. Humphrey, \$2.20; Rev. A. Newton, \$1; Miss A. M. Dobbins, \$1.10; H. D. Crane, \$1.12; Mrs. M. Pettebone, \$1 10; Dr. J. McCurdy, \$1 10; Rev. W. B. Brown, \$1 10; W. P. Black, \$2 20; A. Jordan, \$1 25; C. Nash \$2; D. B. Griffith, \$2.10; D. Price, \$2; G. W. Ellis, \$2 20; Rev. J. R. Smith, \$1.40; Mrs. M. N. Briggs, \$2.20; Mrs. H. S. Kingsbury, \$2.30; Miss A. Pierson \$2.50; J. N. Collar, \$2; Rev. T. Aitken, \$1.10; Rev. T. M. Post, D.D., \$2.20; A. J. Ford, \$1.10; J. H. Yale, \$1; W. R. Stone, \$1.10; Mrs W. T. Wardell, \$1.12; Dr. R. M. Tindle, \$1 10; M. H. Clement, \$1.12; Miss A. Cross \$1.10; C. Hatch, \$1; Mrs C. F. Danforth, \$1 10; T. J. Hackney, \$1 10; Rev. J. Brayton, \$1 10; D. Hill, \$1 10; L. Mead, \$3.30; Rev. J. Simmons, \$1 10; Prof. W. Porter, \$1.10; Wm. Alling, \$1.10; smaller sums \$3 62.
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\$183 33

Total for the month... \$947 25

THE CHRISTIAN WORLD.

Vol. 28.

APRIL, 1877.

No. 4.

EDITORIAL NOTES.

OUR WORK IN FRANCE.—We renew our appeal in behalf of French Evangelization. It is gratifying to be able to say that the statements made in the last three numbers of the CHRISTIAN WORLD not merely have been read with attention, but have evidently interested very deeply many of those who have read them. So far as we can learn, there is, among intelligent Christians who have investigated the subject, but one opinion, and that opinion is, that it would be neither wise nor safe to defer rendering assistance to the comparatively feeble band of French Evangelical Protestants in their labors for the conversion of their great country. To refuse them re-inforcement now when the current of popular thought and feeling seems to have set decidedly in the direction of inquiry for the truth, would be willfully to throw away a glorious opportunity. Such junctures as the present are of rare occurrence, and when past cannot be recalled at will.

Not to speak of the inexcusable cruelty to individual souls at this moment groping after the truth, of which we should be guilty did we close our ears to their touching cries for that Word which is a lamp to the feet and a light to the path of those who admit it to their hearts ;—not to speak of this, the question whether France as a whole shall in our day be enlightened by the Gospel, depends, under God, upon the prompt exertions now put forth in its behalf.

From the funds already contributed, we have been able to make appropriations in three directions. The missionary work under the care of the "Société Évangélique de France" naturally enlists our first attention. It is a work capable of indefinite expansion. In so extensive a country as France, there are scores, in fact, hundreds of places that might at once be occupied, could the means necessary for the support of evangelists and teachers be secured. The funds sent by us will enable our French brethren, with whom we co-operate, to send the Word of God

to some of those points, which, for want of money, they have hitherto been unable to occupy. We hope very shortly to give the names of the particular stations which, being sustained by our contributions, will be assigned to us, and from which we are promised frequent reports of the progress of the Word of God. We need only to remind our readers that these stations will be under the close supervision of the Rev. E. W. Hitchcock, pastor of our American Chapel in Paris, and the members of the Missionary Association connected with the Chapel, as well as of the Rev. Pastor Fisch, of the Société Evangélique, who has had long experience in the conduct of missions.

While we shall begin the work on a modest scale, pledging ourselves no further than present receipts for the purpose warrant, we hope to be able to make frequent and rapid additions to our stations, as the interest displayed by our friends and their contributions increase.

Beside the appropriation to this work outside of the capital, we have recently been permitted to forward a specific sum to be employed in the extension of Sabbath Schools in the city of Paris itself—a department of labor peculiarly encouraging at the present moment.

The needs of the field once committed to the hand of the sainted Felix Neff have not been utterly forgotten. Encouraged by the gratitude with which our contributions to the French Waldenses of the Valleys of Freissinieres and Queyras were received a year ago, and by the good which we are convinced that they did, we have been to glad to have it in our power to transmit another welcome gift for “the Protestant Committee of Lyons for the Evangelization and Instruction of the Hautes-Alpes and the Departments in the South-East of France.”

THE PRESBYTERY OF NEWARK, at its recent stated meeting, March 7th, 1877, devoted some time to the consideration of French Evangelization. Rev. George L. Hovey, Financial Agent of this Society, who was present, delivered an address on the needs and encouragements of the work in which the American and Foreign Christian Union is now again engaging in France, calling particular attention to the providential openings and to the beginning made by the Missionary Association of our American Chapel in the City of Paris. He was followed by Rev. Drs. Knox, Findley, and other members of the Presbytery, who expressed their gratification at listening to Mr. Hovey's remarks and spoke warmly of their own personal acquaintance with Rev. Mr. Hitchcock, Pastor of the American Chapel, and their sympathy with the remarkable movement in favor of vital religion now in progress in Paris and at other points in France. At the close the following resolution, offered by Rev.

E. R. Craven, D.D., and seconded Dr. Knox, was unanimously adopted :—

“ *Resolved*, That the Presbytery would not only express their sympathy in the work of the American and Foreign Christian Union in France, but would recommend the cause to their Churches and individual Christians within our bounds who may feel able to contribute ”

MR. McALL'S AND MISS DE BROËN'S LABORS for the working classes of Paris have been made very familiar to constant readers of the CHRISTIAN WORLD, by means of the references to them in the editorial pages of the magazine, as well as in the annual reports of our American Chapel. We are sure, nevertheless, that the very intelligent article on the subject, which we take from a religious journal of this city, will be read with interest and profit. We shall be happy to receive contributions from friends of this special work, and to transmit them to their proper destination.

THE CONTROL OF EDUCATION IN FRANCE is an object the attainment of which calls forth the most persistent efforts of the Romish Hierarchy. We have several times alluded to the subject, and have pointed out the importance given to the “Catholic University,” in the programme of the clerical party. A French correspondent is quoted, by the *New York Observer*, as writing after this earnest fashion :

“Every thinker in our country is amazed at the prodigious efforts made by the bishops to train up a new generation in the hatred of our modern society. There are not fewer than 60,000 nuns busy in the training of girls. The schools and colleges of the Jesuits are full. Now that they take hold of the whole hierarchy, they oblige the mothers, by the confessional, to send their sons to their institutions. The fathers, who execrate their own religion, do it reluctantly, but fashion exerts its mischievous power. No effort is hereupon spared to win the affection of the children, who get every possible pleasure as soon as the lessons are at an end. That training associates in their mind the majesty of the Church with very pleasant remembrances. A gentleman trained at these schools has his mind perverted. He hates thought and investigation ; he will not even listen to an argument against his mother Church. The Jesuits will never let him alone when he has left their college. They will give him a wife, selected from among the devotees. They will secure him offices and promotions, as they have peopled our administration with their kinsmen. Every one who does not shut his eyes must see that the danger from that side is growing and fearful. Therefore, we cannot bless God enough for the boon of having at the head of public educa-

tion a man like M. Waddington. He understands fully the solemn trust laid upon him, and the whole nation feels alike. He sees that a general diffusion of light is the only way to dispel and to repel darkness. Only his scheme for the foundation of schools in every hamlet of France wants many years, and the universal wish outside of the clerical factions is that he may remain in office until his work is achieved. I think that nothing is more hopeful for France than this moral alliance of our nation with a Christian-minded Protestant."

HINDERANCES OF PROTESTANTISM IN ITALY. — There is an item that illustrates well some of the difficulties encountered by Italian Protestants. Eight years ago the Evangelical Christians of Florence, acting together, purchased a plot of ground containing some 70,000 square metres for a cemetery. But not until a royal decree was issued, December 7th, 1876, to meet the case, have they been able to gain possession, so great has been the opposition made by the municipal authorities, and especially by the owners of adjoining property, who are, of course, Roman Catholics. That this is not because of sanitary objections, or because of any injury the cemetery might occasion to the neighborhood, is clear from the well-known fact that the greatest hinderances are always placed in the way of the purchase or lease of lands or buildings for Protestant use. In places it has been all but impossible to find persons that will consent to sell or let houses or halls for Protestant worship. For even when an understanding has been reached respecting the terms of sale, it generally happens that the priests, hearing of the bargain, before it has been actually consummated, ply the owner with arguments to dissuade him from fulfilling his engagements. As the various religious corporations have long owned a very large proportion of the real estate throughout the kingdom, and most of the rest is in the hands of the very class that is most conservative and seeks to sustain itself by clinging to the clerical party, the remonstrances generally prove successful.

SINGULAR EXEGESIS. — A correspondent of the *Christiano Evangelico*, writing from Syracuse, gives an account of a recent sermon, by the Bishop of that ancient city, which is certainly novel enough in its interpretation of the Holy Scriptures. The prelate, who with commendable zeal, not content with allowing his inferior clergy to preach, himself entered the pulpit, at the "novena" in honor of the Virgin Mary, in December last, took for his text the words of St. Paul, 1 Cor. X. 4: "And that Rock was Christ." Of which passage he gave this learned interpretation: "Do not imagine," said he, "that this rock (which was Christ) was very large.

On the contrary, it was small, and so small that Mary (Miriam) the sister of Moses, carried it with her during the journey, on her own bosom. Now this *first* Mary, who carried *on her* that Rock, which 'was Christ, is the type of the *second* Mary who carried *within her* Christ the Saviour."

It is not strange that a diocese, whose chief pastor, in his ignorance, feeds his flock with such fanciful inventions of his own, in place of the spiritual food of the gospel, should be wholly given over to an all but pagan superstition. Accordingly, the Cathedral of Syracuse, the Church of Santa Lucia, yearly reproduces the scenes of the great heathen temple of Ephesus. An eye-witness draws attention to the processions, in which the patron saint of Syracuse is solemnly carried into the country to the spot where she is reported to have been formerly buried; to the torches and bengal lights burned in her honor; to the theatrical display in the Cathedral itself, where the band of the theatre takes part in the music, and wild shouts of *Viva Santa Lucia!* reëchoing from all parts of the sacred edifice remind one involuntarily of the similar shouts, eighteen hundred years ago, of *Great is Diana of the Ephesians*.

THE ITALIAN REFORMATION.—A VALUABLE COLLECTION OF BOOKS.—We learn, from an Italian exchange, that Victor Emmanuel has signed a decree authorizing the National Library of Florence to accept a magnificent gift recently offered by Count Piero Guicciardini. This gift is a collection, undoubtedly the most complete in the world, of works relating to the Reformation in Italy. It is not so well known as it should be, that Italy was among the first of the countries of Europe that took part in the great awakening of the Sixteenth Century. The Bible was early translated into Italian. The works, not only of Erasmus, Reuchlin and other leading Humanists, but of Luther and other Reformers penetrated into the Peninsula, and were read with avidity. Venice became a reformatory centre. So strong was the hope that the reformed faith would gain the upper hand in that maritime state, that Melancthon was induced to write to the Venetian Senate to urge it to take a decided stand against Romish corruptions. Other cities of Northern Italy, such as Milan, Mantua and Locarno, had considerable bodies of secret friends of the truth. Especially did Ferrara shine forth at this time as the favorite home of the professors of what their enemies styled the "new doctrines." The Duchess Renée, a daughter of Louis XII. of France, and sister-in-law of Francis I., became their faithful protectress. Even so distinguished a Protestant as John Calvin was for a time a guest in her palace; and the entire city and neighborhood would probably been brought under the direct influence of the Gospel had not the Pope and

his agents prevailed with the Duke, her husband, to interpose his authority, and scatter the elements that portended ruin to the Pontifical rule. The method adopted for the extirpation of Protestantism in Italy was sharp and vigorous. The Inquisition was re-organized, and became more than ever a terrible engine of oppression. If it failed to shake constancy of *Renée*, it was more successful in other quarters, where considerations of policy did not restrain it from putting forth its full powers. It was only a few months before every open adherent of the Reformation either had been put to death or had sought safety in perpetual exile. Nor was its diligence less remarkable or successful in the destruction of books, those silent but powerful advocates of the truth. Many a convincing polemical treatise, many a consolatory tract was ruthlessly hunted down and consigned to the flames. Of some books the entire edition printed seems to have been destroyed. Aonio Paleario's precious work on the Benefit of Christ's death, after doing great good in its native land, suffered this unworthy fate; happily not before it had been translated into other languages and reached readers in foreign lands. So that now not a single copy of the original Italian is to be found even in the public libraries, it has been possible to restore it to the Italians only by re-translation from the Latin. In the extreme rarity of the works of Italian Reformers and works bearing on the Italian Reformation, Count Guicciardini has done good service to his country and age by presenting his very complete collection to the National Library. And we may notice also that the grateful acceptance of this donation, by express decree of the King, marks significantly the change that has come over the country since, under Romish dictation, it was a penal offense so much as to have a Protestant book in one's possession.

THE END OF CHURCH ESTABLISHMENTS, we are assured, from several countries in Europe and upon our own Continent, is fast approaching. The abolition of the union of Church and State in Ireland has only served to quicken inquiry as to the expediency of repeating the experiment elsewhere in Great Britain. If the institutions of religion can be maintained on one side of the Irish Channel, without the continued protection and interference of the civil power, why can they not on the other? In Scotland the question has begun to be considered seriously, as one that must be decided in the immediate future. The recent abandonment of the right of Patronage has not had its intended result. It has caused no general exodus from the free Churches of those ministers who were supposed to be restrained from entering the communion of the Established Kirk only by conscientious scruples against the intrusion of the secular power

into the government of Christ's heritage. The few and unimportant losses from this source have, we are told, been far more than made up by the greater compactness and union of sentiment gained by the Churches that rely on the voluntary principle for support. And now that it is an acknowledged fact that the ministers and friends of the Establishment are decidedly outnumbered by the members of the Free Church, and the United Presbyterian Church, who together constitute a majority of the Scotch people, there is scarcely a shadow of excuse for supporting the worship of the former at the public expense, while withholding the same privilege from the latter. This all the more, because, as one of the British journals remarks, Scotland knows little or nothing of "the broad lines of demarkation which separate Churchmen and Dissenters in this country (England.) Their ministers are, for the most part, drawn from the same class in society, educated at the same colleges, hold the same theological views, and associate freely together."

Of the progress of the movement for disestablishment in England the same newspaper says: "A few years ago it might have been truly said that the overthrow of an institution so venerable, with such wide ramifications and such varied modes of influence, so strong alike in its traditions, in its social prestige, and in its great Christian work, as the Anglican Establishment, was an impossibility of which none but mad enthusiasts could dream. But the progress of opinion has been so rapid that what so recently seemed a mere chimera is now accepted by men of all varieties, as one of the certainties of the future—a coming event whose shadows are everywhere to be discerned." And what is most remarkable, is that recent developments have led even those to consider it favorably, who a few years since, were the least likely to entertain it at all. The Ritualistic wing of the Established Church, finding itself hampered by its union with the State, especially since the recent decisions in pursuance of the provisions of the "Bible Worship Regulation Bill" of 1874, has, greatly to its own surprise, and that of the Dissenting bodies, begun to take sides with them for the entire equality before the law of all forms of Christian belief. But this accidental coincidence of opinion on one point argues no community of sentiment on others. As Rev. J. G. Rogers recently observed in a lecture on the famous Hatcham case: "Nothing could be more absurd than to talk of a supposed secret alliance between Ritualists and Nonconformists, nor historically more inaccurate than to say that such an alliance would be a repetition of what took place in the reign of James II. Had Nonconformists been content to make an alliance with the Romanizing party at that time—and the ill-treatment to which they had been subjected might well have excused them—there would unquestionably have been no 'glorious Revolution.'

The Ritualists understand that they have no keener antagonists than the Protestant Nonconformists—that the opposition between them is irreconcilable. All that Nonconformists desire is to fight out this question on a fair field with no favor; they can have no sympathy with Ritualistic attempts to evade courts, and defy the authority of law.”

AN ALLEGED EXCLAMATION OF LEO X.—A valued correspondent writes to us with respect to a famous remark ascribed to Pope Leo X., inquiring as to its authenticity. We prefer to give his letter entire :

“In a ‘Review of Birt on Popery,’ by Robert Hall, in 1823, he (Mr. Hall) quotes from Birt this passage: ‘The Bishops of Rome have ever pursued, under the guise of religion, some earthly advantage; and thus Pope Leo X. exclaims most appropriately, ‘Oh, how profitable has this fable of Jesus been to us,’ etc. Is there any good evidence that Leo ever made such a speech as that? Whatever he, and many others of his class, may have *thought*, would he have dared to *say* so? Please give us light on this subject. Let us deal justly with the Romanists. Dr. Charles Elliott, in his able ‘Delineation of Romanism,’ says with force and point: ‘While Protestants do not desire to misrepresent the Church of Rome, she should not be allowed to *misrepresent herself*.’ (The italics are his). This would be a good motto for Protestants, who need no weapons, but the naked truth, in their contest with Popery; which deserves the terrible indictment of Robert Hall, in his Review referred to, as ‘a detestable system of impiety, cruelty and imposture, fabricated by the father of lies.’”

The authenticity of the exclamation ascribed to Leo X., has, we believe, never been fully established. We know no authority mentioning it older than Philip de Mornay, who, in his *Historia Papatus* (Saumur, 1611), p. 820, as quoted by Gieseler, in his *Ecclesiastical History*, gives the words of the Pope as follows: “Quantum nobis nostrisque ea de Christo fabula profuerit, satis est omnibus sæculis notum.” The same writer, in the French version of his work, published under the title of “Le Mystere de Iniquité, c’est-à-dire, l’Histoire de la Papauté (Genève, 1612),” now lying before us, relates (page 1305) that Cardinal Bembo, his secretary, having alleged to the Pontiff some passage of the Gospel, the latter made the reply in question: “Que ceste fable de Christ nous a fait de bien et à tout nostre college.” The sole marginal reference given in support of the incident is “Index Hispan f. 121”—a reference which we are unable to verify. While, however, we cannot consider the truth of the story established, it may be well to note that the eminently impartial historian Gieseler regards the incident as not improbable, in view of the atmosphere of scarcely disguised infidelity investing the brilliant court of Leo. The learned Leopold Rankè, whose thoroughness of research, here as elsewhere, entitles him to the greatest respect, paints, in a few

sentences, the revived paganism, at this period in the ascendant at Rome. He says: (History of the Popes in the Sixteenth and Seventeenth Centuries, p. 37) :—

“The philosophical schools disputed whether the reasonable soul were immaterial indeed and immortal, but single and common to all mankind, or whether it was absolutely mortal. The most noted philosopher of the day, Pietro Pomponazzo, took upon him to maintain the latter opinion. * * * * We must not suppose that these sentiments were confined to a few, or that they were kept secret. Erasmus declares his astonishment at the blasphemies that met his ears; they sought to prove to him, a foreigner, out of Pliny, that there is no difference between the souls of men and those of brutes. Whilst the common people sank into almost heathenish superstition, which sought its salvation in an ill-founded mechanical devotion, the higher classes adopted notions of an anti-religious tendency. What was young Luther’s amazement, when he visited Italy. At the moment when the sacrifice of the mass was accomplished, the priests blurted out blasphemies, in which they denied it. In Rome it was a characteristic of good society, to dispute the fundamental principles of Christianity. ‘One passes no longer,’ says P. Ant. Bandino (in Caracciolo’s MS. Life of Paul IV.) ‘for an accomplished man, unless he entertains some heretodox notions of Christianity.’ At court they spoke of the institutions of the Catholic Church, of passages in the Holy Scriptures, only in a tone of jesting; the mysteries of faith were held in derision.”

*An American Roman Catholic Journal on Hildebrand
and the Emperor at Canossa.*

THERE is a newspaper published weekly in this city and Brooklyn, which, in attestation of its orthodoxy, prints on its editorial page not less than five certificates, in the shape of commendatory letters, two from the Cardinals Archbishops of New York and Dublin, and the remaining three from the Bishops (R. C.) of Brooklyn, Wheeling and Charleston. In a late issue of this Journal, the *Catholic Review* (February 27th, 1877), we find an editorial article occupying more than two columns in the most prominent part of the paper, entitled “the Pope and the Emperor at Canossa.” While this article contains no new facts, and explains nothing previously misunderstood, there are points in it which well deserve the serious attention of Americans and Protestants.

First of all, we find in the article another illustration of the reasons why the Romish clergy insist upon teaching the children of their faith in their own schools and by means of their own textbooks. To suit

them, History must be entirely re-written. The famous scene at Canossa is re-produced about as we have had it before our eyes: the proudest monarch of Europe at the gate of the castle, humbly begging admission; his weary waiting for three days, barefooted and bare-headed, in the open court, exposed to the cold of an exceptionally severe winter; the proud Pontiff refusing to see or hear the Emperor, and yielding tardy consent at the urgent entreaty of the Marchioness Mathilda; the conditional absolution of Henry pronounced by Gregory. All this is depicted in about the traditional manner; but the light thrown upon the picture is altogether changed. The Pope is a hero, the Emperor a licentious, sacrilegious wretch. Hildebrand, if he errs at all, errs merely in yielding from compassion to the entreaties of a perfidious suppliant, whom he knows to be ready, on the first occasion, to violate every pledge. The very incident that exhibits more perhaps than any other in the history of the Middle Ages, the arrogance of the Papacy and the utter contempt of the Popes for the rights of Kings and peoples, is offered for contemplation as a signal exemplification of the wonderful solicitude of the occupants of the Roman See for popular liberty. The following paragraph, in which the idea is elaborated, is so bold in its perversions of fact, so diametrically opposed to the results of a dispassionate consideration of the entire period of conflict between Tiara and Imperial Crown, that it deserves to be reckoned as a historical curiosity. We take the liberty to italicize some important statements. The *Catholic Review* says:—

“The greatest and most disinterested guardians and apostles of popular liberty have been the very Pontiffs of the Middle Ages who are so unsparingly maligned and misrepresented by Protestant writers. It is precisely such men as Gregory VII., Innocent III. and Boniface VIII. that are most vehemently attacked. The men against whom these Pontiffs maintained so long, so fierce, and sometimes so unequal a struggle, were some of the greatest tyrants whom the Christian world has ever seen. The Franconian emperors bequeathed all their evil qualities to their kinsmen of the House of Hohenstaufen, until human wickedness and depravity were personified in Frederick II. Yet Protestants are never tired of lavishing encomiums on the tyrants and loading their opponents with injury and calumny. Whatever shred of liberty has been preserved to the world owes its preservation to those very Popes who are most maligned. These writers seem to be entirely regardless of the glaring inconsistency in their conduct. They cry out against the corruption of the Middle Ages and in the same breath attack the very men who were most zealous in reforming the abuses which were then in existence and defended by the kings and emperors who drew upon themselves the hostility of the Supreme Pontiffs and the censures of the Church. As without Christianity there would have been no civilization for the northern hordes that buried the Roman empire in its own dust, so without the Popes of

the Middle Ages there would have been another invasion of that terrible corruption which was gnawing the very vitals not only of the Roman empire but of society itself, when Christianity dawned upon the world to save humanity from perishing. *But the world is most ungrateful to its greatest men, and humanity to its best benefactors."*

The general statements here announced are applied in particular to the case of Gregory VII. and Henry IV. The sentence that introduces the paragraph certainly deserves to be carefully pondered :—

"It is the encroachment of the temporal on the spiritual power, and not that of the latter on the former, that has always brought about a collision between the two. No man understood the character of the young Henry IV. better than did Cardinal Hildebrand. When the former monk of Cluny and faithful adviser of so many Popes was raised to the dignity of the Pontificate he wrote to the young monarch, warning him to desist from his evil ways, for that his vices and tyranny would find in him a stern and relentless foe. By his very office he was the guardian of the public morals, the censor of kings as well as of the people, and that he would perform the duty reposed in him by the Constitution itself, of preserving the liberties of the latter against the tyranny of the former. The faithful performance of this duty brought him into a struggle which ended for him only with his latest breath, and which he bequeathed as a precious heritage to his successors. The perfidious Henry also left an heir in the stronghold of Mount Staufen, who bequeathed to his family a hatred against the Church and her Pontiffs, whose fire was quenched only in the life-blood of the last member of the House of Hohenstaufen in the middle of the Thirteenth Century. No trace is left of these two families of German tyrants, unless the memory of their evil deeds. The victory remained with the supreme Pontiffs, the successors of St. Peter, who have ever been the jealous and consistent defenders, not only of their own prerogatives, but also of the rights and liberties of the people."

A second point of even greater importance is the corroboration of the oft repeated statement that the Papacy has abandoned none of its pretensions. Infallibility is a very convenient claim in the enforcement of obedience; it is a troublesome and dangerous claim when the utterances of Popes *ex cathedra* are subjected to scrutiny and compared with one another. What the Roman Pontiffs said or approved in the Middle Ages cannot be disowned by their successors in the Nineteenth Century. The demand of universal sovereignty made in despotic Italy and Germany must be substantiated in the United States under the light of free institutions. The Papal apologist is consequently driven to the necessity of defending the right of the Pope to pass upon the title of secular monarchs, and therefore to set up or dethrone, according to a judgment of his own for which he is responsible to God alone. This right is expressed in the article before us in the most careful terms. "By his very office" the Roman Pontiff is "the guardian of the public

morals, the censor of kings as well as of the people." What is the meaning of this censorship here? It is explained by the conditions on which alone Gregory would grant absolution to the kneeling Emperor.

"He was absolved on condition that he should appear before the proposed assembly which was to be presided over by the Pope, where an opportunity would be given him to reply to the charges of his opponents. It was also stipulated that this court should have the power of deciding as to his right to the royal authority, and that in the meantime he should observe no state, retain no mark of dignity, nor exercise any acts of regal power. The violation of any of these conditions would subject him anew to all former ecclesiastical penalties."

The Pope, that is to say, demanded and enforced his claim, in the first place, to decide that until the convocation of a proposed assembly, the Emperor should cease to exercise any of the rights of an Emperor; and, in the second place, when that assembly should have convened, to preside and virtually to decide, without appeal, whether or not he should be Emperor at all.

This claim of universal sovereignty, not only in matters of faith, but equally in the temporal government of mankind, the Popes have never given up, and they never can give up. In his quality of "guardian of the public morals," of "censor of kings as well as the people," the Bishop of Rome constituted himself eight centuries ago, *the absolute judge of all rulers*, be they kings, emperors or presidents, whether holding office by virtue of descent or by popular election. Their moral character, their acts personal or public, their very thoughts come in review before him. Not only can they be pronounced to have forfeited their high station if the Pope in his absolute sovereignty judges them heretical. It suffices that they merely *tolerate* heresy within their dominions! Now this is no mere inference from their words; it is the explicit statement of a Council received by the Roman Catholic Church as Ecumenical, enforced by the recognized Decretals of a Pope. Here is the formal declaration of the Roman Catholic Church, which is, in its very nature, incapable of being reviewed and repealed or modified.

The so-called Twelfth Ecumenical Council (the 4th Lateran) held at Rome, in 1215, under the presidency of Pope Innocent III., one of the very Popes so highly eulogized by the *Catholic Review*, decreed as follows:

"Moreover, let secular powers, *whatever offices they may hold* (quibuscunque fungantur officiis), be admonished and induced, and, if need be, *be compelled by ecclesiastical censure* (per censuram ecclesiasticam compellantur) that, as they desire to be reputed and held faithful, so in defence of the faith, they publicly take an oath, that they will study in good faith

to the utmost of their ability to exterminate (*pro viribus exterminare*) from the lands subject to their jurisdiction all persons noted by the Church as Heretics. * * *. But if the temporal Lord, on being required and admonished by the Church, has neglected to purge his land of this heretical defilement (*ab hac heretica foeditate*), *let him be involved* (*innodetur*) *in the bond of excommunication* by the Metropolitan and other Bishops of the same province. And, if he shall have disdained to offer satisfaction (*satisfacere contempserit*) within a year, let this be signified to the Supreme Pontiff, that thereupon *he may pronounce his vassals absolved from allegiance to him* (*ab ejus fidelitate denunciaret absolutus*), *and offer his land for seizure to Catholics* (*terram exponat Catholicis occupandam*), who may possess it, the heretics having been exterminated (*exterminatis hereticis*), without contradiction, and may maintain it in purity of faith. Moreover, let the Catholics who, having assumed the figure of the cross, have girded themselves for the extermination of heretics, so enjoy every indulgence and be furnished with that holy privilege, which is conceded to those who go to the aid of the Holy Land." (*Mansi, Sac. Conciliorum Collectio, Ven. 1778, tom. XXII, p. 987*).

This Decree of an Œcumenical Council is reinforced by the Decree of an "Infallible" Pope, Gregory IX., of equal canonical authority: "But if they refuse to observe this, *let them be stripped of the honor which they hold* (*honore quem obtinent spolientur*) * * * and let their lands be subjected to the interdict of the Church (*terris ipsorum interdicto Ecclesie supponendis*" (*Decretales Domini Pape Gregorii IX., Lugduni 1510, fol. 456-7*).

After such distinct utterances, all further controversy as to the claims of the Pope upon the Sovereignty over temporal Sovereigns seems quite superfluous. But it is not uninteresting to note the fact that, far from hiding these claims, a Roman Catholic journal published in the City of New York, in the year of our Lord 1877, flaunts them in the eyes of the world; that far from exhibiting shame or regret at the scene of Canossa, it holds it up for approval. This is the fact which it is important for Americans to know and recognize. The Pope claims, and his accredited organs claim for him, the right to depose any ruler whom he sees fit to depose, whether in the Old World or the New; and prudential motives or inability alone prevent him from exercising the right. We have no lengthy reflections to make upon the fact. If it does of itself not speak convincingly to reflecting men, no words of ours can add to its strength. As the *Catholic Review* takes the trouble to repeat: "For the Pope is the censor of the morals of Kings as well as of those of the people. With him there is no distinction of persons in this matter. He will be called upon to give an account to God of the conduct of an Emperor as well as of the most obscure in the humblest walks of life."

Priestly Interference in Elections.

A CANADIAN JUDICIAL DECISION.

THE matter of priestly interference in political elections is one that vitally concerns the future of free states. There is but one religious denomination that undertakes to exert a direct influence upon the results of the popular vote. Not a single Protestant Church would for an instant tolerate the dictation of the Pulpit, as to the manner in which the people should exercise their constitutional prerogative of supporting those candidates whom they deem best fitted for office. But the Roman Catholic Church, here and elsewhere, not only claims, but exercises the privilege of demanding that the selection made by the priesthood shall be unanimously ratified by the laity. It enforces its demand by declaring, that any man who disobeys this mandate, is an unfaithful servant of the Church, and, in some cases, goes the length of placing him under ecclesiastical censure. What the result has been in our own country, all who have taken the trouble to inform themselves well know. A few bold men, who are too independent to make a concession which seems to them a virtual surrender of their most cherished rights, take the risk of offending their parish priest, and incurring the threatened pains of excommunication or future punishment, and vote according to the dictates of their own judgment. The vast majority, especially of the ignorant classes, implicitly obey orders, and support the clerical candidate. A small, yet not altogether inconsiderable number, too timid to adopt the first course, too intelligent and conscientious to follow the second, simply abstain from voting at all. Within our own personal knowledge, the third course was that of several somewhat liberal Roman Catholics in our neighborhood, at the late national election, who were not ashamed to assign the true reason, privately, to Protestant friends.

What legal measures can be taken to abate an evil of such magnitude, we do not, at present, pretend to say. The most mature thought of statesmen would not be wasted, if given to the theme; for priestly interference with the free discharge of the electoral franchise not only destroys the very possibility of perpetuating a government resting on the expression of the candid preferences of the majority of the people, but saps the foundations of the manhood on which free institutions rest.

How the question is viewed in the neighboring Dominion of Canada, can be seen from a decision just rendered by the Supreme Court at Ottawa, which we find reported in the *New York Herald*.

The case was simply this: Mr. Tremblay and Mr. Langevin, both of the Province of Quebec, were rival candidates for a seat in the House of Commons. Mr. Langevin, formerly one of the Cabinet Ministers, was

elected, but his election was contested on the ground that "undue influence were brought to bear by the Roman Catholic clergy in his behalf, and that, through threats of excommunication, the tortures of the damned and other inducements, the ignorant constituency did not dare do otherwise than obey their *curés*." In the lower court, Judge Roucher, originally an appointee of Mr. Langevin when Minister, decided adversely to the contestant, taking the view that "the civil had no authority over the ecclesiastical power, and, in short, that the priest could say and do, in his pulpit, practically what he pleased." The Archbishop of Quebec, in a circular to his clergy, naturally espoused the same theory.

But the Supreme Court of the Dominion, in its decision of February 28th, 1877, comes to a different conclusion. It was a significant circumstance that Judge Taschereau, who delivered the opinion in French, is a brother of the Archbishop of Quebec, and himself a Roman Catholic; so that certainly no charge of sectarian partisanship can be urged against the tribunal or its spokesman.

Judge Taschereau is reported as saying:

"He regretted that he had to pronounce judgment in a case of this nature. In a recent pastoral letter the judges who rendered a similar decision in a case of this kind at Quebec had been accused of giving a decision against the Catholic faith; yet as a Catholic, he could fully agree with his colleagues in the decision this Court was about to render. The difficulties which this case presented turned on the electoral law, as it bore upon undue influence in elections. The petitioner contested the election because of alleged fraudulent practices and undue influence used by the clergy—the latter objection being the principal one. The learned Judge then reviewed the evidence to show that undue influence and intimidation had been practised against the electors of Charlevoix. He quoted from the words of *Curé* Sirois, who in a sermon had told his hearers that if the Liberals were to succeed, all the horrors of the French Revolution would be repeated, and from the utterances of other *curés* to show that the electors had been threatened with everlasting punishment, if they voted for Mr. Tremblay. In this he concluded there was an exercise of undue influence of the worst kind. The people to whom these discourses were addressed were ignorant, and this was entitled to consideration. If the people to whom such threats were made had been educated, little or no effect would have been produced, but, as it was, a great number had changed their opinion in consequence of the intimidation, and the proof was conclusive that a system of intimidation was practised, and the people were not allowed to exercise their own judgment. The law prohibited undue influence in any form or shape, and he knew of no principle by which the law could be modified. It was the duty of the judge to administer the law even if it were an unjust law. If he was in error in this principle, he was supported by the best authorities. In conclusion, he said that he was of opinion that undue influence, sufficient to annul the election, had been exercised. The Respondent,

however, would not be disqualified, though he would have to pay the costs, with the exception of printing that portion of the records printed at Quebec, when the case was before Judge Roucher."

Mr. Justice Ritchie, who followed Judge Taschereau, as well as Chief Justice Richards and Judge Strong, who subsequently gave their opinions briefly, coincided with the sentiments already expressed. Justice Ritchie said :—

"It had not been denied that a number of priests had taken part in the Charlevoix election, but it has been contended that they were not amenable to the jurisdiction of courts. He could not look upon the controversy in this case as at all a religious question. The electoral franchise was a statutory and civil right, and its exercise was regulated and protected by statute, and means to repress any interference with this right was provided for by law. The violation of this right by any undue influence had been declared a misdemeanor, and it mattered not whether the person using that influence was a layman or clergyman, he was equally amenable to the law. The learned Judge quoted extensively, in support of this view, from decisions rendered in Great Britain and Ireland and in this country and also he quoted from authorities to show that all denominations were to be allowed the free exercise of their religious faith. They and their spiritual advisers must always yield to the State where their civil and religious duties appear to conflict. As to the point whether the clergymen had used undue influence in the present case, he regretted to be compelled to answer in the affirmative. The law plainly said that while clergymen were not denied full and free discussion of all public questions, there was to be no undue influence, or intimidation, or force, whether of a spiritual character or otherwise, exercised to restrain any elector from voting or induce him to vote against his will. After M. Tremblay's election had been declared void, on the 22d of September, 1875, the Archbishop and Bishops of Quebec issued a pastoral letter to the clergy of Quebec, in which many matters were discussed, and one paragraph of which was devoted to the part of the clergy in political elections, and in this section it was declared to be proper for the priest to determine that voting on such a side was a sin, and would incur the censure of the Church. The learned Judge then reviewed the evidence at some length, and stated that after examination of the evidence he was constrained to the conclusion that certain curates had used unlawful means to secure Mr. Langevin's election, and had threatened spiritual punishment to any one voting for Tremblay. It was contended that their priests were not the agents of the respondent, and therefore there was no ground for declaring the election void. But the respondent in his own evidence acknowledged that he had consented to run only upon condition of receiving the support of the clergy, and that he was well aware of their support, and it was hardly possible to doubt from his testimony that he received confirmatory assurances from time to time; and indeed it was publicly proclaimed to the people that the clergy were in favor of respondent. With respect to the general language of the curate, there could be little doubt. If the whole population was Roman Catholic, and the effect that appears to have been produced on more than one

witness by the pastoral letter and sermons and declarations of the clergy was sufficient to induce some to vote against their own inclinations, taking all the facts into consideration relating to the question of undue influence, it was sufficient to demand the voidance of the election. As to the graver question of disqualification, he was of opinion that before inflicting consequences so serious, the evidence should be so clear as to leave no possible room for doubt that the candidate had actual cognizance of improper means being used. In the present case, though he could scarcely doubt that the respondent was aware of the undue influence exercised on his behalf, yet it was not sufficiently clear to warrant his disqualification."

The Present Crisis in the Reformed Church of France.

BY REV. EDMOND DE PRESSENSÉ.

III.—FURTHER ATTEMPTS AT CONCILIATION IN THE FRENCH REFORMED CHURCH.

In our two previous letters we traced the ecclesiastical crisis in the Reformed Church of France up to the second and apparently final rupture, occasioned by the repudiation by the Evangelical Conference at Vigan, of the compromise of the Paris Conference, as interpreted by the Rationalistic Conference at Nîmes. But now, again, appeared some of the friends of peace at any price, seeking to gather up the broken threads of these various negotiations, and to make one more attempt to heal the breaches of this sorely divided Church. This time the initiative was taken by a section of the orthodox party, called the *Right Centre*, which retains the fundamental doctrines of the Gospel, while at the same time recognizing the legitimate liberty of free inquiry in matters of religion.

Supremely desirous to maintain the unity of French Protestantism, the most distinguished men of this party had devised a new *modus vivendi* which should save the Church from schism, without giving it up to anarchy. A Pastoral Conference was convoked at Rouen for this purpose, in the month of December last. It was inaugurated by a very remarkable report, read by M. Sabatier, formerly professor of theology in the faculty of Strasbourg. This report unfolded, in elevated and able style, all the favorite theses of the party of conciliation, insisted upon the paramount necessity of preserving the historic Church, the Church of their fathers, which had passed through so many storms, and lived down so many foes. On the one hand, M. Sabatier called the attention of the Conference to the importance of not sacrificing the synodal form of government so recently re-established, by overstraining its springs at the very outset. It was evident, he said, that the Government would soon weary of an institution which in its operation led to so many disputes and factious divisions, tending inevitably to schism. The result of demanding too

much at first of the synodal government would simply be to compromise it altogether, and to fall back under the old *régime*, in which the Church was left to the arbitrary decisions of the Ministry of Public Worship.

These considerations, presented with much eloquence, and in a spirit of sincere affection for the Reformed Church of France, produced a strong impression, and the Rouen Conference voted a scheme of agreement similar in many respects to that concluded in Paris in the previous month of July. According to this scheme, the so-called Liberal Protestants were to withdraw their appeal against the electoral law voted by the Synod, and to accept it provisionally, on condition of great latitude in its application, the electors being simply made aware of the electoral conditions by hearing them read from the pulpit, without being required to give in their personal adherence to them. The Liberals were further to set aside their repugnance to the Synod, and to recognize its approaching convocation. These were their concessions. Those proposed to the evangelical party were far more important. They were again called to renounce their demand that the candidates for the ministry should give formal adherence to the profession of faith voted in the synod of 1872. The Synod was to lend its sanction to various formularies of consecration only requiring that they should not be in opposition to the general creed of the Church. It was to have no preventive, only a repressive power; that is to say, that, having provided no adequate safeguard against the introduction into the pulpits of the Church, of teaching openly opposed to the Gospel, it yet reserved the right of repressing such scandals in cases where they were duly reported to it by competent authorities. Now these competent authorities could only be the Consistories, or the local presbyteries directing the churches. As it is certain that none of these churches would denounce such irregularities if they were themselves attached to the Rationalistic party; and, as in the other churches no such irregularities would arise, because of the precautions taken in the nomination of their pastors, it is obvious that this clause was altogether illusory. Even in the very improbable case of such a cause being brought before the Synod, it could not lead to the dismissal of the pastor, because that step could not be taken without appealing to the Government, a course which the Conference had declared itself unprepared to adopt in any case.

Discipline like this involuntarily reminds one of the Parisian coachman who was summoned before the Correctional Tribunal for some infraction of the law, and sentenced to be reprimanded. He asked his judges if his sentence would prevent his driving his horses, and on being told it would not, he bowed to the tribunal, and gaily carried off his reprimand. This is much what a pastor might do when reprimanded by the Synod

for teaching corrupt doctrine. He, too, might go on his way unimpeded, heeding very little the blame incurred, indeed, most probably glorying in it.

The resolutions passed at Rouen had the same drawback as the compromise of Paris. They marked the same attempt to combine contrary tendencies, and to cover real differences with a veil of apparent unity. There was the same idea of maintaining the one general faith of the Church; but of what use is a general faith that is not sustained by the faith of each individual? It was pleaded that respect, at least, would be assured for this general faith, and that it would be guarded from attack; but is it doing honor to a doctrine which is not believed, simply to abstain from discussing it? What is gained by putting negations of Christian doctrine in a prudent and moderate form? Boldly spoken out, they would startle and stir the Christian conscience, and be recognized for what they really are. If, instead of this, rationalism is presented in a mitigated and modified form, it obtains the more ready currency, its true face being scarcely discerned in the sheltering twilight. Let such a system be established and endure a few years, and there would be inaugurated in the very domain of truth, the reign of fiction and equivocation.

The conference of Lille, held a few days after that of Rouen, vainly sought to ratify, with slightly modified conditions, the same results; it could not remove the inherent difficulties of the resolutions of the Right Centre. To pretend in this way to restore the ancient Church of France is like pretending to repair a cracked and crumbling building by giving it a coat of whitewash.

No; it is not thus that a Church can be restored; with the best intentions in the world the only result of such attempts will be a whitened sepulchre. It is not strange, therefore, that a strong opposition should again have declared itself against this compromise, so closely resembling that which had been repudiated at Vigan.

It is true that the partisans of ecclesiastical peace have welcomed into their ranks a valuable ally—no other than the Minister of Public Worship. One of the latest circulars of M. Dufaure, ratified by his successor (who probably has not read it, but just accepted it on trust from his officials), was an appeal on behalf of peace and conciliation, altogether in the spirit of the resolutions of Rouen and Lille, or rather of the Church of Lyons, which is the great originator of ultra-peace measures. The minister asks the Reformed Protestants to forget their differences about the electoral law of the Synod, and to prepare for a new Synod, striving together earnestly for union by means of mutual concessions. Thus the State is holding out the olive branch of peace to the conflicting parties

in the Church. The civil power is an eloquent preacher, for it holds the executive. Will its sermon be more persuasive than that of the preachers with stole and bands? We believe that its sole success will be to secure speedy elections, and that it will find itself as powerless as the ecclesiastical peacemakers to fuse into one homogeneous body these opposing elements; for the Christian conscience is aroused, and will no longer consent to sacrifice truth to mere unity, without any guarantee of principle. It is probable that, pending the heroic solution of the separation of Church and State, which is still remote, the two parties may organize themselves into two great associations, each bearing its own banner, retaining its own convictions, and its official status.

Our next letter will treat of the condition of French Catholicism.

E. DE PRESSENSÉ.

Paris, Jan. 13, 1877.

English Missions in Paris.

BY ALICE DINSMOOR.

[ALTHOUGH the story of the wonderful manner in which God blesses the unpretending labors of Miss De Broën and Rev. Mr. and Mrs. McAll has more than once been told in the pages of the CHRISTIAN WORLD, our readers will not be sorry to peruse another account of the work just published in the *New York Observer*.—*Editor of the CHRISTIAN WORLD.*]

Sad and terrible in itself as was the last revolutionary movement in Paris, it has proved to be God's way of giving his Word to very many of the poor, who were the greatest sufferers in the struggle. It destroyed their confidence in the priests to a large extent, and since its occurrence many have neglected the worship of the Church into which they were born, except so far as its external observances may benefit them in business. To these people, then, who were ignorant and superstitious, the English Christians have gone. The zeal and helpfulness and success with which they are laboring are seals of their divine commission.

THERE ARE TWO DISTINCT BRANCHES OF WORK,

one superintended by Miss De Broën, who lives at 21 rue Piat; the other by Mr. McAll, whose headquarters are 28 rue Clavel. Belleville, still one of the poorest, but no longer one of the worst quarters of the city, may therefore be called the centre of operations.

MISS DE BROËN,

chancing to be Paris when the horrors of the Commune were almost at their height, was deeply moved by the wretchedness and profanity and helplessness of the women whose sons and husbands had been killed. She saw them standing beside the long trench, into which many bodies had been thrown, tearing their hair and cursing God. They needed everything, she saw, for body and soul alike. She could aid them single-handed but little; still, in the hope of doing some good, she opened a room, to which she invited women in the neighborhood to come to sew. Here, while she helped them in a material way, she taught them of the God whom she had heard them blaspheme.

I will not linger over the details of the commencement of this work. It has grown in every direction since, and now, from being a solitary worker with a single sewing class, Miss De Broën has become

THE SUPERINTENDENT OF A MISSION

in which six or eight other English ladies assist; which engages also the services of an evangelist, a medical missionary and Bible reader.

The various departments of labor deserve special mention. The latest report I have is for 1874; from this I am obliged to take the figures I quote, adding, however, that in May last I visited the mission and learned that the number of those who receive its benefactions was constantly increasing. The sewing classes are held three times a week, 250 women, on an average, being present each week. Most of them are old women, who cannot do hard work or fine sewing, and whose means of livelihood are very scanty. The half-franc they receive for three hour's work is worth a great deal to them. The garments they make are sold, where buyers can be found, for the treasury of the mission.

THE RELIGIOUS ELEMENT IN THESE CLASSES

is not the least important. A hymn is sung in the opening, an address follows, given often by a visitor who happens to be present and is glad to help. Prayer is offered, another hymn is sung, and then, while the women sew, a lady reads some instructive book. Pilgrim's Progress is a favorite.

On Sunday a service is held in the afternoon for these people and others who come under the influence of the mission. There is a large attendance; the service is conducted by the evangelist, a Belgian, who was brought up in the Romish church. For ten years he read the Bible, always praying that he might not become a Protestant. God answered his prayer by so revealing the truths of the gospel that he could not but

accept them, and now he is doing most effective work in giving them to those to whom they have been forbidden. After this service for adults, a Sunday school is held, at which about sixty children are present. Their parents testify to their general improvement since they have had this Sabbath teaching.

NIGHT SCHOOLS, TOO, ARE HELD FOUR TIMES A WEEK,

at which boys and girls who are apprenticed receive gratuitous instruction in reading and writing. Several of the more enterprising are also studying English. Seventy, between the ages of eight and sixteen, have been in the school regularly. A text of Scripture is learned before the other lessons are given, and at the close of the session the evangelist holds a service of prayer and song.

Thus there are two direct means for benefiting the young of Belleville. How new to them are the offers of a *free* salvation may be gathered from a single example. A penniless boy belonging to the night schools wished to have some prayers said over his mother's grave. "The charge is ten francs," said the priest, "have you the money?" "No," replied the boy, "but I will earn it and pay you later; do say the prayers," he begged, "it was mother's last wish." "Ah," said the priest, "that will not do; I have been taken in that way before, but shall not be again."

THE DISPENSARY

is perhaps the most effective instrument for doing good connected with Miss De Broën's mission. It was opened in 1873, through the kindness of the Edinburgh Medical Missionary Society, which guaranteed the support of a physician for two years. A room, capable of seating a hundred persons, is thrown open at a certain hour. To this people of both sexes and all ages, who are afflicted with any disease, are welcome. The physician, or medical missionary, as he is called, gives a simple gospel address, and then passing into a consultation room, receives the patients, one at a time. He prescribes for them, and in another room still, they receive the medicine they need. While they wait their turn, ladies are busy among them. They sing with them, have personal conversation with some, while to others tracts or parts of the Bible are given to read. Before they go away the address of each is taken, and as far as possible, they are afterwards visited. And these visits from the lady helpers upon the poor sufferers are great blessings. Touching instances are multiplied of pain relieved, of weary hours brightened, and, better than either, of despairing hearts comforted and cheered by the peace which was but the foretaste of the heaven for which they were

thus prepared. The fact that people far gone in incurable diseases come not only from every part of Belleville, but from remote quarters of Paris, attest the appreciation of the dispensary felt among those for whom it is intended. I cannot forbear quoting, from the report above mentioned, some words of the medical missionary, Dr. Laidlaw, in regard to the need of this particular branch of the mission:

“Many who come can only have their troubles relieved, not cured. This is the class with whom hospital doctors are generally abrupt and hurried, knowing how impotent they are to heal their maladies. With us, on the contrary, it is the class that receives the most attention and consideration. First, because the alleviation of their suffering is a Christian duty, but also because they are the most susceptible, *the most open to hear the gospel*. Many of them, by their protracted illness and visible decline of strength, have been thinking of death and the atonement for sin, and we rejoice to be able to point them to Jesus as their only refuge.”

The two years for which the Edinburgh Society pledged the support of a physician, expired some months ago, and since that time his salary has been paid from the general funds of the mission. For some months the duties of the doctor were performed by a physician who came a long distance each day, and Miss De Broën had great difficulty in finding one fitted for the position of Resident Physician. The vacancy is now, I believe, filled.

When I visited the mission, in May, its means of usefulness were about to be

GREATLY INCREASED BY THE OPENING OF A LARGE NEW BUILDING.

It is of iron, and was sent from England all ready to be put up in Paris. It is quite near Villa Ottoz, and also close to the Buttes de Chamont, the park to which the people in Belleville chiefly resort. It is so arranged that it can be thrown into one room, capable of seating five hundred persons, for the Sabbath service, and any large gathering, or divided into three rooms for the Sunday school. As soon as it was formally opened, a day school was also to begin, and this, I suppose, is now in full operation. Sufficient land surrounds it for playgrounds for the children.

Thus, into ever wider channels, Miss De Broën is carrying her noble charity. The open opposition of the priests in their public addresses, and by more direct influence, attests its spiritual power. Yet there is never an attempt at controversy. No questions are asked as to their religion; their need of help is their only claim. An account of Mr. McAll's work will follow.

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MR. MCALL'S WORK.

American readers have already seen brief notices of Mr. McAll's work, and of his call to it from the workingman whom he met in the street. He was spending a few days in Paris at that time, and when he returned to his home, near London, it was with this call, "Give us the gospel," sounding in his ear. After careful consideration and correspondence with French pastors, he decided to resign his charge and undertake a mission to the workingmen of Paris. Neither he nor Mrs. McAll was young, they were unacquainted with the language, they had no earthly aid to count upon in this new field of labor; but they resolved to enter it. Since that time, now five years ago, living upon a small income of their own, they have given their time and strength their Master's service, using the money that other servants of His have furnished, and from a small beginning the work has grown to great proportions and been signally blessed.

To carry on this work of giving the gospel to the workingmen of Paris Mr. McAll

HAS OPENED NINETEEN ROOMS

in the districts of the city where the greatest numbers of them live. These rooms are of various sizes, capable of seating from sixty to three hundred persons. They are plain, furnished with chairs for the audience, a desk for the speaker, and on the wall are illuminated texts. Over the door is printed in large letters: "Aux Ouvriers," "Bibliothèque Gratuite," "Reunion Morale." Within are notices to the effect that all religious discussion is strictly forbidden. The gospel is read and taught without reference to the tenets of any church, simply upon the ground that every one needs it. A small harmonium in each of the rooms is of great service. It is better than a bell. A half hour before a service is to be held, tunes are played. Very soon people who have been at the meeting before begin to assemble, and then their voices add to the sound that floats through the open door into the street. A helper stands there, and as people passing stop to listen, they are invited in, shown a seat, and given a hymn-book—the French translation of "Gospel Songs." Meantime other helpers walk up and down the street in the vicinity, handing small printed notices of the meeting to men and women whom they meet, and directing them to the door.

A CURIOUS LOOKING COMPANY IS GATHERED

when the hour for beginning the service has arrived. Men with their tools in their hands, just returning from the day's labor, are there; others with their clothes covered with paint or plaster or coal dust, as the case

may be, are there ; yonder is a man with a loaf of bread a yard long, which he has put on the rounds of his chair, while he still holds in his hand the butter, which with it is to make the evening meal at home. Scattered among the motley company are women with market baskets on their arms, others with children clinging to them. Now and then a whole family comes in ; they have been out for a holiday together ; and enter the room, each with a different expression of wonder on the face. Near the desk may always be seen a nucleus of cleanly clad people, who have been there before, and who, understanding what the service is, love it.

Many of the men present know so little the nature of the "Reunion," that Frenchmen though they be,

THEY SIT WITH THEIR HEADS COVERED.

It is curious to see them, after a while, half stealthily snatch off their hats. The service is begun with a hymn, each verse being read separately just before singing it. These tunes of Mr. Sankey's are so simple that there, as everywhere else, the last verses have a good volume of sound upon them. A prayer is offered, some plain passage of Scripture is read, two or three gospel addresses are given,—all short and in simple language, but interesting and direct. I heard some very touching remarks at one of these meetings, by a man who had been converted since his attendance upon them. It was the story of his finding the Saviour, and then an earnest appeal to others to seek him. Mr. McAll himself is present, and leads as many of these meetings as possible, going often to four or five in immediate succession Sunday afternoon, and then attending still another in the evening. He has acquired sufficient fluency in French to speak intelligibly, and after the service he mingles with the people, shakes hands with all whom he can reach, and tells them what his kindly face has already shown—that they are very welcome.

I do not know the exact number of Mr. McAll's helpers; several English ladies and gentlemen assist him, giving their whole time to the work. French pastors and laymen give occasional valuable aid. Working people themselves are glad to enter the service when they have learned to love Him whose it is. Quite lately, Pasteur August Fisch, the son of the venerable, radiant-faced Pasteur Fisch, whose voice we heard at the meetings of the Evangelical Alliance, is added to the number of regular workers.

In all of these places where a Sunday service is held for adults,

THERE IS ALSO A SUNDAY SCHOOL,

to which the children of the neighborhood are called, as are their parents to their meeting, by the notes of the harmonium. They come from their play in the street, little girls often carrying heavy babies, whom they watch and trot with tenderest care while they try to sing and learn. They cannot be separated into classes, their attendance is so irregular; but they are taught all together a sweet lesson about the Saviour, and a verse of Scripture is so imprinted upon their memories that many of them will never forget it. Some of these schools have a session on Thursday—that being the holiday in Paris for the day schools—as well as on the Sabbath, and some of them are held only on Thursday. Women who have first learned the Bible through these meetings are now most efficient helpers in the Sunday schools, their greater facility in the language giving them an advantage over foreigners.

Services for working people, similar to the ones I have described, are held on week-day evenings as well as on the Sabbath, and they are usually crowded. In one week, last May, Mr. McAll estimated that more than 3,000 people heard the gospel at these meetings.

With these figures before the reader, I need not speak of the value of the work; but the words of the Perfect of Paris, who, by virtue of his office, issues the authorization for opening the rooms, are worth notice. At first Mr. McAll had the greatest difficulty in obtaining these necessary documents, but within the past year, on going to the Perfect for an authorization for a new room, the official said to him: "Open as many of your stations as you please. Each one is as good as a police station, and helps us keep the peace of the city."

Mr. McAll and Miss De Broën both depend entirely upon voluntary contributions for the expenses of their work. So far they have come chiefly from English friends. I have written this account of their work in the hope that Americans going abroad may in advance be interested, led to examine it for themselves and to help it forward. To the hundreds of Americans who have already mingled with the throng on the gay boulevards, it would seem to me to be a pleasure too rare to be lost to give something toward the regeneration of the outwardly fair city, and to encourage the hearts and increase the means for usefulness of these servants of the Master, who, though not our countrymen, are yet from our motherland.

[Contributions either for the work of Miss J. De Broën or for that of Rev. R. W. McAll, will be received and forwarded by the American and Foreign Christian Union. Address 45 Bible House, New York.—*Editor of the CHRISTIAN WORLD.*]

MISSIONARY INTELLIGENCE.

HOME WORK.

Louisville, Ky.—Mrs. J. W. Sadd.

In her report, published in the Louisville journals, of the work done at the Sadd mission during the six months—September 1st. 1876, to February 27th, 1876, Mrs. S. remarks: “Never, in the fourteen winters devoted to this mission work, have we had more calls for, or found greater need for assistance. Many, never before needing aid, have felt the gnawings of hunger.” There have been not less than 1,871 calls for help; and 576 calls have been made by our missionary.

The opportunities thus afforded for giving spiritual food, while ministering to the necessities of the body have been carefully improved. “During the winter,” Mrs. Sadd writes in her last monthly letter, “many from our mission united with the different churches; a few have said ‘ready,’ when called from earth.” Some incidents are mentioned illustrative of the good done, especially among Romanists.

“I called upon a sick young man, and after a little conversation about Jesus, he turned to his mother and said, ‘Mother, this is Mr. Sadd’s wife, the lady that gave me this Bible.’ Then turning to me, he said: ‘I was very wicked then, but I found Jesus by reading this blessed Book.’ A Roman Catholic woman remarked to me, ‘I find nothing wrong in the book. I have read it every day a little; the children say it makes me speak softer, and they are reading it too. Sure, there is no harm in this book.’”

“Another Roman Catholic woman, whose children have attended our Sunday school, has just connected herself with a good Protestant Church. She said to me, with tears, ‘O, Mrs. S., do get hold of my son, and get him to come to Jesus with us.’ Another mother, formerly a Roman Catholic, has been attending Protestant religious meetings almost nightly. She seems much changed. A Roman Catholic man came to me for a Bible, the day before yesterday, saying, ‘Shure it won’t hurt the children, and I may listen to their reading.’”

“We have much,” adds Mrs. S., “to encourage us in gifts to use for the poor. These take us into families unknown to us before, and give us a hearty welcome, and thrice the means of doing their souls good.”

Mrs. Sadd has much to say of the kindness with which her efforts to benefit the poor have been seconded by the citizens of Louisville. Quite recently, and since her semi-annual report, just when the funds at her disposal for these charitable uses were wholly exhausted, her heart was gladdened by the unexcepted receipt of the sum of \$271.50, from the Secretary of the “Prentice Band.” During the past six months the sum received for charitable purposes was \$356.45; expended \$409.50.

There are 184 scholars in the Sunday school, and over 200 in the industrial school. There are 57 names upon the roll of those attending the Mother’s meeting.

Cincinnati, O.—Misses Furler and Schiller.

Our Bible-women in Cincinnati report a pressure of occupation in visiting the sick, finding employment for the poor, etc., much increased by reason of the unprecedented stringency of the times. In this arduous and self-sacrificing work there is little variety from day to day, or from month to month. "The religious interest of the past month has," we are told, "afforded an opportunity of conducting many to the house of prayer." Miss FURLER's industrial school numbers about one hundred and fifty scholars, most of whom are interested, and many give good promise. Her Sabbath class consists of more than one hundred and seventy children. The instruction devolves wholly upon Miss P., who merely is assisted, in the distribution of papers, cards and books, by two or three kind friends. Miss SCHILLER dwells upon the great earnestness with which her visits are sought by the poor. Her Sabbath school class is increasing in numbers and interest; while her sewing school is maintained as usual. A little incident mentioned by Miss S., exhibits the great utility of circulating the Bible or parts of it among such Romanists as are willing to read it. "A man to whom I gave a New Testament last month reads it often, and I find that his wife, who is a rigid Papist, reads it more than he does, and is even able already to quote portions which she has read. May she be awakened and brought to the light through the Gospel!"

Chicago, Ill.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. Miller, reports for the month of February:

"The past month has been one of

the most unhealthy we have had for many years. Hence I have been very busy visiting the sick, and securing temporal supplies for the destitute. This arduous work prostrated me, and I am now under the physicians' care. While cheerfully submitting to the will of the Lord, yet it is a great affliction to me to be prevented from attending to my usual duties.

"The results of the remarkable revival, under the direction of Moody and Sankey, are still being manifested. Scores are coming into the various churches, and a deep religious feeling pervades the entire community. It is my privilege every Sabbath to preach to German congregations, and I find many seeking the Lord.

"In the work of Bible and Tract distribution, I have been much encouraged. There is evidently a desire among the masses to know more about the inspired word of God. Even Roman Catholics receive the truth, and, in some cases, have been saved by its power. Though I have not been able, on account of sickness, to do full service, yet I am glad to know that something has been accomplished."

FOREIGN.

Spain.

MISSIONS TO VILLAGES IN THE ASTURIAS.

The *Missionary Herald*, for April, of which advanced sheets have been sent us, contain very extended accounts, from the pen of Rev. William H. Gullick, of a remarkable work of grace in Panes and Alevia, villages in the mountains of Asturias, some forty miles west of the city of Santander, where Mr. G. is stationed. We shall give our read-

ers as much of this interesting account as our space will permit.

Mr. Gulick writes:

"Ever since we were there in 1875, our friends of Alevia have begged us to repeat our visit, urging that by so long an absence we left them in a worse position than before,—their enemies claiming that we had been driven away and dared not come back. I had been anxious to return, but sickness and home work had prevented until the 10th of November, when I started on a second tour to those villages, accompanied by my Spanish assistant, Señor Calleja (pronounced Călyahă).

CORRESPONDENCE WITH THE MAYOR.

"Immediately on our arrival at Panes, the residence of the present mayor, a much more intelligent person than our friend of last year, I handed him a formal notice of my intention of holding meetings in Panes and Alevia the following Sunday.

"November 12th. He very promptly sent us an official reply to the effect that what we proposed would be contrary to the laws, which he should strictly enforce. I expected this reply and was prepared with a second communication to the effect, that 'the law of February 7th, 1876, expressly allows, without the necessity of securing previous permission, all orderly meetings that do not exceed twenty persons in number. It is our intention to hold meetings in the places specified; but, as we are aware that many more than twenty persons will wish to attend, we beg your honor to grant us the permission to hold them as *public* meetings.'

"In an hour or two he replied: 'The undersigned authority considers the petition at variance with the Circular of His Majesty's Government of October

22d. He insists, therefore, on its strict observance, and will not tolerate any arbitrary interpretation of the laws. Permission to hold the meetings solicited will not be given, etc.

"I simply replied that I was sorry that the mayor could not have seen fit to allow me the larger liberty, of holding 'public' meetings, unrestricted as to numbers, but that we should hold meetings of no more than twenty persons in whatever houses our friends should open to us.

THE FIRST MEETINGS.

"By this time the matter had begun to attract considerable attention, and when we passed out of the inn to go to the house where a room had been provided for us, a company of some two hundred persons ran along in advance and crowded into the house. Reaching it, I assured our friends that we could not enter unless all but eighteen should come out. While they were exerting themselves to empty the house, we walked up and down the road, and when they told us that there were no more than eighteen we entered, found the number as stated, commenced the meeting, and for an hour and a half were listened to with the closest attention. As we entered the house the door was closed behind us, but as the exercise progressed, we noticed that the people in the road had gathered in front of the house, and were listening eagerly to the words that reached them from within. As what occurred on the street did not concern us, we did not see that it was necessary to close the wooden shutters of the unglazed window, which we needed open for light and ventilation, and proceeded with our services. The crowd of over one hundred and fifty

persons that filled the road was within full view of the windows of the mayor's house. As the meeting broke up and we withdrew, we found a civil guard at each side of the door, who counted us as we passed out, and asked the the names of some, if not all.

"The evening was now approaching, and we arranged that Señor Calleja should go up the hill to Alevia—a good hour's climb, to hold meetings there, while I should remain in Panes. At seven o'clock in the evening I was invited to meet a company of nineteen persons in the house of one of the leading citizens of Panes. The next morning I went up to Alevia, where I was told that Señor Calleja had had a

meeting Sunday evening with nineteen persons, and that the yard and space in front of the house was filled with nearly the entire population of the village, as it had been when I held meetings there in April of last year.

"I returned to Santander Monday night, leaving Señor Calleja to continue the meetings at Alevia and Panes, with strict injunctions not to admit into the room more than twenty, the number allowed by law for unauthorized gatherings, such as ours were. It seems that Monday and Tuesday afternoons and evenings, and Wednesday afternoon, he held meetings without any hinderance.

LITERARY NOTICES.

The Papacy and the Civil Power, By R. W. Thompson, New York : Harper & Brothers, 1876. 750 pages, 8vo.

This important treatise is the result of conscientious study, undertaken not so much for the purpose of satisfying others as for the author's own satisfaction. As he has made thorough and impartial use of all accessible sources, he gives the public a work which deserves to be read by all who are desirous of acquainting themselves with the real bearings of a momentous question. The author is almost too modest in his claims when he says in his preface : "As my inquiries have been prosecuted in the midst of active business occupations, with the assistance of only a very limited and self-acquired knowledge of classical learning and with no access to a single authority or volume beyond my own private library, this

book is not designed for the instruction of the educated classes, who have the means of making like inquiries for themselves. It is intended for the *people*, who, in the main, are without these means, and who are the final arbiters upon all public questions." We agree with Mr. Thompson that such an attempt as his is worth all the trouble, all the animosity its author may incur from "such as pay for the protection our constitution gives them by Jesuitical plottings to establish a 'Holy Empire' upon their ruins," if only the *people* shall be excited by it to additional diligence in guarding the civil and religious rights guaranteed to them by the Government of the United States. And we must be permitted to say that we have been deeply interested in the portraiture given in this book of the dangers threatening our country from the pretensions of Rome. The discussion is

clear, forcible, and demonstrative. We think that no candid man can rise from the careful perusal without reaching substantial agreement with the author's conclusions.

History of the Reformation in Europe in the time of Calvin, By the Rev. J. H. Merle d'Aubigné, D.D. New York, Carter & Brothers, 1877. The seventh volume of this standard history of the later period of the great Reformation of the Sixteenth Century is more general in its field than most of its predecessors, and treats of Geneva, the Scandinavian countries, Hungary, Poland, Bohemia and the Netherlands. A single additional volume yet to appear will complete the work and bring it down to the point where the history of the reformatory movement merges in the history of the great ecclesiastical bodies to which that movement gave birth. When this term is reached, the grand design of Merle d'Aubigné, to which he devoted almost his entire life, will see its fulfillment in a historical series of thirteen volumes of fascinating interest and entitled to hold a permanent place in literature. Whatever fresh information later researches may disclose, it is improbable that any future narrative of the stirring times of Luther and Calvin will supersede the picturesque and animated delineation of the great Genevese professor. Other writers on the same theme may be more strict in their ideas of dramatic effects more terse in statement, more unimpassioned and calm in judgment;—but we doubt whether any one will be found capable of enlisting more deeply the sympathy of his readers, or so keenly alive to the spirit of self devotion which inspired and gave almost superhuman vigor to the Luthers, the Calvins and Melancthons of the heroic age of Protestantism.

Central Africa : Naked Truths of Naked People. An account of Expeditions to the Lake Victoria Nyanza and the Ma-

kraka Niam-Niam, west of the Pahr-el Abiad, (White Nile). By Col. C. Chaille Long, of the Egyptian staff. Illustrated from Colonel Long's own sketches. New York : Harper & Brothers, 1877. 330 pp., 8vo.

This elegantly printed volume adds a good deal to our previous knowledge of the actual condition of the interior of the African continent, and increases the already considerable library of works published by the Messrs. Harper on this particular department of travel. From his official relations to the Egyptian Government, Col. Long naturally adopts the view that the regeneration of Africa is to come from the extension of the direct power and the more remote influence of the Khedive. And certainly it would seem that Providence has permitted the steady growth of the Egyptian domains towards the South in order to open a secure and effectual entrance for civilization and the gospel to those who may perhaps be justly styled the most debased of all the inhabitants of the globe.

The Catholic Spirit of the Reformed Church towards all other Christians, is the title of a very able discourse just published by the Rev. Paul D. Van Cleef, D. D., an honored Pastor in that Church. The subject is treated historically, and the attitude of the Reformed Church to the ministry and membership of other Evangelical bodies of Christians is considered *first*, in the Netherlands; *secondly*, in the New Netherlands; *thirdly*, as shown in the symbols of her faith, and in her polity; and *fourthly*, as exemplified in her relations with other denominations during the last hundred years. There is evidence throughout of careful research and many interesting facts little known to the majority of readers are brought to light. The author while advocating the most catholic views of the mutual recognition of and charity towards sister Christians Churches, is also a firm and devoted son of his own Church.

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No. 5.

EDITORIAL NOTES.

THE ANNUAL MEETING OF THE SOCIETY, for the purpose of hearing the Report of the Board of Directors, and of electing members of the Board to supply the place of those whose term of office expires at this time, will be held in the Society's Rooms, 45 Bible House, New York, on Tuesday, May 8th, 1877, at 3 o'clock, P. M.

THE PROSPECTS OF THE WORK OF GOD IN FRANCE are thus hopefully sketched in a letter from the Rev. Th. Lorriaux, General Agent of the "Société Centrale Protestante d'Évangélisation," to Rev. E. W. Hitchcock, dated Paris, February 23d, 1877:

"1st. The appeals addressed to the Society, requesting it to open new places of worship, have never been so numerous. As an example, the 600 Roman Catholics of *Montmerin* (See our last Bulletin.);

"2d. We have more religious liberty than in the past. Thus at Troissy, in the Department of the Marne, where, until now, we have been obliged to direct to each hearer a letter of invitation for each meeting, we at present meet without this precaution, and are not disturbed.

"I went there a fortnight ago, in company with an English pastor, Rev. Mr. Forbes, of London, and he told me that he had never seen so touching a work. There are fifty-four *communicants*, who, five years since, were unbelievers or Roman Catholics. In every house we visited we saw the Bible, and these dear converts showed us by their conversation how they have tasted the things of God! It is admirable. In two or three months we are to dedicate a church there which is being finished at this moment.

"3d. Our friends will notice that of a revenue of 216,000 francs, 150,000 francs are collected in France itself. America gives us *nothing*, with the exception of the donation of *one* friend in New York, amounting to £300. When I went to New York, to the great gatherings of the Evangelical Alliance, I received good promises; but the financial crisis which swept

over the country has deferred them to a later time. I returned to France. By a miracle of Providence I escaped death at the time of the shipwreck of the *Ville du Harre*, but I left on it all that I was bringing home and a part of my health.

"It would be very encouraging for us if our dear friends in America were to remember us, our struggles, our labors, our progress. Have not our two countries been closely bound together in the past? Why should they not be so in the future?

"If only our American friends would consent to adopt our work at *Montmorin*! We are about to station there a pastor and a school-teacher. It involves a new expense of 4000 francs [about \$800] a year. We are going to build a small place of worship, which will cost about 10,000 francs [\$2,000]. This is indeed a good and beautiful work to sustain.

"*Adieu*, my dear friend. I am to start in an hour for *Chateauroux* where ten years ago a Roman Catholic at his death left us a considerable sum to build a place of worship. Now the church is built and we have a pastor there."

These lines depict, better than any words of ours could, the state of things in France. We can almost imagine that our friends there must be tempted to be impatient under the dispensation of Providence, which, while surrounding them with glorious opportunities for preaching God's Word to souls by thousands hungering for the truth, denies them the means to avail themselves of those opportunities. Can we not come to their assistance in this emergency?

MISSIONARY ASSOCIATION OF THE AMERICAN CHAPEL IN PARIS.—We give up a considerable part of the present number of the *CHRISTIAN WORLD* to the Review of the work of our Chapel in Paris for the past year. And we do this the more cheerfully, because the Address of Rev. Mr. Hitchcock presents an intelligent and comprehensive view of the wants and prospects of the special field, to which we desire to call the earnest attention of all Christian men and women in these United States. Those who have read, with attention, our own articles on the operations of the *Société Évangélique de France*, the *Société Centrale*, and the special efforts, in Paris, of Mr. McAll and M^{lle} de Bröen, will notice that a considerable number of facts there stated, are repeated in Rev. Mr. Hitchcock's Address. We have preferred to lay them a second time before our readers, both because of our desire to insert the Address entire, and because the intrinsic importance of these facts is an amply sufficient excuse for their repetition. We bespeak for this paper that thorough reading to which its importance entitles it.

THE REVISED "CREED OF PIUS IV."—PIUS IX., by his decree of January 26th, of the present year, has supplemented the "Creed of Pius IV"—the profession of faith to the maintenance of which all Bishops, Professors, etc., are required to swear—by appending to it a direct reference to the dogma of the Papal Infallibility, passed by the Vatican Council. Here is the translation of the addition to the oath as given by our Roman Catholic journals:—"I likewise unhesitatingly accept and profess all that is handed down, defined and declared by the sacred Canons and the Œcumenical Councils, but especially by the holy Synod of Trent, and by the Œcumenical Council of the Vatican, particularly the decrees concerning the primacy and infallible authority of the Roman Pontiff, and, at the same time, I equally condemn, reject and anathematize all that is contrary to these and all the heresies condemned, rejected and anathematized by the Church. I. N., hereby pledge, vow and swear that, with the help of God, I will ever and always be most careful to hold and confess entire and unsullied until the last moment of my life, this true Catholic faith, without which no one can be saved, which I now of my own will profess and truly hold, and that, as far as lies in my power, I will cause it to be held by and taught and preached to those subject to me, and entrusted to my care. So help me God and these holy Gospels."

HOW A PROTESTANT EDITION OF THE NEW TESTAMENT WAS PAID FOR.—That is an interesting reminiscence which the *Presbyterian at Work* calls up, à propos of the institution of a new society said to have been founded in Belgium. It says: "Belgium has a Roman Catholic Bible Society of a striking description. It is organized for the purpose of buying up and destroying Bibles and other bad books, circulated by Protestants. Have these Belgian Romanists forgotten that by the buying up and burning of Tyndale's Testaments, in their own Antwerp, the translator was enabled to produce an improved version?"

THE TENDENCY TO EXALT THE PRESENT POPE to a position of super-human dignity, anticipating the canonization which, we presume, will not tarry long after his death, is strikingly illustrated in an article published by the *Unità Cattolica*, on the occasion of the "name-day" of the "Holy Father." It will be remembered that the name "Pius" was assumed by the Pontiff on his accession, in 1846, in pursuance of the custom now having the force of an unwritten law, which dictates that the newly elected Pope shall adopt no other designation than one borne by some previous occupant of the See. As Giovanni, or John, was the Pope's original

Christian or baptismal name, the feast of St. John, is regarded as his "name-day." The opportunity is accordingly embraced to show that Pius IX. reproduces in his single person the characteristics of all the saints bearing the name "John" whom the Roman Catholic Church honors with a place in the Calendar.

He is *John the Well-Beloved*. The reasons assigned are curious: "The Gospel speaks of St. John as the 'disciple whom Jesus loved'; Pius IX. may be called the well-beloved Pontiff. To him was reserved the glorification of Mary, the investigation of great truths and their solemn definition; his the Syllabus, that Apocalypse of modern society; the dogmatic proclamation of the pontifical infallibility; *he endures a long and cruel persecution in Rome, and a real cauldron of boiling oil!* his long pontificate traversed by a thousand dangers. It seems as if Christ had repeated of John, whom to-day we call Pius, what he formerly said of John the Apostle: 'Si cum volo manere donec veniam'; I will that his pontificate should surpass, by many years, any of those of his two hundred and sixty predecessors; I will that he shall remain upon the chair of Peter until the day of divine justice and mercy shall arrive. Long live, therefore, Pius IX., John the well beloved!"

He is *John the Golden-Mouthed*, meriting the surname of Chrysostom, "for the sweetness of his conversation, which fascinates all those who have had the happiness to gather up the words which fall from his lips; also for the eloquence of his discourses, by which he has so often pursued triumphant vice," etc. He is *John of the Cross*, because like the Spanish friar, canonized by Benedict XIII., he has suffered so much for Christ. "For so many years the rebellious have not ceased to persecute him, but he has shown himself, by his patience and sorrows, truly the Pontiff of the Cross." He is *John of God*, because like the founder of the Benefratelli, "when he was master in Rome, he found his greatest delight in assisting the suffering and visiting the hospitals." He is *John the Almoner*, like the famous Patriarch of Alexandria; for "who can count the millions which his immense charity has bestowed in all countries to succor the diseased?" He is *John the Forging*, since "in the midst of his sorrows, and of the persecutions which give him no rest, this great Pius . . . prays, like Christ upon the cross, for those who attack the Church." He is *John of the Conception*: indeed "contemporaries have already given to Pius IX., the proud appellation of 'Pontiff of the Immaculate.'" He is, last of all, *John of Victory*, because under his banners the triumph of the Church is assured.

To all of which the pious editor adds this worthy conclusion, which might well pass for an address to a Divinity: "And we on the paternal feast of our Holy Father, cannot offer him a more acceptable gift, nor

one more worthy of him, than the homage of our full submission and filial obedience. May he deign to accept it, and bless us!"

THE NEW CARDINALS, appointed in the Papal Consistory, of March 12th, 1877, number eleven, and go so far toward replenishing the so-called "Sacred College," that there remain but five vacancies. This has, we believe, never happened before during the pontificate of Pius IX. While, during the first few years after his elevation to the Papal throne, the ranks of the Cardinals were kept pretty full, for several consecutive years (especially after the city of Rome fell into the hands of Victor Emmanuel), Pius made few or no appointments. At one time, indeed, it was announced that he contemplated abstaining altogether from exercising his prerogative to select new members, until such time as his "Captivity" should come to an end. The menace did not produce much effect even in Roman Catholic countries, interested in maintaining the pagantry of the Romish Church in its largest extent, and was yet more impotent in countries predominantly Protestant, to which the question whether the College of Cardinals had dwindled to little more than half its ordinary dimensions, was one of supreme indifference. Subsequently the Pope, better advised, concluded to alter his policy. And on the 22d of December, 1873, when there were barely forty-two cardinals remaining, he somewhat startled the world by the promotion of twelve new prelates to seats in the highest ecclesiastical body of the Roman Catholic Church. Other appointments followed to which we have from time to time alluded, including that of the first American Cardinal. Of the *personnel* of the fresh accessions to the "Sacred College," the *Catholic Review* remarks:—

"The list of promotions to the cardinalate is as follows: Mgr. *Nina*, assessor of the Holy office; Mgr. *Sharitti*, Secretary of the Congregation of Bishops and Regulars; Mgr. *de Falloux du Coudray*, Regent of the Apostolic Chancery; Mgr. *Hourdel*, Archbishop of Neocesarea, *in part, infidel.*, and vice-archpriest of the Vatican basilica; Mgr. *Serafina*, Bishop of Viterbo; Mgr. *di Canossa*, Bishop of Verona; Mgr. *Apuzzo*, Archbishop of Capua; Mgr. *Caverot*, Archbishop of Lyons; Mgr. *Encarnides*, Patriarch of the West Indies; Mgr. *Garcia-Gil*, O. P., Archbishop of Saragossa; and Mgr. *Paya y Rico*, Archbishop of Compostela. In this list there are five Italians, three Spaniards, two of whom have been proposed by the Crown in virtue of the Concordat, and one, the Archbishop of Saragossa, chosen by the Sovereign Pontiff himself, two Frenchmen and one Englishman, Mgr. Howard, who will be the fourth English-speaking Cardinal, and the third who is a subject of her Britannic Majesty. The Sacred College is now nearly filled up, there being only five vacancies. This raises the number of Cardinals created since 1870, to thirty-five. Mgr. Angelo Jacobini, heretofore Secretary of the Congregation of Extraordinary Affairs, has been ap-

pointed to the charge of Assessor of the Sacred Office, left vacant by the promotion of Mgr. Nina and Mgr. Wladimir Czaski, nephew of the Princess Odescatchi, is to succeed Mgr. Jacobini. Mgr. Francesco Nardi, the eminent publicist, and Auditor of the Rota for Austria, is to be made secretary of the Congregation of Bishops and Regulars, an office which assures his promotion to the cardinalate. Besides these appointments, there has been a rumor afloat for some time past, that two other cardinals are to be added to the list, the Emperor of Austria having asked for the elevation of the Archbishops of Vienna and Salzburg. But this is only a rumor, which has not been authoratively confirmed."

THE CUSTOMARY PREDOMINANCE OF ITALIANS in the College of Cardinals, it will be noticed from what is said above, is still virtually maintained. Five out of eleven new members belong to Italy. The peninsula, with its twenty-five millions or so of professed Roman Catholics, receives just about as many appointments as the rest of the world with one hundred and seventy-five million Roman Catholics claimed by the Pope. In this unequal divisions of honors, Pius IX. but follows his own previous action, and the undeviating traditions of his Church; since for a Church that calls itself "Catholic" or "Universal," the Papal Church is remarkably partial to a single nation. So in 1873, when Pius had twelve hats to confer, he gave *six* to natives of Italy.

FAC-SIMILE OF A REMARKABLE MEDAL.—Whatever doubt may still invest portions of the bloody drama of the Massacre of St. Bartholomew's Eve, there are a host of facts concerning it which are beyond all controversy. The length of premeditation may be classed with the doubtful points, and so may also the question as to whether the Pope actually co-operated with Catharine de' Medici, Henry of Anjou, and the Guises, in fixing upon a definite time for a universal slaughter of the French Huguenots. Modern historical research, basing its conclusions upon the careful examination of many documents until our times buried in the inaccessible depths of public and private archives, rather tends to accept the belief that the frightful tragedy was not definitely sketched until a very few days, possibly hours, before its execution, and that neither Pius V. nor Gregory XIII., had any premonitions of its approach.

But if this is probable, it is certain, in the first place, that the Pope of Rome was not only an accessory, but the most persistent and violent instigator of the crime. It was Pius V. who for years rang in the ears of the unhappy Queen Mother and her wretched sons the exhortation to make no peace with heretics. It was Pius V. that plied every art, in a constant and laborious correspondence, to move king, queen, courtiers, generals, in short every one possessed of influence in the French court to

make no compacts with the Huguenots, but to destroy, to use his own expression, "even the very fibres of the roots." It was he who held up to everyone the example of Saul, the King of Israel, as a memorable object of Divine wrath, because he had spared the "infidel Amalekites," and warned the French government to avoid falling into a like error.

And it is equally certain, in the second place, that the Pope of Rome, after thus making himself in advance responsible for all the bloodshed which his words suggested, urged, and rendered familiar to the minds of Catharine and her sons, set upon the deed of August 24th, 1572, the seal of his deliberate and unreserved approval. Pius V., indeed, had died; but in Gregory XIII. he found a successor after his own heart. Just as Pius had employed the news of the foul and dastardly murder of the wounded Prince Louis of Condé, after he had surrendered his sword at Jarnac, in 1569, as the occasion both of congratulating Charles IX., and inciting him to greater severity; so Gregory XIII., rendered thanks to God and exhibited the marks of extravagant joy when he was informed that Admiral Coligny and many thousands of Protestants had been massacred, men, women and children, in the streets of Paris and throughout the provinces. It is with one of the tokens of Gregory's approval of the Massacre of St. Bartholomew's Day that we are now concerned. We do not refer to the solemn mass in the church of San Luigi de' Francesi, at which he was present and joined in the solemn *Te Deum Laudamus*; nor to those three remarkable paintings with which he commissioned the celebrated *Vasari* to decorate the sides of the great hall in the Vatican Palace from which the Sistine Chapel opens, all three depicting scenes in the massacre, and one of them bearing the inscription, lately obliterated, "*Pontifex Colinii necem probat, --- The Pontiff approves of Coligny's death.*" But we allude to a medal which he caused to be struck for the everlasting memory of the event, associating his own name and that alone with the nefarious deed.

And we allude to this medal for the reason that the American Association of Numismatists, an organization consisting of persons feeling interest in the fascinating study of coins and medals, has recently placed it in the power of every one for himself to see and handle this evidence of the complicity of the so-called "Holy See" with one of the most execrable crimes that have ever disgraced the human kind. They have reproduced the medal in *fac-simile*. The reason for doing so is contained in the following facts:—Until within perhaps twenty or thirty years the medal struck from the original die could be purchased from the Papal authorities, along with all the other prominent medals coming from the Pontifical Mint. We have read the statements of persons now or lately living who thus bought them. No one thought of denying the authenticity of

the St. Bartholomew medal, as some Papal apologists have recently had the effrontery to do. Of late, however, Rome has shown some sensitiveness on the subject. Applicants are informed that there are no copies for sale. We do not know whether the officials deny that the medal ever was struck; but that is a matter of indifference, since Bonanni's great work on the Pontifical Medals, published in Rome by authority, contains both a description and figures of both sides of the medal. (Bonanni's work, by the way, and the engravings in question may be seen in the Astor Library in this city.)

The original medal, though numbers of copies exist in public and private collections of coins, is therefore unobtainable. The *fac-simile*, however, is for all practicable purposes quite as serviceable. A copy lies before us, and, from a comparison with the published engravings, we are convinced of its exactness. It is of bronze, about an inch in diameter and has on the obverse the head of Gregory, evidently an accurate portrait, and admirably executed, with the words "Gregorius XIII. Pont. Max. Ann. L. (Gregory, Supreme Pontiff, in his first year)"; and on the other, or reverse, the figure of a destroying angel, bearing a sword in one hand and a cross in the other, going to take vengeance upon God's enemies, whose bodies strew the ground. Over the angel's head are the words: "Ugonottorum Strages (slaughter of the Huguenots), 1572."

We understand that anyone may procure a copy of this fac-simile medal by remitting the price (\$1) to Robert Morris, L.L.D., Secretary of the Numismatic Society, La Grange, Kentucky, by whom it will be sent post-paid; and we are heartily glad that this opportunity offers of obtaining a very important historic memorial of Protestant history.

Review of the Missionary and Benevolent Work of the American Chapel in Paris, for the year 1876.

The following Address, delivered in the American Chapel, Sunday Morning, February 25, 1877, by the Pastor, Rev. E. W. Hitchcock, is published by request of the "Standing Committee," the "Managers of the Missionary Association," and others.

ADDRESS.

I have promised, in place of the usual discourse this morning, to give an account of the *Missionary and Benevolent Work of the Chapel during the past year*. Those who have given us their confidence and help have the right to ask what we have accomplished; and we make our report gladly, and in full assurance that confidence will not be withdrawn nor help

discontinued through acquaintance with the facts. A full review of the work will require me to speak to and in behalf of the Church and Congregation, our Sunday School, the Managers and Members of the Missionary Association, and friends in America who have given us their sympathy and lent us a helping hand.

Of the general features of our work the most of you are more or less familiar. To those of you who have attended our Monthly Missionary Meetings, who have read our published Reports or been personally engaged in the work, very little that is new can be said. Fortunately, your interest in the work is not conditioned upon its novelty. Familiarity with it only increases your interest, by revealing its importance, awakening larger expectations and stimulating zeal. To those of our friends who, hitherto, have not had the opportunity of learning of our endeavors and successes, we shall be glad to tell the story to-day, while heartily inviting them to active co-operation with us.

First let me call your attention to a

FINANCIAL STATEMENT.

Covering our *Receipts* and *Appropriations* for the year 1876.

1876.	RECEIPTS.	<i>Frs. c.</i>
Jan. 1.	Balance on hand.....	1,642 65
Dec. 31.	Collections at Communion Services.....	686 80
	Collections at Missionary Meetings.....	391 30
	Contributed by Sunday School.....	205 30
	Special collection for "Société Evangélique".....	1,350 00
	Special collection (Thanksgiving Day).....	440 00
	Special Donations.....	2,779 60
Total Receipts		7,495 65

1876.	APPROPRIATIONS.	<i>Frs. c.</i>
Dec. 31.	American Charitable Association.....	765 00
	American Ladies' Dorcas Society.....	100 00
	Miss Leigh's Mission Home.....	100 00
	Sunday School Union of France.....	100 00
	"Mission Intérieure".....	150 00
	Mission of Mlle. de Broën.....	400 00
	" Mlle. de Pressensé.....	300 00
	" Pasteur Weiss.....	100 00
	" Pasteur Gory.....	100 00
	" Pasteur Auguste Fisch.....	100 00
	"Société Centrale Prot. d'Evangélisation".....	200 00
	"Société Evangélique".....	1,350 00
	Children's Mission—"Les Ternes".....	405 00

Rent and Expenses of Mr. McAll's Mission, "Aux Ternes" ..	\$1,462 00
Miscellaneous Charities.....	298 15
Home Sunday School.....	39 50
Printing Reports, etc.....	177 25

Total Appropriations 6,147 50

1877.

Jan. 1. Balance on hand..... 1,347 95

Frs. 7,495 65

Should we add this year's gifts to the contributions made during the three previous years, we should have, as the amount raised for Missionary and Benevolent purposes since the organization of our Missionary Association, four years ago, the sum of 26,058 francs.

As you have observed from the statement read, our *Mission* work has been carried on chiefly in co-operation with our French Protestant brethren. For this reason, among others, it may be well to renew our acquaintance with these brethren, to refresh our memories concerning their toils, their trials, their discouragements, their persecutions, their sacrifices, their conflicts for the faith, their disheartening defeats, their victories, their hopes.

Will you follow me then, while I review hastily the

PAST AND THE PRESENT OF PROTESTANTISM IN FRANCE ?

From its beginning, *Protestantism in France* has had a checkered and clouded history. Not always has it been sanctified—not always has it drawn its inspiration from the Word of God. Long anterior to the Reformation of the 16th century, Anti-Catholic influences were at work. The spirit of revolt against Ecclesiastical abuses found frequent expression in song and satire and social and political rebellion before it took its stand on purely moral and scriptural grounds.

In time it became more serious and conscientious. In such bold thinkers as *Lefevre*, of the *University of Paris* (1512,) it had its transition from the theology of the Middle Ages to that of the Reformation. "It is God alone," exclaims *Lefevre* in the *Sorbonne*, "God alone, who, by His grace, justifies unto eternal life. There is a righteousness of our works, and there is a righteousness which is of grace,—the one a thing of man's invention, the other coming from God—the one earthly and passing away, the other Divine and everlasting."

During the reign of *Francis I.* the spirit of the Reformation, which found distinct expression in these words, gathered unto it the sympathy and support, more or less deep and sincere, of princes and poets, of scholars and statesmen.

It passed thence (1557) to the Court of *Marguerite de Valois*, by whom in turn, it was transmitted to the Queen mother of *Henry of Navarre*. The moulding mind and strong hand of *Calvin* now appeared. Protestantism assumed a sterner type. Its adherents and advocates multiplied. It entered into and shaped the politics of the country, until, under the reign of *Francis II.* (1560,) it had gained such numbers and strength that it promised to become the religion of the State. Members of the Royal family, as the King of Navarre, his brother the Prince de Condé, the Admiral Coligni and many of the nobility declared for the Reformation.

Of the political complications and bloody conflicts that ensued there is not time to speak in detail. On the one hand the Catholics, led by the *Dukes of Guise* and the ambitious and crafty *Catharine de Medici*, mother of the young King *Charles IX.*, and on the other the *Huguenots*, led by the Princes of Bourbon, contended for the supremacy in church and state.

It was an unequal conflict then as it is to-day. The Peace of Saint Germain, in 1570, gave to the exhausted Huguenots guarantees of liberty, for which they had scarcely dared to hope in the hour of their defeat; but it was only the lull before the more terrible storm. The infamous Catharine plots deeper schemes. They embrace the utter extermination of the Protestants of France. Marguerite de Valois is offered in marriage to Henry of Navarre. The marriage is appointed to take place in the capital, and the leaders of the Reformation and of the Protestant party are invited to Paris to celebrate the nuptials. It was only two years after the signing of the Peace of Saint Germain. I shall not rehearse the horrors of the 24th of August, 1572; but the

"MASSACRE OF ST. BARTHOLOMEW"

and its repetition by order of the King in a dozen of the provincial cities failed of their object. Notwithstanding the tens of thousands of victims, and the felicitations and rejoicing at Rome, and the "Memorial Medal," and the *Te Deum* sung by order of Pope Gregory XIII., the Protestants were not annihilated, nor was the cause of the Reformation lost. The Court of France only gained infamy by the horrid deed. The king Charles IX., haunted forever by ghosts conjured up by his tortured conscience, lived thenceforth a life of misery, and within two years, died a wretched death, sweating blood at every pore, and exclaiming, "What blood! what murders! what evil counsels! Oh, Lord God pardon me! have mercy upon me, have mercy!"

The Huguenots now rose in their might, fired with a spirit that had slumbered before.

Stimulated by the indignation and sympathy which pervaded all Pro-

testant Europe, especially England and Holland and the reformed States of Germany, and multiplied and strengthened by the very circumstances designed for their destruction, they placed themselves under the leadership, of the King of Navarre, whose protesting sword carved its way to the throne of France.

THE EDICT OF NANTES,

in 1598, secured to the Protestants the fruits of their victories, "full freedom of conscience and all political and religious rights."

Would that the freedom, so dearly purchased, had been preserved as a perpetual inheritance! In her past, her present and her future, France would have had a different history from that which her records unfold! Twelve years after the issuing of the Edict of Nantes, the King of Navarre, now Henry, IV., of France, was assassinated, and the Protestants were left without a protector. Under his successor, *Louis XIII.*, their rights were again attacked.

It is the old story over again, of which we grow heart-sick. Every influence was brought to bear to destroy the pestilent heresy of a Bible Christianity and suppress the crime of worshiping God in accordance with the dictates of an enlightened judgment and unfettered conscience. Threats, bribery, active persecution—all were tried.

The patience and patriotism and fidelity to the government on the part of the Protestants during this period of provocation, and especially during the minority of *Louis XIII.*, are matters of history. But, how poorly did the brilliant monarch reward their fidelity after ascending the throne! Their churches, little by little, were crippled. Their General Synod was permanently dissolved. Their privileges were limited, their rights in various ways invaded. Every Jesuitical influence was brought to bear against them—intimidation, bribery, petty persecution, until at last, by the bold

REVOCATION OF THE EDICT OF NANTES

(1685,) a practical decree of banishment was proclaimed and more than 800,000 Protestants were driven into exile.

But the persecutions that impoverished France, enriched Germany and England and America. And of all the nations of the earth these three Protestant nations stand forth to-day the acknowledged leaders of independent thought, the champions of civil rights and religious liberty and the advocates and promoters of the highest type of Christian civilization; and should they now share with France of their abundance, they would but be giving back of that which they had already from her received. Conspicuously, America has a large indebtedness to acknowledge to France.

Many names, among the most honoured and trusted of our citizens, are of Huguenot origin. Of the seven Presidents who directed the deliberations of the First Congress at Philadelphia during the Revolution, *three* were of Huguenot parentage. They introduced into all parts of the country important improvements in agriculture, horticulture, and manufactures. In Virginia their flourishing farms were the wonder of the state. In South Carolina they established magnificent plantations, carrying thither the mulberry and the olive. They made their homes in New England and New York, in the Middle and the Southern States, and were everywhere conspicuous for their activity and thrift, for their elegance of manners, for their severe morality and generous charity. Almost without exception they were persons of superior social standing and good education, yet accustomed to the reverses of fortune and the burdens of toil. And with such qualities and characteristics the exiled came, when America was young, and infused into the youthful veins and forming character of the nation, manliness and strength, conscientiousness, integrity and endurance,—to-day the noblest and most hopeful elements of our national life. It is safe to say, that, in proportion to their numbers no one class of our population has contributed so largely to the social refinement, the intellectual progress and the general prosperity of the United States of America as the Protestant exiles of France.

After the Revocation of the Edict of Nantes the cause of the Reformation was completely broken. Intolerance and persecution did their work so thoroughly that it was believed that Protestantism in France was dead. But it was not dead, it only slumbered.

With the Revolution of 1798, the rights of citizenship were restored and Protestants were again permitted to profess their faith and live in their own country. Many of the exiled now returned. The few who had remained true, through all the storms, serving their God in secret and training their households in the faith, came forth from their hiding places into the day; while a still larger number who had sheltered themselves, for the time, in the bosom of the persecuting church, because they had not the grace or courage to suffer for their faith, now that the immediate danger was over, declared they were never Romanists at heart and ranked themselves with the reviving church.

SPREAD OF INFIDELITY.

But meanwhile, other, and alas no less deleterious influences were at work. The skeptical doctrines of a *Voltaire* and *Rousseau*, of a *Diderot* and *D'Alembert* had been promulgated and were reigning and rioting everywhere. They pervaded all ranks and classes of society, and the Protestant churches did not escape. Through their subtle and malign

influence, languor and indifference, to a deplorable extent, came down upon them. The Bible was neglected. Some of its doctrines were questioned and discredited. Faith lost its energy. Hearts were not won. The religious life languished and died. I do not say that this was universally true of the Protestant churches in France. Far from it; but there were tendencies in this direction and the propelling influences were strong.

Nor have these influences ceased. They exist to-day, as they did at the beginning of the century. But, thank God, there are arrayed against them other and mightier influences, which shall in the end prevail; the truth of God, and the all-conquering Spirit, and the character and life and teachings, and sanctifying example of Christ, and the ransomed Church of the ever-living Redeemer.

And this Church has a character and life and her agents and agencies both for defense and for conquest.

Among these agencies and agents in France to-day, there are organized, and at work in the interests of education, of religion and true reform, three *Bible Societies*, a *Sunday School Society*, a *Young Men's Christian Association*, four *Religious Book and Tract Societies*, an *Educational Society for Protestant Children*, a *Society to encourage Systematic Benevolence*, a *Society for the "Mission Intérieure,"* more than fifty *Charitable and Philanthropic Institutions*, a *Foreign Missionary Society*, and five *Societies for Christian Evangelization at Home*, the most prominent of which are the "*Société Centrale Protestante d'Évangélisation*," and the "*Société Évangélique*."

In support of these various agencies, I find there are reported as expended annually, the sum of 2,000,000 francs. That much good is being done by them there can be no question; that much more remains to be done is equally obvious, and that a far greater work will be accomplished through them in the future, is the confident expectation of those who best understand the agencies, the field and the leadings of Providence.

MISSION OF EVANGELICAL PROTESTANTISM.

And here the practical questions arise—What is the special mission of Evangelical Protestantism in France? By what means and agencies can this mission be best promoted, and how can Christians of other lands help it forward? There is only time to indicate what it would require volumes to fully unfold.

Without question, the grand mission of Evangelical Protestantism is to acquaint the people, personally and practically, with the saving truths of Bible Christianity. In these truths are light and life, regeneration for the nation, and bliss eternal for individual man. Incidentally and

in association they will accomplish more, since it inheres in the very spirit and genius of Bible Christianity, to set free and stimulate individual energy, intellectual and moral, to promote popular education, to confer and guarantee civil and religious liberty, to stimulate progress and development, and thus augment the forces and the products of true civilization. And this, I submit, is a grander and holier mission than to cramp and stultify the intellect, warp and bind the conscience, exact unreasoning credulity in prodigies and unverified miracles, substitute penance for penitence, Purgatory for Paradise, the Saints and Virgin Mother as objects of affection and worship, for the Divine Son and Father of us all—in a word, give bondage for liberty, error for truth, a stone for bread and a serpent for a fish, block the wheels of progress, roll back those wheels and reinstate a type of civilization the world has outgrown, and upon which reason and history, and the Word of God have pronounced condemnation. Hear me, my friends! A work of negation and stultification and tyranny, mental and spiritual, is unworthy of intelligent manhood, to say nothing of conscientious and sanctified sainthood. But look at this recent revival of Fetichism in the south of France; the blind credence given to the dreams and delusions, and confessed impostures of a half-witted peasant-girl at the grotto of Lourdes—the pilgrimages thither, the bald idolatry practised there, the blasphemy even judged and condemned by a Bible Christianity, and mark the degeneracy and drift of Ultramontanism and modern popery! Is it a wonder that the intellectual, the reflective, the scientific, the historic, the conscientious mind of France should revolt at such absurdities? Is it a wonder that the masses have sunk down into indifferentism? Is it wonder that the “Goddess of Reason” should have her shrine and votaries? Is it a wonder that in disgust, irritation and hopelessness, multitudes should plunge into the depths of infidelity, atheism and despair? Is it a wonder that throughout the land, from hearts in which *hope has not died*, the cry goes up for religious light—the light of truth, the light of life? Can anything be done to meet and master these evils, and to answer and satisfy these heart-cries? It is a question worthy of stirring to the depths, the thoughts and energies of the Christian Church.

That something can be done by Evangelical Protestantism, and should be attempted with consecrated zeal, we may not doubt. Enlightened Protestantism is Christ's Evangel to Papal lands. In the face of all opposition she must maintain her position, preserve her purity, intensify her energy and ally to herself all sanctified power.

There are intelligent, devout, self-sacrificing and successful Christian workers in France to-day. In their councils they have organized the various missionary and benevolent agencies already named. The Great

Head of the Church has honored and used these agencies for the extension of His Kingdom; and when I have put to myself the question, "How can Christians of other name and nationality—the Christians of England and America who are, to-day, in the enjoyment of a larger heritage of spiritual blessings—how can they *best help on*, the cause of Christ in France?" I have said, without hesitation, by hearty and generous co-operation with the French brethren in their organized efforts to secure for themselves, extend to others, and transmit to the generations to come, *popular education, regulated liberty, an open Bible, an enlightened and unfettered conscience and a pure Gospel church.* Let us not forget that those enlisted in this sacred mission are few in number, and their aggregate resources limited.

The support of the various benevolent and evangelizing enterprises falls upon the same body of men, many of whom tax themselves with self-sacrificing devotion for the extension of the Kingdom of their beloved Master.

I mentioned just now the names of two organizations, the

"SOCIÉTÉ CENTRALE" and "SOCIÉTÉ ÉVANGÉLIQUE,"

the one the Home Missionary Society of the Reformed Church of France, the other of the French Evangelical Alliance. With both of these Societies our own Missionary Association is in full sympathy and active co-operation. During the last year they together kept 170 agents in the field, and expended in their work 341,000 francs. They have a sad story to tell of difficulties encountered—of Romish superstition and bigotry and ignorance and infidelity and opposition of every form, open and covert. Their Missionaries have found it necessary often to teach the very language of the Bible before they could inculcate its precepts, so ignorant were the people of the first rudiments of knowledge. With meagre salaries, and through hardships untold, they have toiled on because they loved their work and felt that God was with them in it.

Through the zeal and devotion of these men, who have formed around their homes subordinate missions and preaching stations, the work of the Societies, without increasing their expenses, has been multiplied many-fold during the last twelve years. One Missionary, in a mountainous regions, has preached at nineteen different stations, some of them so far removed that it is often one and two o'clock in the morning before he can reach his home, after a service.

In various places Evangelical churches are springing up that will prove radiating centres of light and divine knowledge. The *Société Centrale* alone reports 300 places established since its organization, 32 of which have been officially adopted by the State.

But the difficulties peculiar in prosecuting this Evangelical work in France must not be disguised. In this country, in so many respects—in soil and climate and material resources, in science and art and general culture—so highly favored, there is no such thing to-day as religious liberty. The missions of Protestants are still subjected to *espionage*. Special invitations must be issued for a meeting for prayer in a private house. For a public religious service, the permission of the *préfet* must be obtained a week in advance, and he has the power of withholding his consent and preventing meetings altogether. *Gendarmes* are ordered to attend the meetings when held, and report thereon. But even thus the work goes on, and it will go on because it is God's work. The voice of Providence to-day takes up the old command, and re-issues it with unmistakable distinctness and emphasis: "*Go forward and possess the Promised Land.*"

And certainly at no period during the century have the opportunities for prosecuting Evangelical work in France been as favorable as now. It is time for seed-sowing. Fallow ground has been broken up. The fiery ordeals through which the nation has passed, and the new form of Government, with its increase of liberty and of responsibility for the people, have aroused them from indifferentism and made them more thoughtful. There is dissatisfaction with the husks of Rationalism. There is rebellion against the tyranny, political and spiritual, of Romanism. There is a shivering recoil from the barren, ice-bound wastes of Atheism. Multitudes are inquiring, "*What is truth?*" and with a more honest desire to come to the knowledge of it than Pilate had, for having asked the question, they *wait* for an answer. The thronged audience-rooms at these *twenty* new mission stations in Paris prove this, and like testimony comes from the Provinces. I have confirmatory facts at hand, a great many more than I have time to give. Only a few days ago, a Protestant pastor of Paris—it was our good brother Hocart, who preaches to the working people once or twice a week at our mission at the "Fernes,"—was invited to Calais by a large number of Catholics—the invitation originating with and coming from them—to speak to them of the Bible and its teachings. They had been told by their own religious teachers that the Bible was not a sufficient rule of faith and guide to a religious life, and they wished, as they said, to hear the other side of the question. Between two and three hundred deeply interested and sympathetic listeners were present at the Conference. For the first time in a hundred years, the Gospel, in its simplicity and purity, was preached in that community in the language of the people, and to a people eager to hear; and the hearty assent to its claims gives promise that we shall soon hear of the establishment, at Calais, of an Evangelical Christian church.

From the Department of Allier comes this petition: "We, the undersigned, all of us heads of families (there are 45 signatures), inhabiting the town of Commentry, come to testify our profound gratitude for the instructions kindly given us by M. le pasteur Seitte. We have understood the principles of the Reformed religion, and it is with all our heart that we accept them. We should be very happy if the Consistory would add a new benefit to those already conferred upon us by opening schools for our children. As for ourselves, we will make all possible sacrifice to sustain the schools." At Noyers, in Burgundy, a movement of like character, but further advanced, is reported by the "Société Evangélique." Two hundred persons, recent converts from Rome, attend the Protestant services. The Bible is read, and religious instruction is eagerly sought. The regular ministrations of a settled pastor are greatly needed. "What renders the circumstances," it has been said, "the more interesting is, that Noyers, in the sixteenth century, was a Protestant city. The castle that crowns the hill belonged to the Princes of Condé, and it was from its walls that Louis of Bourbon, Prince of Condé, to avoid the treacherous plots of Catherine de Medici and the Guises, made his memorable flight to the safer refuge of La Rochelle. And thus Protestantism *slowly* regains by conversion that of which she was robbed by persecution centuries ago."

Nor is this reclamation of wrested rights in all cases *slow*. The "Société Centrale" reports that, within a few years, whole "cantons" of rural communities have signified their desire to embrace the Protestant faith. At this very moment, districts of 400 and 500 inhabitants are seeking the truth and its living teachers.

From our friend, Rev. Mr. Lorriaux, the General Agent of the "Société Centrale," and who has frequently addressed us at our monthly missionary meetings, I have this statement: "In June last, a number of the inhabitants of X—, in the Department of Puy-de-Dôme, came to the *pasteur* of Clermont-Ferrand, and placed in his hands a petition. It was signed with 498 names, and read thus: 'We, the undersigned, inhabitants of X—, and other neighboring villages, are fully determined to become Protestants, and we beg M. le pasteur Bleynie to come and establish Evangelical worship among us. From this time forward we consider ourselves his parishioners.'"

The sequel to this petition, I leave pasteur Lorriaux to describe: "On the morning of the 15th, M. Bleynie and myself started for X—. At the railroad we received a cordial greeting. A carriage was placed at our disposal, and we started for the commune of X—, about three miles distant. Our road gradually ascended, winding among vineyards and groves of chestnut trees. All around us were hills crowned with ruined

castles. We reached at length one of the highest, and entered the castle of X—. Soon on the roads converging to the castle were to be seen groups of eight, ten and fifteen, making their way from the surrounding hamlets to the place of meeting. A son of the master ascended the tower and sounded the clarion. The knots of people hastened on, and soon more than 300 men and women were gathered under the chestnut trees on the slope of the castle grounds. Pasteur Bleyne taking his stand among them, made an address upon the 'Parable of the Sower.' At frequent intervals he was interrupted by exclamations of 'Very good,' 'That is the truth,' 'Long live M. le ministre!' I also spoke; and as I was under deep emotion, and extremely happy at this greeting, so sympathetic and full of promise, I said to the good people: 'If I were free I should almost desire to become your pastor.' Instantly they took me at my word, gathered about me, shook my hand, and tried to make me promise that I would come and make my home at X—. After the meeting we had conversation with many, and especially with the heads of families and the *nine* municipal councillors that lead this movement. All were determined to go forward with the work begun. Many have read the Gospels and religious tracts; and they cried out, with an ardor that moved our hearts: 'Even if you, M. le pasteur, abandon us, we shall remain Evangelical.' "

What, my friends, is the significance of such a popular movement as this? a movement rivaling those of the sixteenth century, in the midst of a population intelligent and upright, "the integrity of whose character and the seriousness of whose conviction is read," as pasteur Lorriaux says, "in their very eyes?" At the time of this meeting, *nine* of the twelve councillors of the commune, and three-fourths of the population were in sympathy with it, and united in asking for Protestant worship and schools. And now there is a sequel even to this, for, since that meeting, 1,100 francs have been subscribed for the maintenance of the schools, which the people pledge themselves to pay for three consecutive years; and the mayor and his associates, who were of the number opposed to the movement, were retired at the recent elections, and their places filled by municipal councillors attached and pledged to the reform.

But I must not detain you longer in the provinces, hard as it is to turn away. Volumes could be written concerning this work at Damme-moine, and Maligny, and Tonnerre, and Troissy, and Châlons-sur-Marne and Châteauroux, and Saint-Severn, and other places throughout the length and breadth of France, where the seed of Divine Truth is being planted, and where Evangelical churches are springing up with their thirty, sixty, and a hundred members, showing not simply avidity for something new, but a sincere desire to know the truth—humble, teachable, and obedient disciples in the school of Christ.

But return with me to Paris. It is here that we have most occupied ourselves with works of benevolence and charity. Through our

AMERICAN CHARITABLE ASSOCIATION

we have extended relief to a number of our needy countrymen. The society itself, during the past year, has furnished assistance to about 100 persons, at a cost of 7,000 francs. Our own contribution to this fund, added to that dispensed in miscellaneous charities directly from our benevolent treasury, amounts to 1,063 francs.

Several of the ladies of the congregation have been in active co-operation with the American Dorcas Society, and have given of their time and money and personal services to its benevolent objects. This Society, patronized chiefly by the ladies of the American Episcopal Church, reports 3,777 francs raised, and 2,335 garments made and given to the poor of Paris the past year.

To the

MISSION HOME,

founded and presided over by Miss Leigh, a small contribution in money has been made. This charity is designed to reach with sympathy and protection and religious instruction and pecuniary aid, the English governesses and working girls, and the destitute orphan children of English parentage. The great success of this *Home*, in every respect, could not fail to attract attention to the superior organizing and executive talent of its founder; and it has resulted that the managers of Gadignani's Hospital have sought the help of Miss Leigh—in fact, have recently turned over to her care their entire institution, which has been wisely converted into a *Children's Home*. Americans in need are welcomed to the hospitality of these *Homes*, with the same cordiality that is extended to their English sisters. It has been my privilege many Sabbath evenings during the year to preach the Gospel at the Home (57, Avenue Wagram), and for the kindnesses shown to our countrywomen there I would, in their name, make grateful acknowledgement.

To the work conducted by pasteurs Fisch and Weiss, at

BATIGNOLLES AND BOULOGNE-SUR-SEINE,

we have contributed as in former years. Both of these worthy pastors are successfully engaged in an excellent educational and religious work. Both thank us for our help, ask us to visit them in their fields of labor, and remember them in our prayers. In the schools connected with pasteur Weiss's Mission, "seven-eighths of the children," he writes me, "belong to Roman Catholic families." They prefer these Protestant Chris-

tian schools to those furnished by the State or by their own Church, because of their superior intellectual advantages and better moral training. It is the old refrain that comes up from every part of France.

THE WORK OF THE CHAUSSÉE-DU-MAINE,

conducted by Madame de Pressensé, has been fully described in former Reports. It is well organized, well managed — eminently successful. The *Mission* receives and expends, during the year, for instruction, religious and secular, and in the "*Ouvroir*," or department for furnishing work and clothing for the poor, about 44,000 francs.

From

THE BELLEVILLE MISSION,

founded and directed by Mlle. de Broën, we have only good news. The new "*Iron Room*" is proving successful in all that was hoped from it. *General Religious Meetings, Sunday Schools, Day Schools, Sewing Classes, Mothers' Meetings, and Night Classes* are all held in it. *Four* religious services a week are held, with an aggregate attendance of from 700 to 900. At the Sunday School there are from 120 to 150 at each service. The Evangelist has a class of young men from 16 to 24 years of age. The aggregate attendance at the Sunday Schools for 1876 was 4,850.

A *Day School* has been opened for girls, at which the various branches of elementary education are taught by a competent *institutrice*. There were in attendance, from the 7th of August to the 31st of December, at the various sessions, 2,880 scholars.

The *Night Schools* are for boys and girls, young men and women, who are occupied in shops and "*ateliers*" during the day. These scholars are very intelligent. Among other things they are taught English, which is to them a great attraction. Religious instruction is regularly given, and the session is closed with prayer. All who come to the *Night Schools* do so of their own accord, and their conduct is orderly and industrious. Attendance for the year at the Night Schools, 3,884.

THE SEWING CLASSES

are made helpful to the individuals and families connected with the Mission. During seven months of the past year, 1,500 were in attendance.

The *Medical Mission* and *Free Dispensary* constitute a most important branch of the work. The principal features of the work in this department are religious addresses, free consultations of the doctor, medicines, and visits at the homes of the seriously sick by the physician and Evangelist and helpers. Thousands of names are on the list of beneficiaries. Many who have been cured have attached themselves with grateful affec-

tion to the mission. Many with their dying breath have thanked God for the good they have, through it, received. "God bless you for all you have done and doing," says one. "This is true religion, for you seek only our good," exclaims another. "I know now that to go to Heaven is not to die," says another. During the year 1876 5,000 persons were brought under the charitable and christianizing influence of this branch of the work and 4,198 visits were made at the homes of the sick and the poor.

You need not be told that a work of this character and extent can only be carried on, in such a city as Paris, at large expense.

Eight voluntary helpers are associated with Mlle. de Broën, but there remain to be paid the doctor, dispenser, evangelist, schoolmistress, young girls' superintendent and the *concuerge* for the iron room. Then there are also the incidental expenses of rent of dispensary, medicines, materials for sewing-classes, and the payment of the poor women for their work; meat and bread tickets for the poor, the heating, gas, taxes, etc., etc.

But it *pays*, my friends, to support such a work as this, whether you regard it in the light of humanitarianism or of Christianity. In a deeply interesting letter of 23 pages, just received from the mission in answer to a request for information, and from which I have hastily and crudely detached and condensed these facts, most grateful mention is made of the early and continued sympathy and assistance of our own Missionary Association, and a rich blessing is asked upon all our efforts to spread a knowledge of the truth. And as I read this letter in the light that now radiates from the Christian Mission at Belleville, and recalled the morning, four years ago, when a young English lady came to our Chapel, and at the close of the service remained to entreat sympathy and help of our American Christians in her projected work, I thanked God, not only that He had raised up and qualified by rich endowments of nature and of grace the needed worker, but also that He had put in our power and in our hearts to give of our sympathy, our prayers, and our helpful aid.

I have left too little time to speak of Mr. McAll's

MISSION TO THE WORKING MEN OF PARIS.

Fortunately, you know the story almost by heart.

There are twenty stations now. The last one was opened at *Puteaux*, in the environs of Paris, only a few evenings since. It was in response to a local request that had for a long time been pressed. The mayor of the Commune was present at the opening, the *Commissaire* of police and a number of the municipal council. The success of the station was assured in advance. At these twenty stations there are sittings for

4,000. At the meetings held during a single week you may count 6,400 adults and 2,300 children. A year ago there was reported a weekly attendance of 3,012 adults and 782 children. Here are additional figures that will appear in Mr. McAll's Fifth Annual Report, soon to be issued. They have been kindly furnished me in advance.

French Meetings for Adults, including Bible classes and Prayer meetings, held during the year, 2,261. Attendance at these meetings, 232,923.

Sunday Schools and Meetings for Children held, 1,444.

Attendance at same, 72,859. Total attendance, exclusive of Psalmody practices, English classes, "Ouvroirs," etc., etc., 319,729.

Domiciliary visits, above 2,250. Bibles and Testaments circulated 1,000.

Issues from Leading Libraries, 2,507

What a history is condensed in these figures! And what issues do they infold for truth and for God.

There is little time for details, but I must quote to you a few sentences from a Member of the Institute of France, *M. Roussseau-St.-Hilaire*, whose voice is often heard in these meetings of the "ouvriers" of Paris, who knows the work and the men engaged in it, and who thus testifies. "In laboring for the good of others we find blessing for ourselves. All are happy; and how could we fail of being so in feeling ourselves carried back to the days of the primitive Church, in seeing these men indifferent or hostile to religion a few years (or months) ago, partaking in haste their evening meal, or leaving the workshop and abandoning the workshop and politics, to hear some peaceful Christian make known to them the Saviour.

"To speak to our 'ouvriers' of Paris is truly a pleasant task; for I do not know an audience more intelligent, more attentive, more sympathetic, not even that of the *Sorbonne* or the *Collège de France*. Even their want of culture insures their attention. They do not come in order to criticise or discuss, but to feel and to be moved. . . . What they hear is *new* to them! Their preconceived notions are overthrown. *Surprise* is seen on their countenance. They feel that they are entering as into an unknown world, of which even the language is foreign to them. So that one needs some other word than *listen* to describe their impassioned attention when we speak to them of the Gospel. Its tender appeals go straightway to their heart; and then they feel that they are *loved*. There lies our power over them. And it is the only power we possess—we who are but poor worms of the earth—in dealing with these momentous realities, which we could not take upon our lips without trembling, unless we feel that Jesus is with us, and that the Holy Spirit dictates to us what we should speak."

It is not very much that we have done for a work thus noble and ennobling. But I am glad to read to you this from the Report soon to be issued :—

“Grateful thanks are presented to the Missionary Association of the American Chapel for the rent and incidentals of ‘Les Ternes Station,’ Books for Sunday School Library, Illustrated Papers, the Cost of two Children at Day School, etc., etc.” Among these “etceteras” we might mention two *Fêtes* given to the children of the Mission, one a summer-day excursion to the *Jardin des Plantes*, and the other a Christmas fête, when were freely distributed articles of clothing and other presents, and holiday-greetings were exchanged between the children of our own Home Sunday School and the French children, for whose benefit they had all through the year, been making their contributions to our Mission Fund ; and also, and better than *fêtes*, the stimulating and helpful assistance, and the faithful Christian instruction given at the Children’s Meetings and the Industrial School each Thursday afternoon, by representatives of our Church and Congregation.

This Industrial School, I must take time to say, is a new feature in the *Ourrier* Mission, introduced by our ladies last December, and modeled after the best schools of the kind in New York. A note from one of its managers will, in a few words, tell you what it is, what it has accomplished, and what it needs :—

“The school was organized on the 7th December, with a corps of teachers and 26 scholars. The members have steadily increased, week by week, until now there are 97 names inscribed, with an average attendance of 80. The meetings are held every Thursday afternoon, from half-past-two to four o’clock. The children are arranged around their teacher in classes of six each. The rules conform, as far as may be, to those of the Industrial Schools in New York that have been most successful. The opening exercises consist of a hymn, the Lord’s prayer and a few verses read from the Bible. The work is then given out, and it is most interesting to see with what attention the children apply themselves. Money has been generously contributed by friends, and at present reaches the sum of 1,000 francs (and this amount, let me here say, is not included in our *Financial Statement*, but will appear in next year’s report.)

“All those interested in mission work, and the work of our Master, are most cordially invited to co-operate with us, and, above all to give us their prayers, that the consecration of our lives may be more and more perfect, shedding its influence over these poor children given into our charge, enriching their lives even to the saving of their souls.”

Of the Children’s Meeting for special religious instruction, and which

is held just before the Industrial School, our Directress writes:—"The meeting has greatly increased in numbers since the new year. Additional teachers are needed and new books for the lending library. The children show great interest in these books, bringing back those they have taken every Thursday to exchange them for others." Special interest is felt in the two children we are educating at the day school of the Methodist church at the "Ternes." Both are bright and industrious, and make satisfactory progress in their studies. The education of one of these girls is paid for, through our Missionary Association, by a former member, now returned to America, and of the other by a mission school in Cleveland. There is work enough of this kind ready to our hands, for, "during the last two months," writes our Directress, "many mothers have come to the mission, begging us to get their children admitted into the Protestant schools."

It only remains to give a *summary* of the work of this Mission, which, from its planting, we have supported.

Sunday school, each Sunday afternoon at 3 o'clock. Religious service, Sunday evening at 8 o'clock. Singing services, Tuesday and Friday evenings, conducted by Miss Noblette, who has a general supervision of the Mission. Mothers' Meeting, Tuesday afternoon, from 1 to 4, conducted by the same. Tuesday evening, a Young People's Meeting, conducted by Mr. Harriot, with an English *course*. Wednesday evening, Bible Class, attended by from 50 to 70, conducted by Miss Blundel, who also edits *Le Rayon du Soleil*, and *L'Ami de la Maison*, two illustrated papers in the French, greatly useful in the Mission, and the excellence of which the French Government has recently recognized by conferring a "Medal of Honor" upon their editress. And finally, the Friday evening meeting, presided over by the Rev. Mr. Hart, or by your own pastor, whenever he will accept the charge, a meeting always crowded, and never lacking in interest, as it is addressed by two or three of the French pastors.

Such, then, is the report we make to you of our Missionary and Benevolent work during the year. We *regret* its *length* as we regret its *incompleteness*, for we now recall that we have not even spoken of the special work of the *Sunday School Union of France*, or of the *Mission Américain*, to both of which we have contributed, and in whose work we are bound to feel the deepest interest; for is it not to the Christian instruction and training of the young we must look for the regeneration of France and for the regeneration of the world? Adult proselytism may do something, but you work at a disadvantage when habits are formed and prejudices stiffened, and affections and life alienated from the good. Only through the Christian nature of the young can the Millennium be

ushered in, that glorious time promised long and waited for, when "all shall know the Lord *from the least even unto the greatest.*"

And when, *when* will the *Christian nurture* of the *young* command as it should, as it must, the attention, the devotion, the prayers, the life of the Church? Not until the Church herself is revived. Not until she awakes from the sleep of indifference, shakes from herself the dust of worldliness, rends and throws off the fetters of sin, puts on her beautiful garment of holiness, arms herself with the "sword of the Spirit, which is the word of God," and in the panoply of light and the might of the living God, goes forth to battle and to conquest. There is a work, a special work, a preliminary work, like that which our French brethren have named and set before them as their *Interior Mission*, a mission of the Church, within the Church, and to the Church. Our dear brother Monod, the agent and evangelist of this mission, who has been recently with us, and from whose burning torch I trust some of ours have been rekindled, pointed us to the Cross of Christ—the *Cross of Christ* as the centre and source of spiritual life and activity. Let us not forget it. Under the shadow of the *Cross*, humbled by it, glorying in it, gathering inspiration from it, let us reconsecrate ourselves to-day.

What God has in store for us, for America, for France, for the world—the future will unfold. But the very spirit and genius of the age, its intense mental activity, its demand for truth, regardless of the old formulas, the intercommunication, the drawing together, the shaking of the nations, the dethronement of tyrants, of false systems and of false gods all swell the clarion call, all summon to the field the possessors and defenders of "*the faith once delivered unto the saints.*" May God give us grace and strength to stand in our lot, to do our *duty*, and, if He wills it, the joy of hailing the crowning victory of the King of Righteousness and Peace.

The Rev. Joseph Scudder, D.D.

At the Stated Meeting of the Board of Directors of the American and Foreign Christian Union, held in the Society's Rooms, on Thursday, April 12th, 1877, the following Minute was unanimously adopted:—

In view of the death of the Rev. Joseph Scudder, D.D., recently one of the Corresponding Secretaries of the American and Foreign Christian Union, the Board of Directors desire to place upon record their cordial testimony to his exemplary worth, and the expression of their unaffected sorrow for the loss which his removal has occasioned to his large circle of friends, and to the Church of Christ.

Dr. Scudder was the third son of that devoted and honored mission-

ary to India, the late Rev. John Scudder, M. D., of the Reformed Church.

He was born in Panditeripoo, Ceylon, January 14th, 1826, but received his education in this country, having graduated at Rutgers College in 1848, and at the Theological Seminary, in New Brunswick, N. J., in 1851.

After receiving ordination from the Classis of New York he returned to India; and for seven years, from 1852 until 1859, he was engaged in missionary labor, first at Arcot and afterwards at Coonoor.

The failure of his health obliged him to abandon his chosen and beloved work; and after a brief stay in England, on his homeward journey, he reached America in 1860. Here he found opportunity, for a time, of rendering useful assistance in various ways to the Board of Foreign Missions of the Reformed Church. His next important service was as a Chaplain in the Army of the United States, during the late civil war. And it was from the post-chaplaincy at Fort Columbus, in New York harbor, to the duties of which he had given himself with characteristic zeal, that he was invited to the office of Corresponding Secretary of this Society. He entered upon this new service February 1, 1865, bringing to it the fruit of his experience and acquisitions as a missionary, and dedicating to it all his energy and enthusiasm.

The period covered by his administration, during a portion of which, from October, 1867, to April, 1868, he was the only Secretary, was one of great activity and success in the Society's operations, at home and abroad. The receipts reported in 1868 were \$138,526.44, the largest annual income ever received into the treasury. The work conducted during those years was not only commanding in extent, but deeply interesting in its character. And we can freely attribute much of the prosperity enjoyed at that time to his ardor, his unremitting toil, and his hearty devotion to the interests entrusted to his care.

Dr. Scudder's connection with the Society terminated, by his resignation, May 13, 1870. In 1872 he became the pastor of the Reformed Church of Glenham, Dutchess County, N. Y., and, in 1875, of the Reformed Church at Upper Red Hook. Here his long-enfeebled health gave way, and death suddenly released him, on Thursday, November 21, 1876.

The simplicity and earnestness of Dr. Scudder's nature readily won for him the confidence and attachment of those who were brought into intimate relations with him. He set little store by mere worldly wisdom. He was singularly open and transparent in his character, and frank and trustful in his intercourse with men. He was ardent, affectionate and impulsive. He had an instinctive aversion to all pretence

and deceit, and honored in others the manliness of which he was himself so high an example. In the discharge of duty he was thoroughly conscientious; and though for years engaged in a continual struggle with disease, he persisted in labor with a devotion that seemed heroic to those who fully knew the difficulties which beset him.

Faithful as a Christian missionary, patriotic as a servant of his country, diligent as a manager of important benevolent and religious interests, simple, earnest, and effective as a preacher, as a friend, loyal and loving, and as a disciple of Christ full of faith, and single in his aims, Dr. Scudder has left behind him a memory fragrant in the church, and peculiarly precious to those who felt the influence of personal contact with him.

To this brief memorial the Board of Directors add the expression of their profound sympathy with the afflicted family of their late associate and with his bereaved parishioners. And they direct that this minute be printed in the *CHRISTIAN WORLD*, and that copies, duly authenticated, be sent to his widow and the Consistory of the church of which he was the pastor.

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati, O.—Miss Purlier.

MISS LAVINA PURLIER'S ANNUAL REPORT.

"You will find the summary of my labors here stated in the briefest terms:

"Each day of the year has been devoted to the work in some department.

"More than eighteen hundred calls or visits have been made on errands of charity or duty.

"Besides these, visits to the jail have been frequent, involving self-denial, patience, and wisdom, if it be my endowment. O, these hundreds of men and women, of every age, country and complexion, hastening to the shades of death!

"The Infirmary, Hospital, Home of the Friendless, House of Refuge, Work House, Widow's Home, Children's

Home and Orphan Asylum, have all been visited as time permitted and necessity required. Foreigners predominate in them all. In some of these, sottishness, superstition, infidelity and atheism are the characteristics. Here the missionary must not shrink from contract from the most vile and guilty; and many listen respectfully to the story of God's love.

"The streets, alleys, garrets and cellars have always been accessible, and the missionary must turn from no scene of wretchedness however loathsome. Many a woman of Samaria is found a way from the well of Life; and many a Canaanitish mother not knowing the Lord, cries to me for help for body and for soul.

"The Industrial School, now suspended has been sustained with varying interest.

"The Sabbath class has remained prosperous, numbering a hundred and eighty-five. Bibles and testaments have been procured for the destitute.

"Reading matter in the form of tracts, books, cards and innumerable papers have been distributed freely, in the streets, family, school and public institutions.

"Clothing, food, fuel, and other comforts have been distributed to the suffering, as my slender means would permit. No aid has been solicited except for the little festival last summer.

"Homes have been procured for many poor wanderers, and many have been induced to attend places of public worship. Of the conversion of souls I have never spoken confidently. There have been verdant spots within this arid field. Buds and blossoms appear, and fruit in its incipient state, but the angels are the reapers; and how can we with jaundiced eye distinguished between the tares and the wheat; or foresee the effect of contingent frost, mildew, blight, or insidious enemy. But Jesus loves these precious souls, these listless wanderers, these blinded youth, and the poor lambs of his flock. With the Good Shepperd, I leave them all, and feel the comfort of his precious promise, that he careth for them.

"To the Western Tract Society I have been obliged for a large amount of periodicals and other reading matter. To the Young Men's Bible Society, for Bibles and testaments for the destitute. Other friends have furnished me with reading matter for distribution. I have also purchased a large amount. Help me pray that the labor of the past year be not in vain, but that the seed sown may take root and bring forth fruit to the honor and glory of God."

Muscoda, Wis.—Rev. J. Zvolanek.

REV. J. ZVOLANEK, our Bohemian Missionary in Muscoda, Wis., and vicinity, makes the following report for the month of March:

"In the absence of special features of interest in my field, I have not deemed it necessary to report every month, yet I have continued my regular duties of preaching to the congregation on Sabbath, instructing the mission school, and visiting those who seldom attend church. Often I have been discouraged at the indifference of the people. A social entertainment or a popular amusement will attract them, especially on the Sabbath-Day, but many living near the house of God can not be persuaded to enter."

"During the winter, however, I was permitted to behold evidences that my labors were not altogether in vain. The Holy Spirit was poured out upon our little flock, and some added to its fold. The members were greatly revived and a deep religious influence pervaded the community. One encouraging feature was the interest manifested by some Roman Catholics. They asked for Bibles to ascertain whether the statements made by Protestants were contained in the sacred oracles. These Romanists were surprised to hear Protestants say there was no purgatory and they resolved to search the Bible. This careful study of God's word opened their eyes and led them to renounce the errors of Popery.

"The mission school has a gradual growth, and I take pleasure in catechising the dear children. How they love to hear me talk of Jesus. When I go to their homes they greet me with smiles. Though the past month was stormy and the roads bad, I visited 50 families in the country. My interview

with them was pleasant, and, I trust, profitable. I feel the need of more grace to make me useful in the vineyard of the Lord."

Iowa City, Iowa.—Rev. J. Poduril.

Rev. J. PODURIL, our Bohemian Missionary in Iowa City, Iowa, and surrounding country, sends this report for the month of March :

"The mission school in the city, composed entirely of Bohemian children, has recently exhibited evidences of real progress. The attendance is larger than has ever been known. The scholars can hardly wait for the hour of opening, and may be found at the door long before the appointed time. The illustrated papers are eagerly sought and read with delight. The boys and girls love to sing our lively Sabbath-school hymns. The teachers had great difficulty at first, in managing these children, because of their want of proper religious training at home, but now they are more docile and disposed to do right.

"The adults are not so easily influenced, on account of early prejudices, but still many are inclined to receive the 'truth as it is in Jesus.' An aged man, professing to be a Roman Catholic, was convinced of the necessity of saving faith is Christ by hearing one of his children singing that beautiful hymn, commencing 'Hallelujah! 'tis done!' It made a deep impression on his mind, and he began to seek more light. In conversation with him, I was permitted to show him successfully the way of salvation. He resides in the country and has not church privileges, but the Bible is to him a fountain of joy.

"Many Bohemians ridicule the religion of Christ because they con-

found it with Romanism, which they have repudiated. It is difficult to remove this prejudice. Kindness in approaching them enables me to converse with them. Then as they become acquainted with my mission, they receive me more cordially. The tyranny of the priesthood has made them suspicious of ministers. The more frequently I visit them, the more friendship they manifest toward me. May the Divine Spirit move upon their hearts and lead them to Christ."

Chicago, Ill.—Rev. A. Miller.

Rev. A. MILLER, our German City Missionary in Chicago, Ill., reports for the month of March :

"The restoration of my health has enabled me to resume my usual duties, in visiting and preaching. The work of Bible reading has been vigorously prosecuted, resulting in the accomplishment of good. While reading and explaining appropriate portions of the Word of God, adopted to the peculiar circumstances of each family, I have observed many inmates of these households weeping. In Roman Catholic families I explain those texts, which speak of pardon and faith, and, as these ignorant souls receive correct ideas of revealed truth, they exhibit their satisfaction, not only by their looks, but by their words.

"Some persons are surprised at my success in reaching German Roman Catholics, but it is not so strange considering what I am permitted to do for them in securing temporal supplies. Romanism in these large cities neglects its poor classes. It builds charitable institutions to provide for the indigent among the Protestants, and compels the State or Protestant societies to feed and clothe its helpless population.

This effort of Romanism to win Protestants by acts of charity, exposes thousands of its own poor to the sad effects of bodily want. When I obtain temporal supplies for them, I secure their confidence, and during these hard times, I have relieved hundreds of them. Then it is not difficult for me to come with spiritual food.

"Preaching in different parts of the city, addressing mission schools and inviting the children to attend them, constitute my Sabbath work. The Lord encourages me in my duties."

Pittsburgh, Pa.—Rev. C. Lepper,

OUR German City Missionary in Pittsburgh, Pa., Rev. C. LEPPER, reports for the month of March:

"The condition of my health and other circumstances have prevented me from devoting full time to the missionary work the past winter. Hence the absence of regular reports, but hereafter I hope to be differently situated so that I can be in the field constantly.

"During the winter over 500 families were visited, many of them

receiving religious instructions. The people seemed disposed to listen to the consolations of the Gospel. Thousands of workingmen have been out of employment, and much suffering has prevailed. These seasons of financial depression direct men's thoughts to spiritual things. This readiness to hear the truth has encouraged me. Many Roman Catholics accepted the Bible, promising to read it. The priests are alarmed and denounce these efforts to enlighten their followers.

"For many weeks our city has witnessed the most remarkable temperance revival even known in this part of the country. Thousands of drunkards have been reclaimed, and hundreds of rum establishments broken up. Even the foreign population, so much addicted to strong drink, has felt the influence of this temperance wave, and multitudes have been saved.

"During the month I distributed hundreds of pages of German religious literature, and preached many sermons. It has also been my privilege to see large accessions to the various German churches of the city."

LITERARY NOTICES.

Methodist Quarterly Review. Contents for April, 1877.

1. Lord Macaulay, by Rev. Abel Stevens, LL. D. 2. The Westminster Review on "the Recent Origin of Man," by J. C. Southall. 3. Rev. William Taylor, and India Mission, by Rev. J. T. Gracey. 4. English and American Methodism Contrasted, by Rev. R. W. Horstfield. 5. Huxley and 'Evolution, by Professor Winchell. 6. Classical Literature of the

Chinese, by Rev. R. H. Maclay. 7. The Thirty Years War, by Rev. Enoch Pond, D.D. 8. Synopsis of the Quarterlies. 9. Foreign Religious Intelligence. 10. Foreign Literary Intelligence. 11. Quarterly Book-Table.

Bibleheca Sacra. Contents for April, 1877.

1. The First Book of Esdras, by Rev. E. C. Bissell, D.D. 2. Aristotle, by D. Means. 3. Revelation and Science

by Rev. J. H. McIlvaine, D.D. 4. Iren-
aeus of Lyons, by C. J. H. Ropes.
5. Strictures on Revivals of Religion,
by Rev. W. H. H. Marsh. 6. Recent

Works bearing on the Relation of Science
to Religion, by Rev. G. S. Wright.
7. Notices of Recent Publications.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
31st March, 1877.*

MASSACHUSETTS.

Shelburne Falls. E. Maynard \$15 00
Westborough. Mrs. Caroline Chapin.... 5 00
\$20 00

RHODE ISLAND

Providence. Beneficent Cong. Church,
Jas. W. Taft, Treas..... \$10 00

CONNECTICUT.

Canton Centre. Mrs. L. H. Foote, \$1, and
for C. W. \$1.10 \$2 10
Hartford. Mrs. O. Parish..... 8 00
New Britain. Mrs. E. O. Loomis..... 5 00
\$15 10

NEW YORK

N. Y. City. W. C. S \$20 00
Gouverneur. Mrs. W. E. Sterling, \$2, and
for C. W. \$1.10 3 10
Albany. A friend 5 00
\$28 10

NEW JERSEY.

Newark. South Park Presb. Church in
part. \$42 65
" Mr. Halloway for C. W. 3 30
" 2d Presb. Church 50 00
\$95 95

PENNSYLVANIA.

Philadelphia. Miss Harriet S. Benson . \$10 00
" Mrs. Geo. W. Toland. ... 10 00
" S. R. Andres 18 00
\$128 00

MARYLAND.

Baltimore. A friend ... \$40 00

KENTUCKY.

Louisville. 2d Presb Church, add \$10; J.
L. Wheat \$10; Mrs. J. M. Sadd, \$5;
Mr. Pettit, \$5; E. Vernon, \$5; G. Hib-
bet, \$5; E. C. Hull, \$5; Judge Muir,
\$5; Jos Ghens, \$5.... \$35 00

IOWA.

Chester. Friends Society \$10 00
Mediapolis. U. P. Church 10 00
Sweetland. Friends Society 15 50
York Prairie. Meth. Prot. Church..... 4 50
" Meth. Ep s. Church. 25 00
Lynnville. Union Meeting to constitute
Mr. Joseph Arnold & L. M. 30 00
Walcott. Presb. Church..... 8 00
Inland. Union Meeting 12 00
\$115 00

DAKOTA.

River Side. Rev. Lewis Bridgeman \$3 00

FRANCE.

Lyons. M. Raoul de Cazenove, for C. W. \$2 48

*Received for the CHRISTIAN WORLD, in
addition to items specified above:*

H. P. Hopkins, \$2 25; Rev. J. E. Iwinell,
\$2; Mrs. P. A. Leonard, \$3.30; Dr. W.
Newton, \$1 10; Mrs. O. Johnson, \$1 10;
Wm. Hughes, \$2 10; Wm. Stander-
wick, \$1.12; J. Myers, M. D., \$1.10;
Prof. W. M. McLaughlin, \$1 10; Rev.
P. DeVeuve, \$2.20; S. Jewett \$2.20;
Dea. J. Sears, \$1.10; Miss M. D. Kelso,
\$1; H. Alling, \$1.10; R. Edwards, \$2;
J. C. West, \$1 10, Rev. W. S. Curtis,
\$1; E. B. Dewey, \$3 30; J. Kinnier,
\$1.50; J. L. Hinckley, \$1.10; Mrs. G.
H. Roberts, \$1; W. Libbey, \$1.12 B. W.
Kinsbury, \$1.10; R. B. Sage, \$3 30.
Smaller sums, 60 cents.

\$39 49

Received for the Month.....\$552 52

THE CHRISTIAN WORLD.

Vol. 28.

JUNE, 1877.

No. 6.

TWENTY-EIGHTH ANNUAL REPORT

OF THE

Directors of the American and Foreign Christian Union.

MAY, 1877.

IN submitting their report of the operations of the year, the Directors cannot withhold the expression of their gratitude to God for the evident tokens, on the part of nearly all denominations of Evangelical Christians, of an increased appreciation of the importance of prosecuting vigorous efforts for the conversion of the Roman Catholic world. That the Papal system, as formulated in the decrees of the Councils of Trent and of the Vatican, is incompatible with the progress of modern civilization and the full and free development of man's intellectual and moral powers, is a conviction to which calm thinkers have found themselves irresistibly driven. Candid Protestants and thoughtful Roman Catholics have reached the same conclusions. The theories of political students and the practical issues confronting statesmen have appeared to lead inevitably to one and the same point. While the relations of the Papacy to the Civil Power have in our own country been claiming the attention of our best thinkers, and have in particular been made within the year the subject of a remarkable volume from the pen of an able writer now holding a seat in the Cabinet of the United States (Hon. R. W. Thomson, Secretary of the Navy), the same perils which he has graphically portrayed have been seen and apprehended abroad. The government of Italy, after exercising for more than six years a spirit of patience which often seemed to approach too near the borders of pusillanimous weakness, has been at length compelled to adopt measures for the assertion and vindication of its political sovereignty against the encroachments of the Roman Curia. The prohibition of the public processions and of the so-

called "pilgrimages" that served as a cloak for plots against the government of Victor Emmanuel, has been followed by the more decisive legislation of the "Clerical Abuses Bill," which affixes a penalty to the utterance of any words, whether in the pulpit, the press, or the public allocution, calculated to provoke a breach of the peace.

It is, however, more particularly the growing persuasion that the Roman Catholic people, can and must be reclaimed from superstition and ignorance, that constitutes the most cheering indication of the times. The mere check of the overweening pretensions of the Roman See, or even the entire destruction of its political influence, would benefit the nations of Christendom very little, if unaccompanied by any positive accession of spiritual vitality. Cold infidelity or rationalism is a miserable substitute for even the worst forms of superstition. Hence it is that every true Christian must rejoice that the *conversion* of Roman Catholics is becoming more and more an object of growing interest, and with many, a topic of unceasing prayer. We begin to realize the fact that there is neither necessity nor propriety in letting the line of demarcation between the Protestant world and the Roman Catholic remain about where it was left after the first impulse of the glorious Reformation of the sixteenth century had spent itself. We are led to suspect that the failure to evangelize the whole nominally Christian world, was after all due much less to the sanguinary violence of persecutors, than to the criminal supineness of those countries which were partially enlightened, but preferred their own sluggish ease to the spiritual welfare of their neighbors. And upon that sluggish and selfish ease, we see that God set the seal of his disapproval. When the Churches of the Reformation ceased laboring for the extension of the knowledge of a pure Gospel, they became themselves the prey to pernicious doctrinal errors, and to an indifference respecting all truth, which was equally destructive of vital godliness. We rejoice that not only in America, but in Great Britain, in France, in Switzerland, and elsewhere, the claims of the Romanist upon our sympathy and our earnest exertions, are daily gaining a wider and more distinct recognition. May this interest rapidly increase, enlisting in so worthy an undertaking, all those who love the Lord Jesus Christ in sincerity and truth.

The Directors refer, for a complete view of the receipts and expenditures of the year ending March 31st, 1877, to the Treasurer's Report. It will be seen that the total receipts of the year, amounted to \$15,715.95, of which \$5,255.96 were derived from individual contributions and church collections, \$9,264.12 from legacies and interest, and \$1,195.87 from subscriptions and donations to the CHRISTIAN WORLD. The expenditures were \$5,547.60 for Publication (including salaries and expenses

chargeable to this account), \$3,178.27 for Home Mission Work, \$1,859.22 for Foreign Mission Work, and \$1,694.80 for cost of management.

It must be added that for the year Jan. 1st to Dec. 31st, 1876, being the financial year of the American Chapel in Paris, under the care of this Society, the receipts of the Chapel Treasury were 27,356 francs 55 centimes (about \$5,500), and the expenditures were \$27,858 francs 20 centimes. The receipts of the Benevolent and Missionary Association of the Chapel were 5,716 francs 5 centimes additional. The total receipts of the Society, and the Chapel under its care, therefore, amounted to about \$22,350.

I. PUBLICATION WORK.

Our Publication Work is still confined to the issue of our Monthly Magazine, the *CHRISTIAN WORLD*. The Directors have in previous reports expressed very fully their views of the importance of maintaining this periodical. It is, therefore, unnecessary to speak here on the point at any great length. One or two things ought, however, to be said which are in danger of being overlooked and forgotten. Our Monthly is an indispensable missionary agency. There are many other periodicals of a missionary character; this alone is devoted to the work among Romanists. There have been from time to time a number of anti-Papal journals of a semi-political nature; the *CHRISTIAN WORLD* knows nothing of political parties, avoids all sectarian issues, is as friendly to the immigrant as to the native-born, and addresses itself to all classes not in a polemic tone, but in the spirit of Christian love. With Protestants, who constitute the great majority of its readers, its aim, consistently pursued, has been, on the one hand, to arouse and augment interest in the spiritual regeneration of Roman Catholics, whether at home or abroad. This it has endeavored to do by showing that, far from being a hopeless undertaking the conversion of this class of religionists offers remarkable indications of hopefulness; that the chief obstacle is not wilful obstinacy but the ignorance, especially of religious truth, in which the masses have been kept, partly by circumstances, partly by the design of interested leaders; that wherever Evangelical truth has been brought with any degree of fidelity and patience to the knowledge of the Roman Catholic masses in any country, it has always proved effectual to the salvation of many souls. In proof of this, it has accumulated a vast store of intelligence from Protestant missions, in our own times and in the times of our fathers, all demonstrating that God's blessing rests on such efforts. And while this urging a more vigorous and prayerful prosecution of missions to Roman Catholics, the *CHRISTIAN WORLD* has not failed, on the other hand, to do all in its power to enlighten Protestants as to the perils to which

our country and other Protestant countries are exposed from the plans, avowed or concealed, of the *hierarchy* of the Church of Rome. The crusade against our public schools, the attempt to drive out the Bible, the conspiracy of Romish priests with foreign infidels to destroy our Christian Sabbath and repeal the guards thrown about it by the legislation of our States—these and others of a similar kind are topics which the CHRISTIAN WORLD has recognized as too important and vital even to our national welfare to be passed over in silence. Meantime, to its Roman Catholic readers, whose number it would gladly see greatly increased, our Monthly has always aimed and still aims to present in the kindest terms, yet with an earnestness bred of profound conviction, the grounds upon which our Reformed faith presses its claim of universal acceptance.

The Directors view with great satisfaction the fact that the American press, both religious and secular, is every year devoting more space to the discussion of those themes which form the special province of the CHRISTIAN WORLD, and they recognize therein to a certain extent the effects of the exertions put forth by their Monthly during more than a quarter of a century to draw attention to this important subject. The demand is none the less imperative for the continuance of a periodical like the CHRISTIAN WORLD devoted exclusively to the consideration of the relations of Romanism to our civil and religious institutions. It ought, however, to be strengthened, and by reaching a wider class of readers, to become of yet more general utility.

II. HOME MISSIONS AMONG ROMAN CATHOLICS.

This department of our work has been prosecuted upon about the same scale as during the preceding year, under the personal supervision of Rev. H. H. Fairall, D. D., residing at Iowa City. Dr. Fairall has, by preaching, lecturing and writing, endeavored to enlighten and direct aright the public sentiment of the newer sections of our country, on a subject which it is of vital importance to have settled properly, especially in the growing communities of the West. The Society has, since the last report, had missionaries at Chelsea (Boston), Mass.; Pittsburgh, Pa.; Cincinnati, Ohio; Louisville, Ky.; Chicago, Ill., Muscoda, Wis., and Iowa City, Iowa.

CHELSEA (BOSTON), MASS.—The labors of our missionary, Rev. M. Dwight, chiefly in Chelsea, are exclusively in the way of visiting among the multitudes of uncared-for poor. The great majority of those whose homes he visits are of foreign nativity, and belong, at least nominally, to the Roman Catholic faith. As has been mentioned in previous reports, and as appears from the communications from Mr. Dwight, pub-

lished from time to time in our Monthly, our missionary has gained access to very many Romish homes and has been permitted to drop the seed truths which we trust, with God's blessing, will yet spring up and bear fruit unto eternal life. Avoiding controversy so far as possible, and confining himself to the simple presentation of the saving doctrines of God's holy Word, he is generally received with cordiality, obtains a respectful hearing, and is not unfrequently requested to repeat his visit. In two months Mr. Dwight was invited or permitted to offer prayer in twenty-six professedly Roman Catholic homes. "Roman Catholics," he writes, "frequently kneel down with me in prayer, and in some cases weep quite freely, and request me to repeat my visit. I am confident that spiritual good will result to some who so attentively listen to the devout reading of the Holy Scriptures and the voice of earnest prayer," a confidence not unwarranted by such facts as that which he himself states, viz.; that within a twelvemonth *five* Romanists in the neighboring city of Charlestown had been hopefully brought to the experimental knowledge of the truth, and had united with a single one of the Evangelical churches of the place. "It is but very seldom," he writes again, "that any find a word of fault with the prayer they hear; and the only criticism they ever make is on the omission of the name of the Virgin Mary." The practice of reading, or more frequently repeating from memory some striking passage of the Psalms, the Prophets or the New Testament, containing in brief terms the essence of the Gospel, has been found exceedingly useful.

CINCINNATI, OHIO.—Under great discouragements and at times almost sick, physically as well as mentally, from constantly repeated contact with scenes of poverty and misfortune, our Bible-women, Miss *Lavinia Purlier* and Miss *Anna B. Schiller*, pursued during the year the work to which they have consecrated so many years. The greater number of the poor to whom they are permitted to carry the consolations of the Gospel, are Roman Catholics. "It is easy," writes Miss Purlier, "to convince all these that they are sinners, or to induce them to punish their sins by penance, to starve them by fasting, or to cancel them by giving alms to the priest. But, oh, how hard to convince them that they are really the objects of God's love, and persuade them to suffer that love to fill their own souls!" Both ladies are actively engaged in imparting instruction; Miss Purlier having a Sunday-school of 185 pupils and an industrial school of more than 100, meeting weekly, and Miss Schiller, whose labors are chiefly among the Germans, having a Sewing School, etc., for her countrywomen. The visits to the public in-

stitutions—hospital, jail, etc., have been of great interest and we believe productive of great permanent good. More detailed statements are given in the reports of Miss Purlier and Miss Schiller for the year, contained in the CHRISTIAN WORLD for May and June.

PITTSBURGH, PA.—Rev. C. Lepper has, during a portion of the year, labored among the German population of Pittsburgh, preaching to his countrymen and distributing religious tracts in their own language, to such as were willing to read them. More than five hundred families were visited. Mr. Lepper reports that many Roman Catholics accepted the Bible, promising to acquaint themselves with its contents. The priests show alarm, and denounce these efforts to enlighten their followers.

LOUISVILLE, KY.—Mrs. Sadd has maintained through another year the work so long under charge of her husband, the late Rev. J. M. Sadd, of precious memory. In all departments of benevolent enterprise connected with the mission, the interest is fully sustained. The Industrial school numbers over 200 girls, or as many as the school ever accommodated. In the Sunday-school there are reported 184 scholars, a considerable increase over past years. Mrs. Sadd has had occasion to repeat the acknowledgments of hearty co-operation, on the part of Christians in Louisville so often made before. Enjoying their entire confidence, and not unfrequently accompanied by ladies of high standing in the community, she has gone forth on many an errand of mercy. While furnished, by the kindness of friends, with the means of alleviating the physical necessities of the poor and destitute, our missionary obtains access to the homes and hearts of many who are ignorant of Divine truth, especially among Romanists. A brief report of the six months, September 1st, 1876, to February 27th, 1877, was given in the CHRISTIAN WORLD, for April.

CHICAGO, ILL.—Our missionary in Chicago, Rev. A. Miller, devotes himself to meeting the spiritual necessities of his German countrymen. During the past year he made on an average about 150 visits among families, chiefly of Romanists or infidels. Ministering to the needs of the physically destitute, he reports that he gained ready access to those whose hearts has thus been made receptive of the truth. Even among Romanists the effects of the revival accompanying the labors of Mr. Moody were very happy, and Mr. Miller is able to speak with some confidence of the conversion of several persons, who belong to the Church of Rome, one of whom, an educated man, will, he believes, make an earnest and effective Christian worker. Mr. Miller reports that the organization, during the year 1876, of four mission schools. He preaches more than once weekly in the German language.

IOWA CITY, IOWA.—Rev. *J. Poduril* is one of our two Bohemian missionaries who are at work almost alone seeking the salvation of their countrymen. The number of emigrants from the land of John Huss who have sought a home in the United States is startlingly great. Some estimate it as high as 300,000 persons. Perhaps no class of foreigners among us is equally neglected by Protestant Christians and exhibits so painful a spectacle of religious destitution. Inasmuch as out of a population of about five millions, there are not 200,000 persons in Bohemia who do not professedly belong to the Roman Catholic Church, it is natural that Romanists should be in the vast preponderance among the Bohemians who come to this country. Yet the bonds that attach them to their ancestral Church are very much weakened on their coming to our shores. It is true that the most irreligious object strongly to an open renunciation of their religion, apparently having a vague dread of the consequences of such a step. But none the less have the priesthood and the rites of the Church lost their hold upon the respect of the masses of the people. This is owing in great part, doubtless, to the fact that, although Romanists, they are generally destitute of churches of their own, and that to attend churches where the officiating priests as well as the worshipers are of a different nationality—Germans whom they detest, or Irish of whom they know little or nothing at home—is distasteful in the extreme. Not meeting in the Churches with any who can speak their own difficult language, they rapidly contract the habit of spending the Lord's Day in their homes or in places of amusement. Our missionary, Mr. Poduril, ministering to the large body of Bohemians congregated about Iowa City, describes them as slow but determined. The hope for the future chiefly centres in the young, whom Mr. P. seeks to bring into Sunday School, and to educate early in the truths of God's Word. Mr. Poduril being himself a convert from Romanism is well adapted to influence his countryman, and to counteract the devices of the priests who seek to hinder their progress towards Protestantism.

MUSKOGA, WIS.—Rev. *J. Zvolanek* is our second missionary to the Bohemians. He labors under the difficulty of ministering to a sparse agricultural population. His congregation, however, is reported to be large and attentive. During the summer months, the heat and the devotion of the people to their crops interfered somewhat with his success. The farmers had to be sought in their fields. Infidelity and Sabbath desecration are among the evils with which the faithful servant of God is called to cope. An ill-regulated passion for liberty makes many sus-

pious of Protestantism, as of a fresh yoke which is to be placed upon necks that have thrown off the yoke of Rome. In his latest reports, while deploring the prevalence of *indifference* on religious subjects, and the superior attractiveness to the masses of the social gatherings over the House of God, Mr. Zvolanek refers to evidences of the Holy Spirit's influences. Romanists begin to enquire for the Bible, and to search its pages for proofs of the truth or falsity of the Papal system; while the mission school is a scene of pleasant and profitable study of the truth.

III. THE AMERICAN CHAPEL IN PARIS.

The past year has been one of continued prosperity to the American Chapel in Paris, under the ministry of its pastor, the Rev. E. W. Hitchcock. Notwithstanding the diminution of the number of travelers visiting the Continent, owing to the financial embarrassments so prevalent in the United States, our Chapel has not fallen behind, but has fully met all its current expenses. The spiritual privileges here enjoyed in a foreign land are appreciated by many American Christians, and by a considerable number from the British Isles. To exhibit at once the utility and the catholicity of this organization, we cannot do better than quote from a letter of the pastor. He remarks: "In reviewing the year I find that thirty-eight persons have connected themselves with the Chapel Church. Of these, twenty-eight united as resident members, three by letter from other churches, and seven on confession of faith. Of the seven uniting on confession, five were baptized on admission—three of these by immersion and two by sprinkling. Two acknowledged the baptism administered in childhood. Of the thirty-one received by letter and as resident members, there came to us from the Methodist Church, one; United Presbyterian Church, one; Scotch Presbyterian Church, one; Reformed (Dutch) Church, two; Episcopal Church, three; Baptist Church, five; Presbyterian Church, eight; Congregational Church, ten. At a single communion members were received from five different denominations, and as we sat down together at the table of our common Master, we felt that we were all one in Christ Jesus."

The Missionary and Benevolent Association, now in its fifth year, continues to illustrate the beauty and effectiveness of Christian labor prosecuted in a spirit of union and charity. Various branches of religious activity in Paris have received attention and support from this truly admirable agency. To each of the two great national organizations of French Protestants for the conversion of their country—the

"Société Centrale d'Evangelisation" and the "Société Evangélique"—grants have been made. Naturally the grant has been larger to the last-named as a strictly undenominational society, based on the principles of the Evangelical Alliance. Particular attention, however, has been given to the agencies at work in the city of Paris. The delightful and most promising mission under the care of Rev. Mr. McAll, has been regarded as most important. As was stated a year since, one of the stations nearest to the site of the American Chapel—that at "Les Ternes"—has been assigned to the Missionary and Benevolent Association, which has undertaken to provide for all its expenses. For a more extended view of the operations of the Association, we must, however, content ourselves with referring to the interesting "Review," from the pen of Mr. Hitchcock, printed in the CHRISTIAN WORLD for May.

IV. WORK IN FRANCE.

In November last the Board of Directors, after mature deliberation, resolved to appeal to the friends and supporters of the Society in behalf of the Evangelization of France.

It is proper here to state again briefly the principal considerations that moved them to this action, considerations which have already been set forth at some length in the CHRISTIAN WORLD.

First. The importance of France as the leading Roman Catholic nation of the globe renders it eminently appropriate that the efforts of Protestants for the conversion of Romanists should begin with France. Judged by the standard of population, France stands in the very forefront of nations predominantly Papal in religion; while in relative influence there is no other Roman Catholic nation that can compare with it. Of its thirty-seven or eight millions, not one-twentieth part professes any other religion than that of Rome. The voluntary offerings of French Romanists constitute the chief support of the great missionary organizations of their Church. French bayonets and French men-of-war have been the main reliance of the Pope, not only in propping up his own throne, but in forcing his system and his priests upon the natives at Otaheite and other points in Polynesia. Success in the struggle of Protestantism with Romanism can be reasonably expected only when France, the true citadel, the country which is more Papal than Italy or than the very city of Rome itself, is won for Christ. Victories elsewhere may be momentous; in France alone can they secure a complete triumph.

Second. The singular neglect of France on the part of American Protestants is certainly a Providential indication of duty. The United

States have for years been doing almost nothing in this direction. Not one great Missionary Board or Society, with the exception of the Baptist, has any workers of its own in France, or contributes to the support of the missionaries sent forth by the French Protestants to labor for the conversion of their countrymen.

Third. France is in a peculiar sense the appropriate field of the American and Foreign Christian Union. The movement which resulted in the formation of this society owed its origin principally to the interest awakened in a few Christian hearts, respecting the conversion of France. Of the three organizations, in 1849 consolidated into one, under the name of the American and Foreign Christian Union, the oldest was the Foreign Evangelical Society. The Foreign Evangelical Society had itself been the outgrowth of "the French Association," formed fifteen years before (1834), with the express view of ascertaining what could be done to evangelize that country which had been America's faithful ally during her revolutionary struggle, and had sent us Lafayette and other zealous lovers of liberty. Early in the following year (1835), the late Rev. Robert Baird, D.D., was sent out to Paris, to acquaint himself with the spiritual condition of France, and other portions of the Continent. As a result of his report, labors were at once begun in France in connection with the native Protestants. For more than thirty years did this work continue, the last appropriation having been made in 1866. During many years the evangelists and colporteurs were superintended by an "American Swiss Committee," under the presidency of the late Col. Henri Tronchin, of Geneva. Subsequently the same duties were confided in part to the Lyons Committee, in part to the Evangelical Societies of France and Geneva and the "Société Centrale." Who can estimate the amount of good accomplished by the efforts thus persistently and patiently carried on for almost an entire generation? Who would venture to say to how many individual souls, to how many whole neighborhoods the saving knowledge of the Gospel was brought that might otherwise have remained in ignorance of its saving truths?

We have good reason for stating that when, in 1866, the customary appropriations to France were intermitted, the Board of Directors had no intention of abandoning the field; but that in the absence of means adequate to accomplish all they desired, they felt constrained to devote the funds at their disposal to other countries more recently thrown open to Protestant influence.

Fourth. But the most weighty consideration determining the Directors to invite the friends of the Society to assist them in resuming their benevolent work in France, was found in the present spiritual condition

of that country, as exhibited in the appeals of our earnest French brethren. From all quarters, from every missionary organization in the field, comes the cry for assistance, accompanied by the statement, that never was there, within the recollection of man such an opportunity as now presents itself. France is a harvest-field ripe for the sickle. Many difficulties existing seven or eight years ago have now disappeared. God has overruled the disasters of the Franco-Prussian War to the good of His kingdom. Old prejudices have disappeared, and many minds and hearts are softened and opened to the reception of the truth. The Neuf-châtel Committee tells us how the kindness of the Swiss Protestants to the French soldiers driven over the boundaries into Switzerland, in 1870-1, has made many of them glad to receive the Word of God from Swiss hands. The Société Centrale mentions points in several distinct parts of the country, where entire "communes" have thrown off their allegiance to Rome, and now beg for Protestant pastors and teachers. The Evangelical Society of France tells a similar story. Its managers assert that the work grows so fast upon their hands, that it is beyond the power of those who have it in charge to keep up with it. Their significant words are : "Our nets are breaking! We must call to our friends to come and help us." Since the Reformation dawned in France there has been, perhaps, but a single occasion when the public mind was similarly affected ; and that was three centuries ago, in the spring of 1562, just before the outbreak of the first civil war, purposely excited by Guises and the Roman Catholic party to crush out the truth.

The resolution of the Board of Directors to solicit funds for French Evangelization through the CHRISTIAN WORLD and the religious press generally, as well as by a special financial agent appointed for the purpose (the Rev. George L. Hovey), could not be carried into effect until near the 1st of January. Consequently but about three months of the financial year remained. So short a period is, of course, insufficient to show any very marked results. The Directors are, however, happy to be able to say that the Christian public has received the proposal to assist the French Protestants with marked approval. The religious journals, they believe without a single exception, have had only kind words to speak respecting it. The plan has touched a chord of sympathy in many hearts, and not a few have expressed intense satisfaction in the fact that the Society again enters its original field. The funds which the Board has thus far been permitted to forward to France, have been apportioned to three distinct objects : the work of general evangelization, outside of Paris, in connection with the "Société Evangélique de France ;" Sunday-school mission work in the city of Paris, and the

relief of the French Waldenses of the Valleys of Queyras and Freissinières, in connection with the "Protestant Committee of Lyons for the Hautes-Alpes." Arrangements have been made, in accordance with which important stations may be assigned to the American and Foreign Christian Union, while the supervision of the native workers will be confided to the Société Evangélique, with the counsel of our brethren of the American Chapel. A regular system of reports will be provided for, which will bring us into direct communication with the evangelist and colporteur in the field.

The Directors feel assured that this work will, with God's blessing, prove successful, if only its true character and importance can be brought to the knowledge of the Christian people of our land. They believe that it is only necessary to draw attention to the needs and the astonishing promise of the work in France, to the circumstances that the French Protestants have for years been left to cope single-handed with a task far beyond their strength, to the surprising fact that America is not doing even the little she did thirty years ago for their help—the Directors believe that it is only necessary to draw the attention of American Christians to these points to secure a hearty and liberal response to their appeal. May they not be permitted to urge all pastors and others who read these lines to use their influence to have this mission work in France again placed upon the list of the regular objects of benevolence of their respective churches? This course will conduce greatly to the success, as well as to the economy of the movement, by obviating the necessity of multiplying the agencies to solicit funds for its support.

V. OTHER FOREIGN WORK.

The Society has been the channel, to a limited extent, of rendering aid to other fields of labor for the conversion of Romanists. The pages of its Magazine have, as in previous years, been open to appeals in behalf of every deserving department of Christian activity in Papal countries. Some of the funds contributed in consequence of these appeals have passed through the treasury of the Society, as in the case of donations for the Christian Society of Mexico; while other gifts, as for the work at Aix-les-Bains, have been remitted directly, and do not appear in the Society's accounts.

A legacy has during the past year been received, the annual proceeds of which will be employed by the Society in accordance with the desire of the testator, for the benefit of the Waldenses of Italy.

DR. Treasurer in Account with the American and Foreign Christian Union, for the Year ending 31st March, 1877. CR.

1876.	April 1.	To balance from previous year.....	£278 91
1877.	March 31.	To amount received from ordinary channels of individual donations and Church collections.....	\$5,255 96
	"	To Subscriptions and Donations to the CHRISTIAN WORLD 1,195 87	
	"	To Amount received by Legacies.....	\$9,054 38
	"	Add Dividends and Interest on Legacies invested.....	£709 12
	"	Less Annuities and Taxes paid.....	499 38
			9 264 12
			15,715 95
			<u>\$15,994 86</u>
1877.	April 1.	To Balance brought down.....	714 97

T. S. YOUNG, *Treasurer.*

The undersigned certify that they have compared the vouchers with the accounts of receipts and expenditures, and find them correct.

New York, May, 1877.

LEMUEL BANGS, } Auditing Committee.
E. SPENCER WEST, }

Annual Meeting of the Society.

THE Annual Meeting of the American and Foreign Christian Union was held in the Society's Rooms, 45 Bible House, on Tuesday, May 8th. The Annual Reports of the Board of Directors, and of the Treasurer (both of which appear in the present number of the CHRISTIAN WORLD), were read and approved, and their publication was ordered.

The following gentlemen were elected Directors for *four* years, to fill the place of those members of the Board whose term of office expired at this time :—Rev. T. Ralston Smith, D.D.; Rev. Edwin F. Hatfield, D.D.; Henry Harrison, Esq.; Rev. William M. Taylor, D.D.; Rev. David Cole, D.D., Rev. Edward W. Gilman, D.D., Rev. Benjamin N. Martin, D.D.; Rev. Oliver E. Cobb; J. Milton Cornell, Esq., and Rev. William J. Tucker, D.D.

EDITORIAL NOTES.

THE NEW PAPAL CRUSADE.—It is undeniable that a vigorous effort is in contemplation to bring the question of the Temporal Power to the arbitrament of the sword. The Papal Curia, now thoroughly alarmed, and at last convinced by the resolute bearing of Victor Emmanuel's government, that the restoration of the former States of the Church, and Rome itself, to the dominion of the Pope, is more distant than ever, has, we are told, taken decided measures to enlist the support of all Roman Catholic princes in its behalf. Yet we do not apprehend serious trouble to the peace of Europe from the entreaties of Cardinal Simeoni. Whatever professions of sympathy may escape their lips, we imagine that no leading statesmen of Europe will be found ready to involve their countries in war at this time, in behalf of the Quixotic undertaking. Other questions press. The loss of the Pope's sovereignty over three millions of Italians is a *fait accompli*. His former subjects acquiesce heartily in the transfer of their allegiance to the King of a united Italy. Nothing short of an overwhelming superiority in numbers will ever compel the government or people to take a step backward—a step that will give the lie to many professions of progress, and imply that after all it was better for civilization and liberty, when the peninsula was divided up into ten or a dozen independent provinces, some of them of almost microscopic dimensions.

THE RESULTS OF THE OXFORD MOVEMENT, as apprehended by a keen intellect by no means in thorough sympathy with evangelical truth, consti-

tute a painfully interesting theme of contemplation. Under the appropriate caption "Our Clerical Traitors," one of our British exchanges quotes a significant passage from the historian Froude's essay on "the Revival of Romanism" in his "Short Studies on Great Subjects," just published. Whatever there may be of that bold coloring which characterizes every utterance of Mr. Froude, we fear that the picture of Puseyism and its modern offspring Ritualism is only too faithful. He says:—

"Forty years ago a knot of Oxford students, looking into the Constitution of the Church of England, discovered principles which, as they imagined, had only to be acted on to restore religion to the throne of the empire. With no historical insight into the causes which had left those peculiar forms in the stratification of the Church like fossils of an earlier age, they conceived that the secret of the Church's strength lay in the priesthood and the sacraments; and that the neglect of them was the explanation of its weakness. The Church of England so renovated would raise, they thought, like Achilles from his tent, clad in celestial armour, it would put to flight the armies of infidelity, and bring back in a modern shape, adapted to modern needs, the era of Hilderbrand and Becket. They and only they stood on the ground from which they could successfully encounter atheism. They and they only, as tracing their lineage through imposition of hands to the Apostles, could meet and vanquish the pretensions of Rome.

"Singular imagination! The battle which ensued is not yet over, but the issue of it has long ceased to be uncertain. Of the conflict with materialism these gentlemen made less than the Evangelicals had made. Materialism is sweeping over the intellect of the age like a spring tide, continually on the rise. They did not conquer Rome. The ablest of them, after all their passionate denials, were the first to see that if their principles were sound, the Reformation had been a crime; and that they must sue for admission into the bosom of their true mother. They submitted; they were received; they and the many who have followed them have been the most energetic knights of the holy war; they have been the most accomplished libellers of the institution in which they were born. The Anglican regiment, which pretended to be the most effective against the enemy in the whole Protestant army, is precisely the one which has furnished and still furnishes to that enemy the most venomous foes of the English Church, and the largest supply of deserters.

"What these gentlemen have really accomplished is the destruction of the Evangelical party in the Established Church. While the most vigorous of the Anglo-Catholics have gone over to the Papacy, the rest have infected almost the entire body of the Episcopal clergy with principles which seem to add to their personal consequence. *The youngest curate affects the airs of a priest. He revives a counterfeit of the sacramental system in which he pretends to have a passionate belief. He decorates his altar after the Roman pattern; he invites the ladies of his congregation to confess to him and whispers his absolutions; and having led them away from their old moorings, and filled them with aspirations which*

he is unable to gratify, he passes them on in ever-gathering numbers to the hands of the genuine Roman, who waits to receive them. The Episcopal Church of England, with its collateral branches in this and other countries, no longer lends strength to the cause of Protestantism. It is the enemy's chief depôt and recruiting-ground."

AN IMPORTANT GAIN FOR RELIGIOUS LIBERTY IN MORAVIA.—Just a year since we drew attention to the impediments thrown in the way of the Gospel in the Austrian Empire, by the intolerance of the civil authorities. For over a twelve-month, Rev. Mr. Schauffler, a missionary of the American Board, stationed at Brünn, had been precluded from holding religious meetings, even in his own private house. The attempt to reach the people by delivering lectures on Biblical themes, the forms of worship being carefully avoided, at first promised well; but the police soon interfered with this also, on the ground that the lectures degenerated into sermons. The most discouraging circumstance was not the *apathy*, but the positive *hostility* of two nominally Protestant, Rationalistic ministers of Brünn. Now at length, after waiting in vain for full two years to obtain an answer to their appeal to the Imperial government, a very favorable decision has come from Vienna. The ministry accords Mr Schauffler the right to hold not only private family worship with his family and invited guests, but also public meetings in accordance with the provisions of the law regulating meetings. The only restrictive clause in the *décree*, is one that forbids the attendance of children belonging to any church recognized by Austrian law, so long as they are bound by law to attend school. "This," says Mr. Schauffler, "will cause inconvenience to parents who may wish to bring their children under fourteen years of age; but we cannot expect to obtain all that we should like to have, and we have every reason to bless the Lord that a point of vital importance has been finally settled, and *liberty of private and public religious meetings* guaranteed to those not belonging to any Austrian church by this decision of the ministry."

Aggressive Evangelization in Spain.

We have received a letter from Mrs. Maria D. Peddie, of Edinburgh, containing the following article (which will appear in *Times of Refreshing for Spain*, for July) with the request that we should, if possible, lay it before our readers, and invite contributions to this worthy object. When it is remembered (see the CHRISTIAN WORLD for March, page 29) that Mr. and Mrs. Peddie have themselves assumed the heavy responsibility of carrying on the work which the Committee of the

“Spanish Evangelization Society” were relinquishing last January through lack of the necessary funds, the Christian public on both sides of the Atlantic will not be likely to deny them the tribute of cordial sympathy to which their faith and self-denial entitle them. We shall be very happy to receive and transmit any sums, large or small, that may be sent us for this work.—*Editor of the CHRISTIAN WORLD.*

THE provinces of Andalusia in Spain are ripe for the Gospel. This is peculiarly evidenced at present by the eagerness with which many of the people are drawn to listen to the living voice of the evangelist, whenever any such go forth into the towns and villages to preach the Gospel.

The foreign missionary agents of the Edinburgh Spanish Evangelization Society, in addition to their pastoral and other local evangelical work, are prosecuting aggressive evangelization in the way of missionary itineracy, with the most devoted energy and zeal. In usual cases the way is prepared for them by one or more favorers of the Gospel resident in adjacent towns. These friends make arrangements as they best can, for a visit of the evangelist, and on his arrival in the place a goodly number of persons are brought together to hear the words of eternal life. These poor people are generally at the first meeting struck and interested, on hearing that the Son of God has finished transgression and made an end of sin, and that now, on the sole ground of His propitiation and merit, a full salvation is offered to them without money and without price. To say that the evangelist is invited back is to say little. He is in fact urged to return to give further instruction regarding these wondrous glad tidings of the grace of God.

A few weeks ago Senor Alonso, Spanish pastor of the Church in Seville, along with Senor Abeza, town missionary in the same city, made a preliminary visit to an adjacent town. The encouragement on this occasion was in every respect most satisfactory, and an arrangement was made for the evangelists to return on the 2d of April. The account given of this visit is dated 3d April, 1877, and is written to the Rev. Henry R. Duncan, now of Cordova, superintendent of the Society's foreign work, and at present Moderator of the General Assembly of the Spanish Christian Church, by whom it has been transmitted to us. The following are various passages extracted from that communication:—

SEVILLE, 3d April, 1877.

“Yesterday was for me one of the happiest days of my life. As I had said to you in previous letters I had to go on that day to Utrera, in company with Senor Abeza, to have an evangelistic meeting among the numerous friends that we have there, and make a beginning to our new

mission. In our first visit, which I might call one of inspection, I was convinced that there was a good field there, in which, with time, abundant fruit might be gathered, and I tried to prepare it as such, promising the friends to visit them on the 2d April. With this in view I wrote a private letter to the sub-governor, telling him of my purpose, to which his secretary replied in most favorable terms. You are already acquainted both with the letter and the reply. Having obtained this result, I wrote to one of the most friendly, who is also a member of our church, telling him simply that for the appointed day (yesterday) he should have a decent and spacious place prepared where we could hold a service.

"My letter did not reach the hands of the friend to whom it was addressed, and we suppose it must have been taken by the authority, as he is marked as a republican, and perhaps the authority might imagine that our mission had a political character. With this idea I have rejoiced that my letter should have been read by any one who may have intercepted it. This was, however, a *contretemps* for us, as our friends, not being aware that we were going, were not prepared, and many had gone out for their field work. But this very thing has given more importance to our mission, as will be seen in what follows.

"When we reached the house of the brother to whom I wrote, the family was surprised to see us, and at once went to seek him where he was directing some work. It was all told to him, and he came and told us what I have already said as to the straying of the letter. It would not have done now to have lost our journey; so, after having breakfasted, we went out with the object of visiting the sub-governor, seeing some friends in their houses, and showing ourselves to the people of the town, who quickly became aware of our presence. We did not find the sub-governor in, but we saw various persons with whom we agreed to have a meeting at four in the afternoon in a private house, the only place that could be got on the spur of the moment. On going thither about the appointed hour, we met the sub-governor, accompanied by his secretary and two police agents, who had gone in search of us, and not finding us, awaited us in the street. Seeing us, they drew near us, and after the usual salutation we began a long conversation, the diverse incidents of which it would take long to repeat. But in few words the sub-governor said that he had heard of our arrival, that he was disposed to sustain us in the exercise our right, and that in order that no one might molest us, he was there and would watch for us until the conclusion of the service, but that he forbade us all public manifestations. . . . And he added that he did not believe that in a town like

Utrera, whose immense majority was Catholic, there would be half a dozen persons who would hear with pleasure our preaching. For our part, we promised to exercise our right with entire subjection to the laws, and that no ground would be given by us for his interposing the weight of his authority.

"This session in the middle of the street being terminated, we entered the house, where several friends awaited us, and where, when others had come, we began public worship, in which I read John xiv., preaching on verse 6, 'I am the way, &c.' Our worship lasted about an hour, and at its conclusion, on taking leave of them, I said that I would shortly return, and that they should continue firm in their purpose of knowing the Gospel truth, to which all answered, expressing their desire that a permanent mission be established among them, and saying that from the first we could count on a considerable number of families. There were present 46 men and 7 women, and some 8 or 10 boys and girls. When we came out we did not see the sub-governor, who must have come to see that we had no need of his protection, and had withdrawn, completely undeceived, since, in opposition to his belief, the number of hearers was pretty considerable.

"To appreciate fairly the result of this meeting, one must bear in mind that it could not be intimated beforehand, as, had my letter not been intercepted, we would have had over 200 persons, according to the assurances of those present. Another circumstance was the presence of the sub-governor in the street, which might easily have intimidated some, all the more so when in the barracks of the carabineers close by there was a group of these in an attitude somewhat hostile towards us. If under such circumstances we have had for the first time so good a meeting, what will it be when a permanent mission is established there?

"My opinion is that such ought to be established as soon as possible, to avail ourselves of the good dispositions of a great part of the people, who show themselves so favorable for the reception of the Gospel. The mission would not cost much. If we do not do it, we expose ourselves to having permission for other meetings in public or private refused us, which inconvenience we should avoid by having a house there open for Gospel worship (this house would cost about £10 yearly,) which the authority could not prevent. Once a mission is established in Utrera, I should be free to make other excursions to other places of importance, which I cannot just now do for the excess of work which weighs on me. Lastly, it is my firm opinion that only by establishing centres of evangelization in the more important points, as those which I have indicated, shall we be able to promise ourselves some fruit from our

missionary excursions. Otherwise what we will overtake will be to spend money and time, and expose our friends to the anger of the clergy and Romish fanatics. . . . I fear that I shall not see my desires realized for want of funds.

(Signed,) M. ALONSO."

Contributions will be thankfully received by Mrs. ROBERT PEDDIE, Grange Bank House, Morningside, Edinburgh, Hon. Secretary and Treasurer. Cheques and Post Office Orders made payable to MARIA D. PEDDIE, or to ROBERT PEDDIE, Hon. Foreign Secretary of the Spanish Evangelization Society.

Contributions from the United States may be sent to the American and Foreign Christian Union, 45 Bible House, New York.

The Papal Allocution of March 12, 1877.

On account of its great importance, as an authoritative declaration of the Papal view of the relations of the Roman See to modern Europe, we give the document entire.—Editor of the *Christian World*.

IN THE VATICAN PALACE. }
March 12, 1877. }

VENERABLE BRETHREN—On many occasions already during the trying times of our stormy Pontificate have we convoked your most illustrious order in this palace to deplore in your presence the great evils which the Church unjustly suffers, and that you might hear our protestations against acts perpetrated to the detriment of the Church and of this Apostolic See, whether in Europe or in other countries. During the last few years especially we have been obliged to witness the repeated and always more violent attacks, together with the many outrages which the Church of God has been obliged to bear in different parts of the Catholic world, at the hands of impregnable enemies who regarded as a most fitting opportunity for assailing the Church of Jesus Christ the sad situation of abandonment in which we find ourselves, bereft as we are of all human succor. We would, therefore, have desired to-day, Venerable Brethren, to submit to your wisdom and to your consideration this cruel and vast persecution now waged against the Church in many countries of Europe; but although it is our intention to present this sad picture to you on another occasion, we cannot refrain, in the meantime, from calling to your minds the trials and vexations, daily increasing in severity, which the Church is undergoing in this Italy of ours, and to point out to you the perils, daily increasing in magnitude, which are threatening us and this Holy See.

The seventh year is already upon us since the invaders of our civil principality riding rough-shod over every right, human and divine, breaking faith in solemn compacts and taking advantage of the misfortunes of an illustrious Catholic nation, by violence and force of arms, occupied the provinces still remaining in our power, taking possession of this Holy City, and by this act of sovereign iniquity overwhelming the entire Church with grief and mourning. The false and worth-

less promises, which in those woful days they made to foreign governments concerning our dearest interests by declaring that they desired to pay homage and honor to the freedom of the Church, and that they intended that the power of the Roman Pontiff should remain free and unabridged—these promises did not succeed in beguiling us into vain hopes, and did not prevent us, from that very moment, from fully realizing all the tribulations and afflictions that awaited us under their dominion. On the contrary, fully aware of the impious designs entertained by men who are leagued together by a fondness for modern innovations and by a criminal oath, we at once openly proclaimed that this sacrilegious invasion was not intended so much to oppress our civil principality as it was to undermine all the more readily, through the oppression of our temporal power, all the institutions of the Church, to overthrow the authority of the Holy See, and utterly to destroy the power of the Vicar of Jesus Christ, which, all unworthy as we are, we exercise here on earth.

Indeed, it may be said that this work of demolition and of general destruction of everything connected with the structure and order of the Church is almost consummated, if not to the extent of the desires and hatred of the persecutors, at least so far as concerns the sad heap of ruins they have succeeded, up to this time, in piling up. It is only necessary to glance at the laws and decrees, promulgated since the commencement of the new administration, up to the present day, to realize fully what they have wrested from us, piece by piece, little by little; how, day after day and one after another, they took the means and resources we so much needed for the proper guidance and direction of the Catholic Church.

SUPPRESSION OF THE RELIGIOUS ORDERS.

Thus it is that the iniquitous suppression of religious orders has unfortunately deprived us of valiant and useful auxiliaries, whose work is absolutely necessary for the transaction of the affairs of ecclesiastical congregations, and for the performance of so many of the duties of our ministry. This iniquitous suppression has at the same time destroyed, here in this holy city, many asylums in which were domiciled the religious of foreign nations, who were wont to repair to this metropolis, at stated periods, to revive their minds and to render an account of their stewardship. And it has gone so far as to tear up even the very root of healthful and saving plants, which bore fruits of benediction and peace to the furthestmost ends of the earth. This same fatal suppression which has struck these colleges, established in Rome for holy missions, for the training of worthy laborers, willing fearlessly to bear the light of the Gospel even into the most remote and barbarous regions, has unfortunately, by this very act, deprived so many people of most salutary succors of piety and charity, to the great detriment of human welfare and civilization, both of which spring from the holiness, the teachings and the virtues of our religion. But these laws, already so cruel in themselves, and so diametrically opposed to the interests, not only of religion, but also of human society, have been still more aggravated by the addition which the Ministers of the government have made of new laws which forbid, under the severest penalties, the living in common and under the same roof of religious-

families, the admission of novices, all religious professions, among the regulars of either sex. So soon as religious orders were dispersed, the work and project of destruction was directed toward the secular clergy, and then was enacted the law by which we and the pastors of the Italian people were to see, with the deepest sorrow, young seminarians, the hope of the Church, wickedly torn from the sanctuary, and forced, at the very age when they should most solemnly consecrate themselves to God, to don the soldier-knot of the secular militia, and to lead a life utterly at variance with their education, and the spirit of their vocations.

THE LAW ON CLERICAL ABUSES.

We have, moreover, and we refer to it with the deepest anguish, seen public and private instruction in letters and arts wrenched from the authority and direction of the Church, and the mission of teaching confided to men whose faith was not above suspicion, or to avowed enemies of the Church, who have not shrunk from public professions of atheism. But these traitorous children of the Church were not satisfied with having seized, invaded or destroyed so many institutions of such vast importance. They must needs throw still more obstacles in the way of the free exercise of the spiritual mission of the ministers of the sanctuary. They have accomplished this criminal object through the law recently passed by the Chamber of Deputies, under the name of the Law on Clerical Abuses, by virtue of which, they impute as a crime and misdemeanor, to bishops as well as priests, and they visit with severe penalties, such acts as the authors of the said law comprise under the insidious name of perturbation of conscience, which they call public, or of perturbation of the peace of families. By virtue of this law, also, all words or writings whatsoever, by which ministers of religion may consider it incumbent upon them, by reason of their charge, to point out and disapprove of laws, decrees or other acts of civil authority, as contrary either to the laws of religion, or to the laws of God and of His church, will be equally subject to punishment, as well as the work of those who may have published or distributed these said writings, regardless of the rank of the ecclesiastical authority or the source from which it emanates. Once this law is passed and promulgated, a lay tribunal will be permitted to define whether, in the administration of the Sacraments, and in the preaching of the word of God, the priest has disturbed, and how he has disturbed the public conscience, and the peace of families, and the condition of the Bishop and priest will be such that their voices can be restricted and silenced, equally with that of the Vicar of Jesus Christ, who, although declared in his person, through political reasons, exempt from all penalties, is none the less supposed to be punished in the person of those who may have been accomplices in his fault: this is, in fact, what a Minister of the Kingdom, in the Chamber of Deputies did not hesitate to declare openly, when, speaking of us, he freely avowed that it was neither new, nor obsolete in the laws, nor contrary to the rules, the science or the practice of Criminal Law, to punish the accomplices in a crime, when the chief author could not be reached. Whence it becomes clear that, in the intention of those who govern, it is against our person, also, that the force of this law is directed, so that when

our words or acts may come in contact with this law, the bishops or priests who may have repeated our words, or executed our orders, must suffer the penalty of this pretended crime, of which we, as chief author, will be condemned to bear the inculcation of the offence.

LOOKING TO PONTIFICAL ELECTIONS.

For now we pass over in silence other dark machinations on the part of the assailants of the Church, from which, as we know, some of the late public ministers themselves withheld neither their counsels nor their encouragement; machinations which tend to prepare for the Church days of tribulation still more severe, or to create occasions for schisms on the occasion when the election of a new Pontiff will take place, or to impair the exercise of spiritual authority by the bishops directing the churches of Italy. Hence it is that we have been led to declare recently that it should be tolerated to exhibit to the laic power the acts of the canonical institution of these very bishops, so as to remedy, as far as in our power, a most sad and fatal state of things in which it was no longer a question of the possession of temporal goods, but rather of the grave and manifest peril to which was exposed that which constitutes our supreme law; that is to say, the very consciences of the faithful, their peace and the direction and salvation of souls. But in acting in this way, to ward off still graver dangers, we wish to be again publicly known that we disapprove and utterly detest this unjust statute which is called the Royal Placet, openly proclaiming that it strikes at the divine authority of the Church and violates her freedom. Now, after all we have exposed up to this, and although we have omitted many other attempts, to which we could refer only to deplore them, we ask the question:—How is it possible for us to govern the Church so long as we are under the domination of such a power as is continually depriving us of every assistance and of every way in which to exercise our Apostolate, which closes every avenue against us, which daily raises new obstacles in our way, which is going so far as to set new traps and lay new ambushes along our path? Most assuredly we cannot wonder sufficiently that there can be found men in whom we cannot distinguish whether their thoughtlessness is greater than their wickedness, and who either in public journals or in private documents, or whether in imprudent speeches delivered at divers assemblies, endeavor to force the conviction upon the people that the present condition of the Sovereign Pontiff in Rome is such that, although placed under the dominion of another power, he enjoys full liberty and can quietly and fully perform all the duties of his spiritual primacy. To know really what the freedom of our acts consists in, while it is under their control, without giving other proofs, the recent law we have just complained of indicates and reveals it sufficiently; that law, by which the free exercise of our spiritual power, as well as that of the ministry, and of the ecclesiastical order, is subjected to a new and intolerable oppression. That if those who rule have permitted us to do certain things because they understand how much it is to their interest to create the impression that we are free under their domination, how many things, and very grave ones, too, are yet necessary and of high import, which belong to the

awful duties of our ministry, for the full and correct performance of which we are without the entire necessary means and freedom, while subject to the yoke of the oppressors.

“A SOVEREIGN OR A PRISONER.”

Such, venerable brethren, is the condition we are forced to endure by the act of those who rule in this Holy City: such is our freedom to exercise the ministry, the false freedom that is foisted upon us, and which is impudently asserted that we enjoy. It is the liberty of witnessing the progressive diminution of order and of the constitution of ecclesiastical things; of seeing the loss of souls without being able to exert ourselves efficiently to repair so much destruction. In such a state of things, should we not regard as a piece of bitter irony and a another mockery what is so often repeated—viz., that we ought to take measures of conciliation and harmony with the new master, when there could be no other means of conciliation on our part than that of entirely giving over, not only the sovereign rights of this Holy See, which, at the time of our elevation to this Supreme Chair, we received as a sacred and inviolable trust, to be protected and defended, but to deliver, besides and above all, the divine ministry which has been entrusted to us for the salvation of souls, and to abandon the inheritance of Jesus Christ into the hands of an authority of this kind, whose efforts tend to destroy, if it were possible, the very name of the Catholic religion? Never, most assuredly never, can the Roman Pontiff ever be fully master of his freedom and of his power so long as he remains subject to the rulers in his capital. There is no other destiny possible for him in Rome but that of a sovereign or a prisoner: and there can never be any peace, security or tranquillity for the entire Catholic Church as long as the exercise of the supreme ecclesiastical ministry is at the mercy of the passions of party, the caprice of governments, the vicissitudes of political elections, and of the projects and actions of designing men who will not hesitate to sacrifice justice to their own interests.

But do not imagine, venerable brethren, in the midst of so many evils that afflict and weigh us down, that our spirit is broken, nor that the confidence with which we await the decrees of the Almighty and Eternal God is about to depart from us. Indeed, ever since the day on which, after the usurpation of our States we made up our mind to reside in Rome rather than go and seek for peaceful hospitality in foreign countries, and to keep vigilant guard over the tomb of St. Peter, for the defence of Catholic interests, we have never ceased, with God's help, to combat for the triumph of His cause, and we continue to do so every day, nowhere yielding to the enemy save when repulsed by force, so as to preserve the little that yet remains after the assault of robbers and perverters. Where other assistance wherewith to defend the rights of the Church and of religion failed us, we had recourse to our voice and our remonstrances. You have seen this yourselves, you who have shared the same dangers and undergone the same afflictions that we have. You have, in effect, often heard the words we publicly pronounced, either to condemn new assaults and protest against the ever increasing violence of our enemies, to instruct the faithful by timely warnings, lest they be deceived by the snares of the wicked and by a sort of feigned religion,

and that they might not allow themselves to be caught by the perverse doctrines of false brothers. May it please God that they upon whom devolves the duty and for whom it is of the greatest advantage to sustain our authority and energetically to defend our cause, the most just and holy of all causes, may at last hearken to our voice and turn their eyes toward us!

HOPES OF BRIGHTER DAYS.

We rejoice, most assuredly, at that most happy fact that our words have been most cheerfully received and with much profit by the whole catholic people united to us by bonds of filial piety. The continued and reiterated evidences we have received of their affection are such, indeed, that they reflect great glory upon themselves and upon the Church, and lead us to hope that brighter days are in store for this same Church and for this Apostolic see. And, indeed, it is difficult for us to find words sufficiently adequate to express the joy and consolation we have experienced, although deprived of all tangible success, when admiring the beautiful movements of minds and the valiant efforts which, springing forth spontaneously, have daily extended themselves even to the most remote countries and whose aim is to take in hand the cause and the defence of the dignity of the Roman Pontificate and of our humility.

The generous subsidies that pour in upon us from all parts of the earth, that we may provide for the urgent necessities of this Holy See, and the frequent pilgrimages of our children who flock from all countries to this Vatican palace, to show their devotion to the visible head of the Church, are such evidences of the fidelity of their hearts that it is altogether impossible for us to offer Divine Goodness an adequate evidence of our gratitude. We would, moreover, that all might understand and regard as a salutary teaching the inward force and true significance of these pilgrimages, which we see multiplying so much, just at the very time when this Roman Pontificate is the object of such bitter assaults. Because these pilgrimages are not a mere manifestation of the love and piety of faithful towards us, but they especially afford, in a particular manner, a manifest proof of the cares and sorrows which afflict the hearts of our children because their common father is in a situation entirely abnormal and in no manner becoming to him. And this anxiety and uneasiness, far from diminishing, will go on increasing until the day when the Pastor of the Universal Church will be restored at last to the possession of his full and genuine freedom.

In the meantime, venerable brethren, we desire nothing so much as to see our words extend beyond the confines of this hall to the uttermost ends of the earth, that they may bear witness to the sentiments of our hearth toward the faithful of the whole world in gratitude for the admirable evidences of love and of filial devotion which they unceasingly display towards us.

THE GOVERNMENT TO BE APPEALED TO.

In this state of things, we consider nothing more opportune, and we desire nothing more ardently than to see these same pastors, who have given us so many evidences of their union in defence of the rights of the Church, and of their good will toward this Apostolic See, exhort the faithful confided to them

to make use of all the means which the laws of their country places within their reach, to act with promptness with those who govern, to induce these latter to consider more attentively the painful situation forced upon the Head of the Church, and take effective measures toward dissipating the obstacles that stand in the way of his absolute independence. But, as it belongs to Almighty God to send light into the understanding and to soften the hearts of men, we ask not only you, venerable brethren, to offer up your fervent prayers to Him, especially in these days of propitiation, but we must earnestly exhort the pastors of all Catholic peoples to assemble together in their churches the faithful committed to them, that they may there offer up, from the bottom of their hearts, humble prayers for the salvation of our Mother Church, for the conversion of our enemies, and the end of our so numerous and so heavy afflictions. God, who loves those that fear Him and trust in His mercy, will, we are fully confident, vouchsafe to hear the prayer of that people that cries unto Him. For the rest, venerable brethren, let us take courage in the Lord and in the power of His virtue, and, vested in the armor of God, with the shield of His justice, and with the buckler of the faith, let us bravely and mightily march forth against the powers of darkness and iniquity of this world. Already, indeed, the care that has been taken to confuse and disturb everything has reached that point that the movement threatens, like a torrent, to carry everything over the precipice, and many of those who were the authors and accomplices of this new state of things now look back in alarm, uncertain themselves as to the effects of their work. But God is with us, and He will remain with us until the consummation of ages. They, indeed, must tremble of whom it is written:—"I have seen that those who work iniquity and sow sorrows and reap them, perish by the blast of God, and are consumed by the spirit of his wrath." (Job iv., 8.) But to those that fear God, who combat in His name and who trust in His might, for them is reserved succor and mercy, and there is no doubt, that since there is now question of His cause and of His combat, He will sustain His Warriors unto the hour of victory.

MISSIONARY INTELLIGENCE.

HOME WORK.

MISS ANNA B. SCHILLER'S ANNUAL
REPORT.

"WITH this, the closing of the current year, I render my report for the year ending, March 31st. 1877. During this period I have made 1380 family visits, almost entirely among German

people, the greater part of whom are Roman Catholics and infidels. I must remark here that I do not meet with as much opposition as in former years; since there are very few persons who do not show some disposition to converse on the subject of religion. They even allow me to make the matter personal with them, urging them to read God's Word as it is given to them

in the Bible, and to attend some Evangelical place of Worship.

"The Lord has given me great success in gathering children into different Sabbath Schools in the neighborhood. Fifteen children from the street on which I live, besides as many more from other quarters, I have induced to join some Sabbath School, several of them from Roman Catholic households.

I have visited the Cincinnati Hospital 52 times. In the early part of the year I reported the case of a woman who was truly converted from Romanism—not to Protestantism, but to Christ. There are several others who have been trying to live consistently, and I trust they too will finally be brought out on the Lord's side. Six visits were made to the jail. The interest here is always manifested in the eagerness of prisoners to receive tracts, papers or some other reading matter, which we gladly give them. The Workhouse, which I visited three times, is also interesting. One woman whom we conversed with earnestly requested us to pray for her. I have since heard encouraging reports of her from her keeper, whom I met in the cars. He says that she seems to be a changed woman, and is evidently leading a different life.

"I have found opportunity to visit other public Institutions as follows: Children's Home, seven times; Home of Friendless, five times; House of Refuge three; German Orphan Asylum, five times; R. C. Hospital, twice, and the Widow's Home once. In all my visits to these institutions or elsewhere, whenever I have been permitted to read, offer prayer, speak a word for Jesus, or in any way for Him, I feel assured that He has been with me and

blessed my weak efforts to promote His cause.

"My Sewing School is still in progress, and is doing a good amount of work. I ask the children to let me know how many of them love the Saviour, and are willing to give their hearts to Him. A great many little hands are held up in answer; and my prayer is that they may always be willing to stand up for Jesus.

"I have found employment for not a few who have made known their wants, and have also received many calls at my house, some from Roman Catholics, who confide in me as their best friend. May they be led to look to Him who well deserves the name of Friend. I have received \$12 in cash and material from kind friends including what I could spare myself for use of the Sewing School and for distribution among the poor, which I have faithfully distributed.

"About 1,500 Papers, 13 Volumes, 4,250 pages of Tracts, 200 Cards, 7 Bibles and 21 Testaments have been distributed through my agency. The Bibles and one German Testament were kindly donated by the Young Men's Bible Society; the balance of Testaments I gave from some I had on hand. I have also to acknowledge the generosity of the Western Tract Society in donating largely valuable religious reading, papers, tracts, etc., and the *Christian World* office has willingly placed its papers in my hands for distribution. The Methodist Book Concern and kind friends have also helped me somewhat in this part of my work.

"My Sabbath School class is truly encouraging. I have convincing proof that some of its members have given their hearts to Christ.

"I am thankful that the Lord has seen fit to bless me with good health all the year, and will continue to pray that a double portion of His Spirit may be granted me that I may be enabled to go forward with faith and perseverance to the end."

Chelsea (Boston) Mass.—Rev. M. Dwight.

REV. M. DWIGHT, our Missionary in Chelsea, makes the following statements by way of an annual report:

Of nearly twenty four hundred (2,373) visits, more than two-thirds were made to families either Roman Catholic, or in which the parents belong to different faiths. 353 Bibles, Testaments or single books of the Holy Scriptures, were distributed, and 298 destitute families supplied, all of them Roman Catholic, or mixed, except eighteen, which are Protestant.

Mr. Dwight writes: "I continue to read and repeat selections from the Bible to Protestant and Catholic families and individuals, accompanied with such remarks and comments as seem to me to be appropriate; and when permitted, I offer prayer, always kneeling. During the months I have been engaged in missionary work for the Union, the way has been open or opened for me to pray with some 320 families, namely—184 Protestant and 136 Roman Catholic or mixed families. I find very many Protestant and almost all Roman Catholics lamentably ignorant of the way of salvation through faith in Christ.

"The following are specimens of answers I receive to questions proposed to Romanists:—*Question*: 'Have you an assurance of the Divine favor?' *Answer*: 'I hope I shall have.' 'Are

you a Christian?' 'That is a mystery; we don't know much about that; we do the best we can; that is all we can do.' 'Are you an earnest Christian?' 'I hope I am, but I don't know whether I am right or wrong, and I never shall know till I go into the next world.' 'Do you think God hears your prayers?' 'I don't know. I think He ought to; I don't do any thing out of the way.'

"A Roman Catholic said to me: 'If we do what the priest tells us, we shall be all right; but I am not certain that I do. I only hope so. I believe that there is not a soul in the world that knows whether he is in the way to heaven.' In ten years I have found but very few Roman Catholics who seem to have the faintest conception of the Scriptural idea of 'being born of the Spirit. Their idea of what constitutes a Christian appears to be this: *First*. Full faith in the Roman Catholic Church as the only true Church. *Second*. Attending Mass once at least on the Sabbath. *Third*. Obeying the priest as nearly perfectly as possible. I do wish from my heart that some good man who has a burning heart and a ready pen would write a small tract answering the question, 'What shall I do to be saved?' and quote largely from the Roman Catholic (Douay) version of the Bible."

Mr. Dwight mentions with regret that he meets with some evidence that the priests do their utmost to hinder his access to such of their people as they believe open to influence; and that the great revival of religious interest in Boston, following the great meetings held by Messrs. Moody and Sankey, has, at least among a certain class of Romanists, created a revival of an opposite kind—a revival of oppo-

sition and hatred to Protestantism. With the "baser sort," especially when under the effects of intoxicating drinks, the result is a disposition occasionally manifested to give the rein to discourteous treatment of those who bring to them the knowledge of the simple truth of a free salvation.

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. SADD mentions that as the pressure of mission work has somewhat abated during the month, she has been enabled to give more time to multiplying cottage prayer-meetings and family visits. A visit to the jail was peculiarly full of interest. After explaining to the prisoners "that they had a friend—one who had been arrested, tried and committed to prison, and therefore knew their feelings and was ready to stand by them in their time of need"—Mrs S. invited all who would like to have a Bible or Testament to tell them of their friend, to give in their names. There was a general rush to comply with the suggestion. One convict said to Mrs. S., "I wish you would pray for me! This is a poor place for a Christian; but I love Jesus, and do pray for my aged mother. I fear her heart will break." A young Roman Catholic came to our missionary and asked, "Are you a Sister of Charity?" But before she could answer, another, longer an inmate of the institution, replied, "More than *that*." To the young man, Mrs. S. then said: "I am a Protestant, but I care for all. Do you not need the friend of whom I spoke? Can a church made up of men save you?" "No," the other replied; "you are right. No one but Jesus can save me. Will you not send me your book?" "No book," adds Mrs. Sadd,

"is in such demand with the prisoners as the Bible! They begged me to come to see them every week."

Iowa City, Iowa.—Rev. J. Poduril.

OUR Bohemian Missionary for Iowa City, Iowa, and vicinity, Rev. J. Poduril, reports for the month of April:

"The season of activity among the farmers has come, and it is difficult to find a good opportunity to converse with them. They are so much engrossed with worldly thoughts that they have no relish for religion. One man said to me, 'I cannot appreciate spiritual things. I know nothing beyond the testimony of my senses.' This sentiment, alas, is indulged by many of my countrymen. By friendly conversation with them in their homes I have been able to do good to some who could not be reached otherwise.

"The mission school is growing in interest and numbers. The teachers labor diligently to instruct the scholars but the effort is an arduous one. The parents are either infidels or Roman Catholics, and of course do not encourage their children to attend, but the latter are attracted by the illustrated papers and lively singing.

"In my public addresses I refer to the influence of Romanism in Papal countries as compared with that of Protestantism in such nations as England and the United States. This contrast makes a deep impression upon many. Then I show them from the Bible that Popery is not the religion of Christ. The priests warn their flocks against false teachers, but I find that the men neglect the confessional and even attend Protestant services. May the Lord open their eyes to the truth."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. Zvolanek, our Bohemian Missionary in Muscoda, Wis., and vicinity, reports for the month of April:

"During the past few years I have become more fully acquainted with the moral condition of my countrymen in America than ever before, and I must say the picture is dark. There are fewer Protestants among them than we find in any other foreign nationality. Thousands live in the West without any religious privileges. In Wisconsin they are as 'sheep having no shepherd,' but I am striving to lead many of them into the light of the Gospel.

"In the 40 families visited recently, I discovered some professing to be Protestants, but ignorant of vital piety. They rest upon the form, and deny the power of godliness. Others are depending upon mere morality, while many accept the dogmas of the Romish Church. Hence I adapted my teachings to these different cases, and found several anxious to know the truth.

"The church has not been as full this month as usual, but the services were interesting and profitable, especially on Easter Sunday. The mission school is a delight to the children, and would be a benefit to the adults if they would attend. While we should labor to save all classes it is evident that the church must be largely recruited from the Sabbath-school."

Chicago, Ill.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. Miller, writes of his labors during the month of April:

"Although the weather has been pleasant and business has slowly revived,

yet there are more unemployed men in this great city than I have ever known. Hundreds of families suffer because they are without the comforts of life. They come to me to be recommended to the 'Relief Society.' A short time ago, a poor woman approached me in behalf of a crippled child. After repeated efforts, I succeeded in obtaining an appropriation to buy an instrument, which relieved the afflicted one. This circumstance has opened the hearts and homes of many in the neighborhood, who opposed my mission work.

"Thus the Lord prepares the way for me and I am entering new fields of usefulness. Frequently I find Roman Catholics, who seem to be nearer the truth than the multitudes of that sect. They have received light by reading the Bible, or hearing it proclaimed in some Protestant Church. These individuals will even allow their children to attend our mission schools. If space permitted interesting incidents might be given."

"As far as possible, I assist the German pastors on the Sabbath, and preach in destitute portions of the city. During the week I visit the people, distributing Bibles, tracts, etc. My health is not yet fully restored."

Pittsburgh, Pa.—Rev. C. Lepper.

Rev. C. Lepper, our German City Missionary in Pittsburgh, Pa., reports for the month of April:—

"The temperance revival that has prevailed in this city for many months continues to be felt. Its effects can be seen in the decrease of crime. The police reports show that comparatively few arrests are made for drunkenness. Our streets are more orderly, but, bet-

ter than all, thousands of men have been elevated and saved. It is without doubt the work of the Holy Spirit. The various churches are greatly revived.

"The foreign population is not so favorable to this reform movement, and yet I rejoice that many have been reclaimed. Even Irish Roman Catholics are numbered among those who have enlisted under the temperance banner. It will be difficult for them to remain firm, unless their priests also reform. The drinking habits of Irish priests are proverbial, of course there are honorable exceptions.

FOREIGN.

Chili:

A CHILIAN ON PRAYERS TO SAINTS.

(From the *Valparaiso Record*.)

One of the members of the native Protestant Church has furnished an interesting and detailed account of a conversation carried on in his presence between a friar and an aged man, who had never been at the Protestant chapel, but had purchased a Bible of the colporteur and read it with attention.

The friar came asking alms, and saying at a shop door: "St. Francis comes, brethren, to visit his votaries;" presenting the picture of the saint for the old man to kiss. The latter said: "No, sir, I don't kiss what you are offering me;" putting at the same time a bit of money in the friar's hand and adding:

"This gift is for you, but not for the saint."

"Why is it for me?" replied the friar.

"Because I consider it fair that the friars," said the old man, "should live from the gifts of the people."

"And for that reason do you refuse to kiss the image of my father, St. Francis?"

"It is not for that; but I see no good to be gained in kissing it."

"No good to be gained! when, besides his favors, my father, St. Francis, gives you life, health, &c."

"St. Francis gives me nothing," replied the old man. "God it is who gives me life, health and all I have."

"Yes, that's true; but we have to ask it through the saints."

"Why ask it through the saints?"

"Why, don't you know that when you ask an earthly sovereign for what you need, you ask it sometimes through his courtiers and favorites? and surely, if on earth we dare not speak to the President, how dare we speak to God? Since we are so bad as to offend him in everything, therefore we must apply to the saints to pray for us; for I believe God will pay more attention to their supplications than to ours who are sinners."

"Very true," continued the old man "better heard they may be, but will they be able to hear our supplications and know what we ask here on earth?"

The friar for a moment kept silence but going on said that, even if the saints failed to hear our requests, still he believed they would know them because God, perhaps, would reveal them to them.

The old man smiled, but said: "So this doctrine teaches that we must not approach God directly, but indirectly through the saints, even though the saints can't hear us; but God hears our requests and he passes them to the

saints, and afterwards the saints pass them back again to God."

At the beginning of this conversation the friar had spoken with an air of triumph, but now growing confused, he scarce knew what to do; took off his hat, put it on again, walked to the door, came back again, and then paused, as if still hoping to carry the day. The old man continuing said, however: "It is out of the question for the saints, as finite beings, to hear or know our requests, and not only ours, but those of thousands and tens of thousands, who pray to them as you are aware. It is absolutely impossible therefore for them to hear the petitions of the thousands who at the same time call upon them

in all parts of the world, unless they be omniscient and omnipresent. Only God can hear every petition and knows every heart of man . . . so that even if we were aware who are the saints in heaven, still the practice of calling on them is vain and useless for the simple reason that they can neither hear nor know what we ask for."

The friar then withdrew, and the old man went on to state that since he had had an opportunity to read the Word of God, he had been enlightened touching his obligations toward God and toward men; and that now his soul enjoyed peace and lived quietly with all around him.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
30th April, 1877.*

MASSACHUSETTS.

Boston. Perry Trust Fund, dividend....\$150 00

CONNECTICUT.

E. Windsor Hill. 1st Cong. Church & Society; John F. Fitts, Treas\$12 00

NEW YORK

Yonkers 1st Presb. Church, H. M. Schiefelin, Esq, \$50; Mrs. S. S. Barry \$5;

Others, \$48.16\$103 16

Brooklyn. B. W. DeLamater, Esq 10 00
\$113 16

NEW JERSEY.

Ridgfield. Rev. A. B. Taylor \$5 00

Newark. South Park Presb Sab. School.. 26 50

" Jas. B. Pinneo, \$20; J. W. Taylor

\$5; Alex Nichols, \$5; Mrs States, \$2;

J. A. Alling, \$10; Horace Alling, \$10;.. 52 00

\$83 50

PENNSYLVANIA.

Brooklyn. Estate of Esther Morgan (additional)\$10 50

KENTUCKY.

Louisville. G. B. N., \$5; J. Y. Stone, \$5 \$10 00

MISSOURI.

St Louis. 1st U. P. Church in part.....\$35 00

" Mrs. S. Collier, Mrs. E. A.

Hitchcock and D. C. Jaccard, \$5.....\$15 00

\$50 00

OHIO.

Oberlin. Lucina Hubbard, \$5; M. J. Hubbard, \$2

\$7 00

IOWA.

Newton. U. P Church.....\$20 00

Salem. M. E. Church..... 25 00

West Union. Church of God 27 50

\$72 50

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THE CHRISTIAN WORLD.

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EDITORIAL NOTES.

TO OUR FRIENDS.—It is needful again to remind our readers of the importance of sustaining the publication of this monthly, not only by the prompt payment of their subscriptions, but by liberal gifts over and above their subscriptions. As a periodical having for its prominent object the dissemination of correct views of the conflict, already waged for centuries and sure to be of greater importance in the future than in the past, between the pure truths of the Gospel and Romish inventions and innovations, the CHRISTIAN WORLD is deserving of the support and encouragement of the Christian public. As missionary in character, and therefore appealing to a more limited constituency than the political or purely literary magazines of the day, it can probably never be made an entirely self-sustaining enterprise. None the less it is important that it be maintained, and furnished with means for greater rather than less usefulness. We are certain that the announcement that the publication of the CHRISTIAN WORLD, which, for more than a quarter of a century, had been narrowly watching the movements of the Papacy in every country in Christendom, and been an instrument of foiling more than one of its crafty schemes, had been abandoned, would be hailed with delight by the Roman Catholic press at home and abroad. We are equally convinced that its suspension would be regarded as a sensible loss, even a positive disaster, by many of the most thoughtful and candid minds among Protestants in America and elsewhere. To insure the permanence of the CHRISTIAN WORLD it is of the utmost importance that the means should be liberally provided. Those entitled by reason of past gifts to receive the magazine gratuitously will confer a favor, by paying, when possible, the small subscription price, even if they can do nothing more. In all cases the necessary postage should be remitted to us, the present law making prepayment at the office of publication obligatory.

HELP FOR OUR WORK IN FRANCE.—Again we repeat our expression of the hope that all our friends who read the articles we have published on the subject of French Evangelization will remit to us whatever they can for this object, without waiting to be personally solicited by Rev. George L. Hovey, the Society's Financial Agent. Everything we hear from France respecting the spiritual condition and disposition of the masses, leads us to the conviction that no other part of the Roman Catholic world is more ripe for the reception of the Gospel. Will not our friends put it in our power to improve the opportunities which Providence has thrown in our way? We give elsewhere several articles bearing on different phases of the work.

THE POLITICAL CRISIS IN FRANCE.—It is now understood by all intelligent men, that the crisis precipitated by the unwise action of President McMahon is due far more to Ultramontane than to Royalist designs. What the issue will be, it is beyond the power of man to say, but the cause begins to be quite patent. From Rome has issued the mandate which every one who would in these times be esteemed a loyal son of the Church, feels himself bound to obey. The Papal Allocution, of March 12th, which we so recently laid before our readers, has had its intended effect. The Pope's instructions must be obeyed, and Roman Catholic France must openly espouse the task of asserting the temporal sovereignty of the Bishop of Rome over the late States of the Church. Now, for several years, the drift of national affairs has been altogether in another direction. The so-called Catholic Revival has been a patent failure; Pilgrimages have been numerous, but have not stirred the depths of popular feeling; the devotees at the shrines of Paray-le-Monial and Lourdes do not represent the masses; never was France less Papal than at the present moment. As soon as the Assembly, elected at a time of general confusion, and when no room was allowed for careful selection of members, permitted the true voice of the people to be heard to any extent, the French gave proof of their real sentiments by electing a majority of deputies of acknowledged liberal views. Lately, under the ministry of M. Jules Simon the country seemed entering upon a future of steady and peaceful development, intellectual, moral and religious. The very fact that the important portfolio of Education was entrusted to so enlightened a man as M. Waddington, an earnest Protestant and educated in English schools, was proof enough, that, if undisturbed, the progress of the country in all that ennobles a nation bade fair to be rapid and sure. Humanly speaking, it is an ill-omened circumstance that the President has yielded to the persuasions

of the Duc de Broglie, or more properly of the Jesuit advisers, who, for the moment, keep in the back ground, and assumed the grave responsibility of replacing a liberal by an avowedly retrograde ministry.

Those who have at heart the true interests of France, both material and spiritual, can only pray that the friends of progress may have the grace of patience under circumstances calculated to provoke them to revolutionary measures, and that a crisis so unnecessary and apparently untoward may be overruled to the more rapid advance of the Kingdom of our Lord Jesus Christ.

IMPORTANCE OF PRESENT EFFORT.—Meantime one of the lessons which the recent events in France are assuredly intended to teach, is that of the importance of at once making the best use of every opportunity offered to us. It may be, and we fervently pray that it will be the case, that France will remain as open to Christian effort as it has been for some years, and that the wonderful increase of receptiveness of the preaching of the Gospel lately manifested will go on making itself more and more patent to all. But it is not beyond the range of possibility that the result may be far different. A government hostile to Protestantism, acting through a host of time-serving and pliant prefects, mayors and other subordinate office-holders, may so seriously interfere with the dissemination of the Bible and religious volumes, and with the preaching of the pastor and the evangelist, and the instructions of the pious schoolmaster, as to render the work of evangelization well-nigh impracticable. Nor is there less danger from another source. Political agitation is notoriously disastrous to interest in religious matters. Is it not to be feared that should France again, through the folly and recklessness of its political leaders be involved in the dangers and excitements of revolution, the minds of thousands will be diverted from the considerations of those themes that are of supreme importance? Should this diversion be even temporary and not permanent, how great the peril to the salvation of multitudes of immortal souls! While praying, therefore, that so great a calamity may be mercifully averted, all who believe that in the system of truth inculcated in the Bible as the sole remedy for the disease of sin, whether in the individual man or in the body politic, should do all in their power to further the efforts which are now in progress for bringing the Gospel to the knowledge of every inhabitant of our great sister republic in Europe.

THE FAILURE OF THE "CLERICAL ABUSES BILL" to secure a majority in both branches of the Italian Parliament is a result less to be deplored

than it may at first sight have appeared to be to some ardent Protestants. The interference of government in the internal affairs of ecclesiastical bodies is a dangerous use of power. Even when exercised in defence of the liberty and prerogatives of individual members, it is almost sure to degenerate into an attempt to control the conscience, which is as abhorrent to sound principles of civil polity as of morals. The "Clerical Abuses Bill" was honestly intended to repress the encroachments of the Roman hierarchy upon the rights of the people. There were some admirable features about it. No one ought to have found fault with its provisions so far as they stripped the churchman, whether parish priest, bishop or even pontiff, of the power to insult the civil government of Victor Emmanuel with impunity, or made the Lenten preacher responsible for any breach of public order to which his incendiary sermons might give rise. But the provisions were too carelessly drawn. Too much was left to judicial interpretation and to the caprice of officials. Everything pointed infallibly to the complete enslavement of the Church by the State; and this result would have been as disastrous as the complete subjection of the State to the Church. Of the truth of this last remark the current of events in Switzerland may stand as sufficient proof. We need only refer our readers to the striking remarks we translated from the *Chrétien Belge*, nearly three years ago (September, 1874), under the title, "How the National Church of Geneva came to its End." Let no Protestant imagine that in favoring such state interference with the internal relations of the Romish Church, he is consulting the interests of liberty. The same weapons will assuredly be turned against Protestantism, and become a formidable means of repression. We cannot say, therefore, that on principles of justice or even of policy we regret the failure of the ill-digested and extreme measure proposed in the Italian Parliament. We hope that a truly *Christian* bill may take its place.

THE TURKISH WAR AND MISSIONS.—Never perhaps has a war arisen in which all Christendom has independently of sectional and denominational names, taken a more general interest than that now waged by Russia against Turkey. In the remotest hamlet boasting a heavenward pointing spire, the hopes and prayers of every intelligent reader of the news of the day are as strong and fervent for the success of the Christian arms, as in the populous and active city. And the uniform sympathy with one side in the contest is the more marked, the greater the concern felt for the progress of true religion throughout the world.

Turkey has long been the representative Mohammedan Power, the military stronghold of a monstrous form of delusion. That Mohammedanism was God's scourge to chasten a degenerate and unfaithful Church is undeniable. It was a very unworthy Christianity that fell a prey to Moslem arms in Western Asia, in Egypt and all along the Northern coasts of Africa. So were Nebuchadnezzar and the Babylonians the unconscious instruments of inflicting severe but wholesome discipline upon the recreant Jews. None the less, however, does Babylon stand in the Old Testament Prophets and in the Revelation of the New Testament as the symbol of every form of hostility to the Kingdom of God. And to every thinking man at all familiar with the records of the human race during the past twelve centuries, the Mohammedan faith, preëminently embodied in the Turkish Empire, occupies the same unenviable position. We cannot doubt that the complete overthrow of that Empire will mark a great step in the removal of the obstacles to the triumph of our Lord Jesus Christ over every enemy. Will it come in our day? We know not. But that it must come some time, is as certain as the promises and threatenings of God are sure of fulfilment.

We know that there are those who regard with some apprehension the contingency of the gain by Russia of a predominating influence in the regions now under Turkish rule. For they imagine that the liberty accorded to missionary efforts will be smaller than that now enjoyed. In this we feel confident that they are wholly mistaken. It is as much of the nature of Mohammedanism to be intolerant as it is of that of true Christianity to be tolerant. True the Moslem shows a certain contemptuous indifference to the religious belief of the subject races which he has reduced to a condition not much above that of slaves, having in the first instance robbed them by violence of a great part of their possessions and now withholding from them their civil rights. He may even trouble himself very little about any proselytism going on between different sects of those whom he styles indiscriminately "Christian dogs"! But that he has not the faintest idea of true religious liberty and equality is evidenced by the fact that the duty of putting to death any Mohammedan apostatizing to Christianity, still remains a fundamental and unalterable article of his religious creed, and that only the fear of the great Christian Powers, on which Turkey depends for its very existence, has of late prevented the execution of the penalty in a very small number of instances. The Russian "Orthodox" Church is, indeed, not wanting in bigotry, and, prompted by its hierarchy, the Imperial Government has shown not a little desire by persecution to secure religious uniformity. Yet it cannot be forgotten that many hun-

dreds of thousands of Protestants are living undisturbed in the Baltic Provinces and in Finland, and a large Roman Catholic population in what was once Poland. Nor can we imagine that any scheme of pacification could be realized that did not include the guarantee of a large measure of religious toleration.

WONDER WORKING IN GREECE.—Every one has heard of the great Church of the "Panagia," or Virgin, on the island of Tenos. This particular shrine has long enjoyed a great reputation. A favorite equally with turbulent and peaceable folk, it is matter of record that Greek corsairs and pirates were wont to pay their devotions to this particular "icon" of the Virgin Mary. Her rudely painted portrait hung in the ship's cabin, where an olive oil lamp was always kept burning. To her prayers for success in their murderous ventures were punctually offered up by sailors with strange ideas of what constitutes piety, and the treasury of the Church at Tenos was enriched by many a votive offering taken from the spoil of captured vessels. We imagine that the shrine is somewhat less popular than formerly, not to say that the suppression of piracy has eliminated one promising source of revenue. Yet, tales of the miracles wrought by the Tenian Madonna are still told. This year, however, according to the Athenian "Star of the East," the customary publication has been made at Tenos, but *anonymously*. "No one, it seems, dared to sign his name through fear of the police." From which we infer that the police is as formidable an enemy to wonder-working images in Greece, as to apparitions of the Virgin Mary and of the Saints in Italy.

LIGHTLY TAKING UP AN ACCUSATION AGAINST CHRISTIAN BRETHEREN.—While dissension between the professed friends of the one Lord and Saviour is a painful sight anywhere, it is particularly shocking when displayed in the presence of the common enemy. The existence of different ecclesiastical organizations is perhaps a necessity in the present condition of things. Better certainly the unity in the diversity exhibited by the Protestant Churches of the Reformation, than the compulsory external uniformity of the Church of Rome, covering from sight a mass of discordant and warring elements, none the less inimical to each other that they must wear the aspect of friendship and concord. But the liberty to differ in non-essential points of doctrine or practice can never be taken to authorize the cherishing of an uncharitable or censorious spirit, or active efforts to impede the prosecution of legitimate Christian work.

We are led to make these remarks by a recent incident in Italy of so serious a nature as to require our notice.

A few months since an Italian bearing the unsavory name of Alessandro Borgia, the most infamous of popes, sought employment in a Protestant College in the city of Rome. He was believed to be a man of good character, and professed to have renounced the doctrines of the Romish church and embraced those of the Bible. Indeed he himself wrote a book not long since to prove the errors of the Papal Church. On the strength of his acquirements and of good testimonials to his character, the College which had found difficulty in obtaining among the Italian Protestants a person capable of teaching the English and Greek languages, engaged him as an instructor or tutor in these branches. Subsequently the College saw fit to dispense with his services, as some of those who had employed him as a private tutor in their families had already done, when it was discovered that he was leading an immoral life. At once Signor Borgia, worthy namesake of Pope Alexander VI., threw off his disguise. Singling out the *Osservatore Romano*, a violent organ of Roman Catholicism but a paper of a very limited circulation, he sent to the editor an article two columns in length full of the grossest abuse directed against the Committee under whose care the College is, against individual Evangelists, against the Professors of the College, and against the students committed to their charge. In all this there is nothing very strange. Such attacks have been made by way of revenge in almost every missionary field, by base men whose true character was found out. The sainted Jonas King was the object of accusations far more atrocious and fabricated with such audacity as to make the mob of Athens actually believe them to be true and to compel the innocent object of calumny to seek safety in temporary flight from the kingdom of Greece.

We say that there was nothing strange thus far. But in what follows we find cause for amazement. Borgia's communication appeared in the *Osservatore Romano*, of February 24th, 1877. On the 1st of March, or only five days later, a Protestant journal, which announces itself as the organ of its Church, gave to its readers a prominent article on the subject, covering a part of the first and second pages of its sheet! Without taking the trouble to inquire into the truth or falsity of the charges, infamous upon their very face, the editor lent them the benefit of the larger circulation of his paper, and supported them by innuendo. We have the article before us. It is entitled "Deplorable controversy (Deplorabile Polemica)." It begins by inserting the prefatory remarks of

the Romish editor of the *Osservatore Romano*, in which he apologizes for taking up so much of his paper with Borgia's communication "since it serves to show ever better who are these impious and ridiculous adversaries of our holy religion, what their honesty, their doctrine, their breeding, how noble and dignified the support which a most wretched (tristissimo) government goes amongst them begging for, in order to trample in a cowardly manner upon the faith of the Italian people."

The Protestant editor does not insert the text of the communication of Borgia, whom he takes the pains to style a late "*Professor*" in the Theological College" of the sister Church; observing that "the accusations made by Signor Borgia against his former friends are horrible, and our readers will understand that we find no pleasure in reprinting them in our columns." But he adds some reflections, of which the quotation of a sentence or two must suffice. (The Italics are ours.) "Would to God," he exclaims, "that these accusations were false, and that the individuals against whom they have been publicly cast, might refute them and prove their baseness. In the interests of the work of Evangelization in Italy, let us permit ourselves to give to the calumniated persons (*if they are calumniated*—*se sono calunniati*), the advice to adopt all the measures of which they can honorably and legally avail themselves, to cover their adversary with shame." To which we add but a single sentence more to show the animus of the writer: "But what gives us still more pain, is to see that *the professors and students* of that school, to which was wrongly (*abusivamente*) given the pompous name of 'Theological College in Rome,' and of which only a few months since, the praises were sung in a poetical report (printed in English), should have selected as a field to carry on their indecent battles (*seconde battaglie*) with each other, the columns of the *Osservatore Romano*, and should thus expose our Evangelical Churches to ridicule and contempt in the very journals, of our most furious enemies." Be it remembered that the "battles" refer to a single scurrilous attack on the part of a discharged employe, not a Theological Professor, or Professor of any kind, but a simple teacher or tutor!

We have neither space nor disposition to dwell longer on this incident. We regard it as so flagrant a violation of that courtesy which ought to be observed between brethren professing to be "one body in Christ Jesus," that it ought not be passed over by those who, like ourselves, have no other concern in it but solicitude for the honor of our Master, without the unmistakable note of our de-

cided reprobation. The Protestant journal whose action we stigmatize, has dishonored the worthy cause which it advocates by lightly taking up and giving currency to slanders against those whose good name ought to be as dear to it as its own. Such a course will not tend to the advancement of the Kingdom of Christ in Italy, while it will cast reproach upon the venerable Church whose interests this journal ostensibly maintains—a Church whose honor is dear to every lover of the truth and every one familiar with its glorious history. We are glad that every other leading missionary organization in Italy has, through its representatives, expressed deep sympathy with our injured brethren. Rev. Leroy M. Vernon, D.D., of the Methodist Episcopal Mission, appropriately says: “Deeming silence the smallest service reasonably to be expected from Christian fraternity and courtesy, I can but deplore any voluntary dissemination of such unauthenticated accusations, or any sinister discussion of them by whomsoever, as prejudicial to Christian peace and evangelical interests in Italy.”

“THE HOLY CROSS.”—Under this title Mr. W. C. Prime has published “a history of the invention, preservation, and disappearance of the wood known as ‘the True Cross’” (Randolph, 1877). It is a neat little volume of nearly one hundred and fifty pages, pleasantly written, and conveying a great deal of information, drawn from many sources on the subject of which it treats. The wood known as the “The True Cross,” whether it be true or false cross, undoubtedly possesses, as the author well observes, a high historic importance. That particular wood, when reported to have been found by Constantine’s mother, not far from the traditional spot of the Lord’s Crucifixion, moved the whole of Christendom with joy. And that same wood was a power hard to estimate at its real importance in influencing the wild enthusiasm of pilgrims and soldiers, throughout the first three crusades. Its final loss at the hands of Saladin, with the exception of the fragments that had been brought as relics to Europe, caused a cry of despair to go up from all parts of the civilized world such as has rarely been heard, save when the most dire misfortunes have befallen a community or a nation. All this shows that the story of the “True Cross” is not merely of antiquarian but of real historic importance. And as a full and very readable account of it, this little book will serve a useful end. At

the same time we have two points to criticize in the execution of the writer's task:

First.—The tone, so far from being critical leans decidedly to credulity. There is indeed nothing more disgusting to a person of real cultivation than the flippan't skepticism with which many travelers in the Holy Land have treated its traditions both of events and of places, making up for the lack of study of history and topography by manufacturing cheap laughter at all that millions of very sincere worshippers prize most highly. We certainly should not censure the author or any one else for failing to imitate the class of writers to whom we refer. But the opposite extreme is little less reprehensible and we cannot aver that it is wholly avoided in the volume before us. To instance but one topic. It is well known that in the Basilica of *Santa Croce in Gerusalemme*, erected expressly to receive a fragment of the reputed cross, there is preserved a tablet of wood purporting to be the "title" set up above our Saviour's head, with the words, "Jesus of Nazareth, the King of the Jews." Of this relic Mr. Prime speaks with respectful consideration; yet of all suspicious relics there probably is no one that is more manifestly spurious. In the reduced fac-simile here given, as in a full-sized fac-simile in our possession, the Hebrew portion (just the portion where a finger from the West would be most fearful of being tripped up) is almost wholly wanting. The few strokes remaining have no appearance of having belonged to Hebrew letters. The Greek and Roman portions are written from right to left, a direction that had not been used in Greek for five centuries or more, or since the earliest period of extant inscriptions. This was an evident attempt of an ignorant person, who had heard that the Greek and Latin languages, like the Hebrew, were originally written from right to left, to counterfeit the marks of antiquity. Add to this that the Greek form *Nazarēnous* was not in use, but *Nazarēnos* or *Nazōraios*, and that the anomalous termination *ous* is written with an abbreviation employed, we have reason to believe exclusively for manuscript purposes and only at a date long subsequent to the age of our Saviour's death—and, not to speak of the Latin, we have enough to make us disbelieve the authenticity of the relic of *Santa Croce in Gerusalemme*.

Second.—We regret to notice a disposition to countenance what we cannot but view as an undue veneration of even genuine relics. It may be that our forefathers, at the time of the Reformation, went to an extreme, but theirs was a pardonable exaggeration at worst. They found religion metamorphosed into puerile and debasing superstition. Every

spiritual truth was covered up and obscured by some physical emblem. The sacrifice of the mass stood between the eye of the worshiper and the sacrifice of Christ. The bleeding Christ was less in his thought than the bloodless wafer, albeit that occasionally bled miraculously. Signs which, like that of the Cross, had been adopted ostensibly to assist in devotion by fixing the mind on the thing signified, had come to distract the attention and dissipate religious emotion. In short, it was *form* everywhere in place of *substance*. Under these circumstances the Reformers acted wisely. They boldly discarded the misleading emblems that had proved such sources of peril. It may be said with some force that these same emblems are not so dangerous to us now. A Christian brought up in the faith from his youth may be able to keep before him in his home, without temptation to idolatry, the discarded idol, which, to a converted pagan, would be a perpetual reminder of a system that once held him bound in fetters of iron. But the analogy is not perfect: for the idol is utterly dissociated from the Christian's faith, while the very strength of the peril investing the relic or emblem lies in its connection with the religion which he cherishes as his life.

The writer has not—and this is the impression gained by a perusal of the entire book—distinguished carefully enough between mere reverence and religious veneration. We agree with him entirely in believing that not a single true Christian could be found who, were a veritable piece of the tree upon which our Saviour suffered and died to be placed in his hand, still bearing the stain of the blood shed for man's redemption, could look upon that bit of wood without emotion. But we maintain that there is so much danger lest that emotion pass into reverential awe amounting to adoration, that it is a happy thing for us that the wood of the "True Cross" has probably not come down to us, as the burial place of Moses was providentially concealed from the knowledge of the Jews.

The Reformer Farel may have gone too far when, in his vehement treatise "*du Vray Usage de la Croix*," he urged that instead of being worshiped, the material Cross ought rather to be abhorred as the murderous instrument that inflicted torture upon the dying Christ. (Otherwise why not worship Pontius Pilate, the Sanhedrin, and even the traitor himself, for inducing to his death?) But we think that Farel was substantially right in applying to the misleading use of the emblem of the Cross the principle that induced the pious king Hezekiah to dash in pieces the Brazen Serpent made by Moses for Israel's healing, when he found that this "bit of brass" had become an object of idolatrous worship.

Evangelistic Work in the South-east of France.

We have received from M. Raoul de Cazenove, its Secretary, the Annual Report, for 1877, of the Lyons Committee, of whose work in behalf of the French Waldenses we have heretofore frequently spoken. The full name of this excellent agency is : "Protestant Committee of Lyons for the Evangelization and Instruction of the Valleys of Felix Neff and the Departments in the South-east of France."

If the reader will take a pretty full map of France and glance to the south-east of the city of Lyons, he will see that the Department of the Hautes-Alpes, all of it much raised above the level of the sea, reaches up to the very summits of the Alps, here culminating in the peak of Monte Viso. It is the district just below these uninhabitable heights that constitutes the original and special field of the Committee's operations. Here it was, in the Valleys of Freissinières and Queyras, that Felix Neff labored so patiently and with so singular a spirit of self-denial for the physical, as well as the intellectual and spiritual amelioration of the wretched descendants of the old Vaudois. And here it is that so much money, could it be obtained, might profitably and prudently be expended in fostering new departments of industry which would rescue the mountaineers from the perpetual recurrence of a fierce struggle for existence in a miserably poor county.

But while not forgetting this district, still the most important one for them, the Committee have extended their activity to six other Departments ; the *Basses Alpes*, a mountainous but less elevated region on the south ; *Isère* on the north, and *Savoie*, with Grenoble for its capital ; *Loire* and *Ardeche* on the opposite side of the Rhône ; and *Jura*, further north on the Swiss borders.

Within these circumscribed limits the Committee is doing a promising work, although not a large one. Indeed, its slender receipts of 17,776 francs and 75 centimes, applicable to the work of evangelization, during the last year, would not warrant the undertaking of work on a grand scale.

The foundation of permanent success in France, all Christian workers assure us, is through religious training in schools. The evangelist can do much, it is true. Yet the interest awakened by preaching is frequently evanescent. When the novelty of Protestant worship passes away, there disappear with it many of the hearers whom curiosity alone attracted in the first instance. Only by the distribution of

the Bible and of religious books by the colporteur is the soil prepared and rendered receptive of the truth spoken from the pulpit. But better still is the systematic training of the children and youth as a means of effecting for the pure Gospel a permanent lodgment in the minds and hearts of the people. It is not surprising, therefore, to find this in the Lyons Committee's list of stations and agents, there are only *five* pastors and evangelists, and not less than *twenty-one* teachers, male and female.

CHAMBÉRY AND AIX-LES-BAINS.

The account, given in our January number, of the delightful work in Savoy, and especially in and about *Aix-les-Bains*, through the devoted labors of the Protestant pastor of Chambéry, M. Fournier, awakened so much interest, that we translate a paragraph or two respecting this field from the Committee's Report:

"Notwithstanding some trials, coming not altogether from without, the little church of Chambéry, organized and cared for with affection, might excite envy in many a centre of Protestant population:—*two places of worship* regularly supplied (without counting the small meetings periodically held in the Department); *two mixed schools*, more or less numerously attended, but very useful and directed in a Christian spirit; *two libraries*, one particularly well furnished and utilized; *two Sunday-schools*; service of song well directed; *evening services* on week days; assiduous care of the poor, comprising prisons and hospitals; sewing schools; Christmas trees; the evangelization of soldiers and those scattered abroad, by means of colportage; at times the teaching of converts—such are the general features of the work patiently developed within the past nine years. M. le pasteur Fournier, who had overtaxed his strength there, was compelled to protract his furlough in the South until the end of last winter. His temporary substitute, M. Noyer, has been appointed to Annecy.

"M. Fournier has the past summer traversed pretty much the whole Department to the extreme frontiers. Now summoned for religious services, now in pastoral tours, he visited Albertville, Moutiers, St. Jean de Maurienne, Modane (at the foot of the tunnel through the Alps, and some neighboring communes. But it is especially at *Aix-les-Bains* that, outside of Chambéry, the activity of the pastor has been energetically exerted. This *annexe* has all the importance of a church during a great part of the year, with its worship every Sabbath, its school with 23 scholars, and especially its Protestant infirmary the happy

creation of which has obtained a remarkable success. This *evangelical asylum* is about to be furnished with a fine building, due for the most part, to the generosity of our Presbyterian brethren of Scotland, who have united with our Reformed Church in the erection of this institution for benevolence as well as for worship. This work honors Protestantism. It will certainly promote the evangelical cause at Chambéry and in the Department.

"But the development of the work at Aix would demand that the pastor should be aided in his task during a portion of the year at least. Meanwhile M. Fournier has been seconded by kind friends whom his work interests."

AN EARLY SCHOOL.

We are compelled to pass by many topics of interest, some of them brought to light by a recent tour of inspection in the Alps, taken by the secretary of the Committee. We may notice one fact, which has not a parallel in our observation. At *Fontgillarde*, far up on the mountains, probably one of the nearest hamlets to the magnificent Monte Viso, the poverty of the parents is too great, as indeed it is everywhere throughout these inhospitable mountains, to permit them to do without the assistance of their children, even to the very youngest. Accordingly the teacher, during the month of June last, was accustomed to open the school at *four o'clock* in the morning*, in order to permit her scholars to go to work with their parents. The Protestants of the village have lately built a school house with their own hands, assisted by some kind gifts of friends in Geneva.

THE GOSPEL PROCLAIMED IN A MONASTERY CHURCH.

In the Department of the Basses-Alpes the progress is encouraging. The incident is told that, at St. P., M. Deluy carried the Gospel even into an old monastery and preached it to a "hermit," the guardian and, in fact, the solitary occupant of the institution. It was in the church that the interview was held. At Oraison, in the same Department, the Roman Catholic clergy "has put everything in operation to destroy the Protestant influence. The coarsest insults from the pulpit, menaces and promises in order to prevent parents from entrusting the education of their children to our female teacher, have not reached their end, and M. D. continues to be well received in a good number of families and to announce the truth in them. In this same place a petition, signed by more than twenty-five men, heads of families, was addressed to the Committee asking them to open a *free school for boys*; a request

which has been granted. The school was opened with about a score of scholars.

AN EVANGELIST'S DUTIES.

At *Voiron*, in *Isère*, public worship is held every Sabbath morning and evening by a small congregation of 30 to 35. The evening service is attended by a certain number of Roman Catholics. Between the services the evangelist holds a meeting in the country not far off. During the week he devotes sometimes as much as three or four days to trips to more distant points. In the last three months of the year he made not less than forty-two such trips in the valley of the *Isère*, from *St. Marcellin* and *Grenoble* to the frontiers of *Savoy*. He was generally well received both by Protestants and by Roman Catholics.

The Church of Jesus in Mexico.

BY REV. H. CHAUNCEY RILEY, D.D.

AFTER the Spanish conquest of Mexico, Spain watchfully guarded that land, for three centuries, as her choicest colony and as a source of untold wealth. Reports of its great mineral and agricultural resources, delightful climates, rich tropical foliage, flowers and fruits, great fertility and wide extent of territory, frequently reached Spain during those three centuries, and multitudes of Spanish families were induced to cross the Atlantic and make their homes in the bright, sunny and beautiful Mexican portions of this continent.

The ancient Church of Spain—perverted by the Roman Church—extended its work far and wide throughout Mexico, during the three hundred years that that land remained a colony of old Spain. Learned Bishops and multitudes of Presbyters left Spain for Mexico, and engaged in brave and earnest work in that splendid Spanish colony. Immense stone churches were erected in the different cities, and spacious convents and beautiful convent-churches were built for the different orders of friars and nuns throughout that land. Philip the Second recommended that a magnificent cathedral should be commenced in its capital, and that cathedral in the City of Mexico is still the grandest Church

building in America. Many of the native Indian population of Mexico—a people whose former strange civilization had much in common with that of the ancient Egyptians—soon joined the branch of the Church thus established in their native land.

The Spanish government generously aided, and the Inquisition and the Jesuits fiercely guarded the branch of the Romanized Spanish Church in Mexico. Enriched by the vast wealth of that land, that branch of the Church was at one time called the “Richest of Churches.” But with all her great wealth and power and grand opportunities, the Spanish Churches in Mexico failed to place the Bible in the hands and homes of its people, and there, as in other lands where the Bible has been kept from the masses of the people, the wide-spread ignorance of its truths has caused fearful evils. Millions died without ever having seen a Bible in their lives, erring because they knew not the Scriptures. Without the Bible in the hands of her people, to guide them in the ways of peace and righteousness, the efforts that have been made since Mexico became independent of Spain, in the year 1821, by many of her ablest sons, to organize in their native country a prosperous republic and to establish peace within its borders, have been so thwarted that, politically, Mexico has become a by-word among the nations.

When the friends of republican institutions in Europe want to defend the cause of liberty, they are in the habit of describing with enthusiasm the prosperity and greatness of the United States of America. When the opponents of those institutions want to throw contempt on the thought of a republic, they are wont to repeat with scorn and derision the name of Mexico.

The gifted, brilliant, eloquent, former preacher of the Cathedral of Paris, Hyacinthe, when addressing his fellow countryman in New York, boldly declared that he was convinced that the secret of the greatness and prosperity of the United States was to be found in the fact that in this country the Bible was in the hands and homes of the people. In the want of the Bible, in the great majority of homes throughout Mexico, the intelligent Christian finds an explanation of much that has happened.

An American Christian lady, who has resided for some time in the City of Mexico, writing from that capital, says: “Had the Roman Catholic Missionaries who came here soon after Cortes, brought an open Bible, and had the monks and nuns who have lived here spent their lives in teaching the people to read it and regulate their lives by it, Hidaigo’s efforts to obtain civil liberty would not have been followed by sixty-six years of nearly incessant warfare.”

General Silas Casey, after much personal and careful observation in the Republic of Mexico, says: "What Mexico needs is that religion which is solely drawn from the word of God; let it have that, and material prosperity shall come in like a flood, and Mexico will become one of the delightful countries of the earth."

Since the years when General Casey was in Mexico, with the American army, a brighter era has dawned upon that land. Many of the obstacles that once greatly hindered the general circulation of the Holy Scriptures in Mexico have been removed, and the open Bible is now being circulated among some of its people.

The example of the United States has exerted a very important influence. Taught and encouraged by that example, many thoughtful, earnest men have learned to cherish the most ardent aspirations after liberty, progress and education. A liberal party has been gradually formed from their numbers, which has bravely struggled in behalf of freedom. That party having obtained control of their Government in the year 1857, promulgated a wise and liberal constitution for their native land. The promulgation of this constitution was the beginning of a new era in the Republic of Mexico.

During this new era liberty of worship has been decreed, Church and State have become independent of each other, the old orders of friars and nuns have been disbanded, the Society of the Jesuits and of the Sisters of Charity have been strictly prohibited, the political power of the Roman Pontiff has been greatly broken, freedom of the press has been granted, and an earnest effort has been made to establish an effective system of public education in Mexico.

The orders of friars and nuns and the Society of the Jesuits having been abolished, hundreds of magnificent stone churches, once held by those orders, reverted to the people, were taken possession of by the government, and were then offered for sale. Immense, but very beautiful Church buildings, which once cost vast sums of money and took many years to build, can now be purchased for a few thousand dollars in the leading cities of Mexico, and the Bible can be read, and the pure Gospel can be preached in them, when purchased for that purpose, with the full protection of the general government of that Republic.

Soon after the Mexican government had passed laws in favor of liberty of worship, a very important Christian work was commenced in Mexico by some influential presbyters and a few laymen, that looked toward the permanent establishment, far and wide throughout that Republic, of a branch of the Christian Church that should maintain the faith in its primitive purity, the ministry in its integrity, and that should

faithfully labor to circulate the Holy Scriptures. Those who have taken part in that Christian work have had so many accessions to their ranks that they now number over six thousand. Among them there are some Christian men of marked ability. A branch of the visible Church is being ably organized from their numbers, which is being carefully modelled after the pattern and example of the early Church, as established by Christ and His Apostles. Besides its organization there is also much in that Mexican Branch of the Church to remind the student of history of the early Christian Church. The faith, ardent love, zeal and courage with which that Church in Mexico—though often sadly persecuted—has rapidly extended its Christian labors, has won for it the sincere respect and earnest affection of many impartial eye witnesses of its work, as among others, the Rt. Rev. Alfred Lee, D.D., Rev. H. Dyer, D.D., Rev. Albert Zabriskie Gray, and the Hon. Thomas H. Nelson, while United States Minister to Mexico.

The following statistics of Christian work already done, give some idea of the faithfulness with which the members are laboring for Christ.

Seventy-one congregations have been gathered ; a faithful, able and eloquent band of native missionaries has been raised up in their midst ; schools have been established, where a very large number of children have been carefully taught the Bible, and have received a good secular education ; a theological seminary has been preparing young men for the ministry ; divine services have been statedly celebrated, and the precious Gospel preached in two beautiful church buildings in the City of Mexico ; an orphanage has been started in a former convent building ; a periodical called *The Truth* has been regularly published, from a fine printing press obtained for the use of the Church in Mexico, and other publications have been prepared that have influenced multitudes ; many thousands of copies of the Spanish translations of the Holy Scriptures have been circulated with most blessed results ; and much other Christian work has been faithfully done.

During the deadly persecution which has assailed this branch of the Church more than twelve who once faithfully labored in connection with it have died the martyr's death. Cruel efforts have also been made to destroy the means of livelihood of those who have taken an active part in its Christian work. Persecution has frightened away the rich, whose wealth might otherwise have greatly aided the work.

Christians from the humble walks of life with a few educated men and women in their midst who have been willing to suffer persecution, danger, obloquy and the loss of earthly friendships for Christ, are those who are aiding to build up this branch of the Church in Mexico. To

assist them to meet the necessary expenses of their Christian work, and to enable them to do that work effectively, the gifts of the faithful in these United States are pressingly needed.

Such gifts are distributed in Mexico by the Treasurer of the Mexican Branch of the Church, Albert E. Mackintosh, Esq., a faithful Christian of mature experience, business habits, sterling integrity, and education.

Funds are needed :

I. To purchase and distribute Spanish Bibles.

II. To pay their small monthly salaries to five ordained ministers and to twenty-two evangelists, teachers, and other workers.

III. To aid in meeting the expenses of schools and orphanage.

IV. To publish a weekly Spanish Gospel paper, and other Christian publications.

V. To meet the necessary expenses of Church buildings.

Once California and the great south-western portion of this republic belonged to Mexico ; now they belong to the United States. The yield of gold and silver for the whole Pacific coast of the United States since the year 1848, has been \$1,700,000,000. The vast wealth obtained from the portions of this continent that a few years ago belonged to Mexico, and also from the commerce of Cuba and South America, has enriched multitudes of families in the Church in these United States.

By now aiding, from their abundance, the work of the Mexican branch of the Church, they can assist in giving to Mexico, and to other portions of Spanish America, greater treasures than those obtained from the mines of California, the plantations of Cuba, or the commerce of South America—they can assist in giving to multitudes in those lands *“the glad tidings of the unsearchable riches of Christ.”*

We appeal to the readers of the CHRISTIAN WORLD to remember the cause of Christ in Mexico. What you can give now in its behalf will be of special value.

If you can only give little, gladly give that little, remembering that with Christ's blessing, your little gifts may do great good.

If you can give much, will you do what you can in behalf of the cause of Christ in that neighboring republic? Come to the help of the Lord!

Please to remember that contributions for this object—even the smallest—can be mailed directly to the office of this Society (American and Foreign Christian Union), 45 Bible House, New York.

With your contributions be careful to enclose the words, “For Mexico.”

The Protestant Press in Italy.

FROM THE RELIGIOUS TRACT SOCIETY RECORD.

THE following extracts from Italian papers show that the influence of the publications of the Evangelical Press is felt and dreaded by the priests.

The *Esaminatore Friulano*, quoted by the *Famiglia Cristiana*, says (Dec. 15, 1876):—

La Madonna delle Grazie exhorts people to become subscribers to a Catholic Almanac, which is being printed, in order to paralyze the Almanacs of the Evangelical Societies, and recommends them in every possible way to hinder their circulation. In connection with this subject, we feel obliged to hold up to general admiration the singular zeal of the Chaplain of Madonna di Strada di San Daniele, who has already brought himself into high favour with the ecclesiastical authorities by his recommendation of their religious papers. Coming up to the book-stall of an Evangelical colporteur, he bought an almanac, and went away. He returned in a few minutes and said, "This book is heretical; it is forbidden." "Have you read it?" asked the colporteur. "No," replied the priest, "but I know it all the same." "Well," said the colporteur, "here are your 25 centesimi; give me back the book." "That I certainly shall not do," said the ignorant priest; and so saying, he tore the book in pieces and threw them into the mud, accompanying this action with words which do not sound well even from a layman's mouth.

Here is an example of the way in which the priests of true Catholic Apostolic Roman blood confute the alleged errors of their adversaries, who are always inviting them to discussion on points of controversy. Like owls, however, they dread the light, and are satisfied with tearing up the books which contain their condemnation.

We learn from a later number of the *Famiglia Cristiana*, the paper published by the Florence Committee, that in order to counteract its increasing influence, recourse has been had by the priests to the expedient of publishing a periodical of a similar kind, and bearing exactly the same name, which inculcates their teaching, but resorts also, it will be seen, to other means of increasing its circulation.

The new paper is to be published at Bologna, and out of the 3 lire which are to be the annual subscription to the paper, only 2 40 are to go to the editors; the remaining 60 centesimi are to be a contribution to the Pope's Treasury. The *Famiglia Cristiana* thus comments on the proposal:—

By this ingenious combination, every subscriber to the new *Famiglia Cristiana* will have the immense satisfaction of contributing 5 centesimi (½d.) a month as alms to the Pope; and this magnificent sum he will give, so to say, without

putting his hand in his pocket, gaining in this way, for nothing, it is impossible to say how many blessings and indulgences.

Nor is this all. In order to attract a still large number of subscribers, the so-called *Famiglia Cristiana* has recourse to another expedient. Besides receiving regularly the numbers of the papers, besides the 5 centesimi a-month worth of Papal benediction, the subscribers to the new newspaper will compete for no less than 24 prizes, to be drawn for by lot at 11 A.M. on the first Saturday in July, at the office of the paper; and some of these prizes are of the nature to make the mouth of every faithful Christian water. The first, for example, consists of a knife, fork, and spoon, of silver, *which have been used by Pope Pius IX.* Who would not leap for joy at the thought of eating his soup with the same spoon which has served an infallible mouth, and to carve his boiled meat with the same knife and fork which have been used to cut up capons in the Vatican? But, no! who would dare so to profane such sacred reliques? They are things to be framed, to be contemplated, to be devoutly adored. And who knows but that the mere sight of the knife and fork and spoon of Pius IX. may be enough to satisfy the most hungry, and amply make up to them for the dinner which they are unable to enjoy? *

To conclude, if subscribers are wanting to the new-born *Famiglia*, it will not certainly be its fault. Its promoters have plunged into flattering promises of every kind. We have no recourse to much artifices; only we will say to our friends see how our adversaries exert themselves to oppose us! Let this be a motive to incite you to help us more vigorously. The best way for you do it will be by obtaining for us fresh subscribers, by making our paper known to those around you, and by finding out in every city trustworthy persons who will undertake to sell copies of it.

We are sure that if Evangelicals would show only half the activity which certain Roman Catholics show, our progress would be very different from what it is.

Dr. De Pressensé on the Aspects of Protestantism in France.

In the last issue of our name-sake, the London *Christian World*, that has come to hand we find the following letter from Dr. De Pressensé on Protestant interests in his native country. It deserves a reading, not only as embodying the opinions of an intelligent observer, but as written after and in view of the recent high-handed measures of the President of the French Republic. [Editor of the *CHRISTIAN WORLD*.]

You will understand under what a pressure of grief I write, after the sudden and unexpected blow to the Liberal party, struck without cause, and in face of a Parliamentary majority of more than two hundred voices, and the effect of which is to place us where we were five years ago. At first we were almost stupified by the greatness of the shock; but the Republican party quickly recovered itself, and is proving by the candour and moderation both of its acts and words how unshak-

ken is its confidence of ultimate success. It is sure of the country, and is fully determined not to swerve in any way from the path of strict legality. More than this I will not say. Patriotism imposes upon Frenchmen the utmost reserve in all communications which are to cross the frontier, as you, I am sure, will readily understand. The Ultramontane party, which is unquestionably responsible for the present state of things will gain nothing by it. The new Government is obliged to hold it in with a tighter hand than did the previous one, and when things have resumed their normal condition you may judge how much favor it will have to expect. My great desire is that the reaction against it may not be too violent, and that such unexampled provocation may not lead the Republican party to commit excesses by passing extreme measures of repression. These become dangerous as soon as they exceed the limits of legitimate defence.

Turning from these agitating and perilous themes, which fill the hearts of earnest patriots with poignant regret, I will refer again to the present Protestant crisis, which has passed through several new phases within the last few weeks. The famous schemes of conciliation from which so much was hoped are altogether on the decline, as it is evident from the two ecclesiastical conferences held in Paris in April last. The representatives of Rationalism showed far less disposition to attempt compromises which, if there should be an orthodox majority in the next Synod, might be easily made to lead on to rigid disciplinary measures. On the other hand, the orthodox party rejected by an enormous majority all the propositions tending to conciliation. All that it did was to demand of the Government a speedy convocation of the Synod, with the firm intention of getting the rectification of its previous resolutions, with possibly some slight modification in their application. Its grand mistake, as I have already observed, is in forgetting that it cannot have free play in a church united by concordat to the State, and that it is impossible for the State, so bound, to deprive of either its pecuniary support or its protection, that considerable section of the Church, which adheres to the traditions of that time-honored rationalism to which the Protestant Church has so long given official shelter. There would be positive injustice in allowing all the material advantages of the Church to be enjoyed by the orthodox alone, so that their confession of faith would become a sort of bank draft upon the Budget. The orthodox party makes the gravest mistake in not taking the initiative in a generous course, and declaring to the Government that it desires only to share in the Budget, and building's set apart for worship. It could then demand this, and proceed to consolidate its own institutions, and thus guard the people of its

charge from teaching which it has ample reason to dread and deprecate. Let the question of sound doctrine be once clearly separated from the question of ecclesiastical benefices, and the desired end may be reached : but so long as it is associated with a claim which is morally unsound it is placed at a grave disadvantage.

The orthodox party itself saw clearly, as soon as the Paris Conference was over, how dangerous was the course it had taken. The Government weary of the requisition made upon it on every hand, took the course of nominating a commission of arbitration, whose duty it should be to make an equitable division of property among the various sections of Protestantism ; and, in order to assure its impartiality, the commission was composed of eminent Catholic lawyers. These were, indeed, to possess only a consultative power ; but in the preamble to the decree, it was very clearly indicated that the exclusive views of the orthodox would not be alone recognized, but that the interests and claims of the rationalistic minority would also receive consideration. In taking this course, the State was true to its function as a lay body, which has no right to occupy itself with theology, but simply with the respective rights of the appellants. The measure, however gave extreme umbrage to the orthodox, though they were constrained to conceal their indignation in the presence of the power on whom they were dependent. The commission of arbitration was about to enter on its duties when the events of the 16th of May supervened, and the governmental decree found itself consigned to the ministerial *oubliettes*, whence it may perhaps emerge on the day of universal deliverance. For the present, the orthodox have nothing to fear. The new minister will act in all points in direct opposition to his predecessor. He is an old magistrate, accustomed under the Empire to suppress every Liberal manifestation, one of the extreme men of the Right, at once Bonapartist and clerical. He finds in the Consistory of Paris some of the most ardent partisans of the rash act which raised him to power. He will do nothing to chagrin such useful allies, who will probably shortly furnish a new member to the Senatorial Right, from whom the vote is expected to come dissolving the Chamber of Deputies. I have a firm hope, nevertheless, that the Consistory of Paris will not make any application on behalf of the true doctrine to such an administration as this, raised to power in spite of Parliament. Any such attempt would do irretrievable damage to their cause, and the majority, composed as it is of men truly Christian and truly Liberal, could never sanction it. Protestantism will surely be saved from such a disgrace.

The late Ministry, before its retirement, was able to render a signal

service to our churches by the decree which determined the transference to Paris of the ancient theological faculty of Strasburg, which has been lost to France since the annexation of Alsace to the Empire of Germany. Incredible efforts have been put forth by certain members of the Reformed Church against this translation, simply because it was apprehended that the new faculty might injure that of Montauban, and also from the fear that the students would breathe in Paris an atmosphere more thoroughly Liberal on all points. These efforts were so far successful, that they delayed indefinitely an act of reparation and of justice, which should have met with nothing but hearty support, not only from the patriotic point of view, but on yet higher grounds. Is it not a great thing that now, for the first time, Protestant Science has an opportunity of making itself heard in the University of France, that focus of French learning from which its light may radiate far and wide, and in the City of Paris, where the whole country is represented by its choicest youth. This was a point of the highest interest and importance, and it was so understood by Mr. Waddington, the eminent Liberal Minister of Public Instruction, whose fall is a national calamity, for no one had given more attention than he, to the progress of popular education and to the extension and advancement of the higher branches of learning. The decree which brings into operation the theological faculty of Strasburg, is, as it were, the testament of the late Ministry, but not its last testament. It could scarcely have left a nobler memorial of its term of office, and Protestantism will be for ever grateful to it.

E. DE PRESSENSE.

Rosseeuw St. Hilaire on the Mission to the Working Men of Paris.

Attached to Rev. R. W. McAll's Fifth Annual Report of his wonderfully successful work in Paris, we find a letter addressed to him by the distinguished Professor Rosseeuw St. Hilaire, who has from the beginning taken a very active concern in its prosecution. We give the translation prepared by Mr. McAll. It may be of interest to remind the reader that Professor Rosseeuw St. Hilaire was a Roman Catholic by birth. Before he became acquainted with Protestantism he had written and published the greater portion of a history of Spain displaying deep research and great literary ability. The new convictions he imbibed led him not only to reconsider his subject but actually to re-write no inconsiderable part. [Editor of the CHRISTIAN WORLD.]

Dear Mr. McAll,

We are just about to enter upon the fourth year in which it has been my delight to co-operate with you in this work which the Lord has so signally

blessed. You again ask from me some lines for your Annual Report. What can I now tell the dear English Christians which they do not already know by heart? When I once more say that the people, more attentive than ever, crowd to these meetings which have not for them the attraction of novelty or of amusement, in which, instead of flattering the audience, like a candidate at an electoral meeting, we speak to them, on the contrary, many humiliating truths, softened only by the affection which prompts their utterance, all this our English friends have already heard more than once. Nevertheless, it is never fatiguing to hear good news, even when reiterated; and the Christians of Britain have the evangelization of Paris so much at heart that it may be well called *their* work; for it is to them and to you, dear brother, that we owe much of the impulse that has been given to it. • •

You ask me what new features strike me in these dear meetings whether in respect to the hearers or the speakers. First, then, as to the speakers. What strikes me especially is that their interest in this united work increases from day to day. Last year, on seeing your *réunions* constantly advancing in number and in size, I will now frankly say that I was disquieted; I feared that, soon, it would be the speakers and not the hearers who would be lacking. This year on the contrary—not only has the number increased in a proportion which will soon surpass the necessity, but, once enrolled in our little army, pastors and laymen alike are evidently happy in the service of our glorious Captain! The laymen accomplish here their apprenticeship as speakers, in the best of all schools; the pastors leave behind them at our doors as they enter the phraseology of set sermons in order to speak the language of the heart, which alone is understood by the masses of the people. In laboring for the good of others, we find blessing for ourselves. All are happy. I repeat it; and how could we fail to be so, in feeling ourselves carried back to the days of the primitive church; in seeing these men, indifferent or hostile in religion a few years ago, partaking in haste their evening meal on leaving the workshop, and abandoning the wineshop and politics in order to hear some peaceful Christians make known to them the Saviour.

To speak to our *ouvriers* of Paris is, truly, a pleasant task; for I do not know any audience more intelligent, more attentive, more sympathetic, not even that of the *Sorbonne* or the *Collège de France*. Even their want of culture insures their attention;—they do not come in order to criticise or to discuss, but to feel and to be moved. It is to their heart that one has need to speak; and you will always be far better

understood when you do so than if you address yourself merely to their intellect.

Another sign of God's blessing resting upon these *reunions* is that the number of MEN frequenting them is constantly increasing, and this, some years ago, was the failing point in such efforts. Shall I go further? I have perceived, if I mistake not, that the men are better hearers than the women; and this can be understood, because all that they hear is new to them! All their preconceived notions are overthrown, surprise is seen on their countenances: they feel that they are entering as into an unknown world, of which even the language is foreign to them. So that one needs some other word than *listen* to describe their impassioned attention when we speak to them of the gospel. Its tender appeals go straightway to their heart; and then they feel that they are loved. There lies our power over them; and it is the only power we possess, we, who are but poor worms of the earth, in dealing with these momentous realities, which we could not take upon our lips without trembling, unless we felt that Jesus is with us, and that the Holy Spirit dictates to us what we should speak.

Some days ago, I was present at the meeting of Faubourg St. Antoine the one of all your stations which is my favorite, because it is most thoroughly a gathering of the populace. I had begun to speak when I saw five young workmen, genuine *bandits* (forgive the word), walk into the room, who appeared to have come straight from the drinking shop. Although accustomed to the wonderful calmness which reigns in these meetings (you remember that it was not always so at the outset), I confess that I was a little disquieted; and, as I went on to speak, I kept my eye upon the new comers. But, when seated, how speedily they became subdued and attracted in the sweet atmosphere of peace and of sympathy! After some minutes you would not have recognized them; the expression of their countenance was quite changed, *le gamin de Paris* had disappeared, and had given place, if not as yet, to the Christian, at least to the thoughtful and well disposed listener. The gospel which they heard doubtless, for the first time, had thus come home to them.

Another feature of progress is in the size of the mission-halls, which increases along with the number of attendants. Most of the insignificant shops which, in the beginning, were sufficient for the purpose, have given place to larger rooms, which are, with equal ease filled. It is well known that in these large gatherings of human beings there is a sacred contagion which no one can resist, and which is spread around by those who have felt it. Then it is that people feel themselves brought nearer to each other, and more happy, and they desire to share with others

what they have received. Our large rooms will contain—Belleville, 4' 0; St. Antoine, 370; Ornano, 320; and the new hall opened this week in the Rue de Rivoli, 270 persons when filled.

The Bible-classes for adults are also making progress, and the Sunday-schools are more and more numerous attended. As to the music among these people, generally far from musical, it has become quite a passion. At the last meeting I attended, when a singing practice was announced to follow it, no one went out, and the whole assembly joined in the hymns, in unison generally, but with considerable correctness. I assure you, and without any harsh discord. I perceived there the close link which exists between music and the religious sentiment, and I became conscious that the hymn could become also a prayer.

Such, dear friend, are my impressions respecting your work, jotted down in all simplicity. I have tried to cause others to feel what I have myself vividly felt. Would that the Lord might enable me to communicate to your readers the ever-increasing interest which this delightful work awakes in my heart!

Your affectionate brother,

ROSSEEUW ST. HILAIRE,

Member of the Institute of France.

The Church of Rome in the British Colonies.

(From the *Monthly Letter of the Protestant Alliance*, for June, 1877.)

The encomiums uttered by the Pope, upon the support and protection afforded to the Romish Church in the British Colonies, are not undeserved. In a special paper, issued last year by the Alliance, it was shown by reference to Papers and Documents presented to Parliament, that the church of Rome in the Colonies was lavishly endowed and supported out of the public funds. In Lower Canada it was shown that the Romish Church is maintained as an *Establishment*, and magnificently endowed, while by recent legislation the Canadian Protestant Churches, of every Religious Denomination, have been stripped of their endowments, the possession of which had been guaranteed to them by several legislative enactments.

The Annual value of the endowments of the R. C. Church in Canada, as per Parliamentary Returns referred to in said paper, is estimated at £276,250 13 10; Annual Grants, per Parliamentary Returns referred to, in the West India Islands, Gibraltar, Mauritius, Newfoundland, Nova Scotia, Malta, New South Wales, and Van Dieman's Land. £31,668 7 3;

India and Ceylon, as per Parliamentary Returns referred to £25,035 0 0; From a Return presented last year to Parliament, No. 213, it would also appear that, in consequence of the representations made by the Romish Bishops and Priests, the Annual Grants made to the Church of Rome in India have been further increased by the sum of £8,574 0 0. Total Annual value of Endowments, etc., in British Colonies £344,528 1 1.

The grounds urged on the part of the Romish Church for this increased grant in India were that "the Romish Bishops, Priests, and military Chaplains were placed in a social position inferior to that of the Churches of England and Scotland, and that in estimating the amount of Grant the Government should take into consideration the claims of the Roman Catholic Civil Community of India, *without distinction of race or employment.*" These representations had evidently influenced the Government in granting the increased allowance, for it appears from the Return that the "number of Roman Catholic soldiers in India is less now than in former years."

A further Return of the 15th Feb., 1877, gives the following numbers of Roman Catholics at the stations in India where priests are in receipt of Government Allowances:—Roman Catholic Troops and their families 16,324; R. C. Civil population — European, Eurasian, and American 13,267; Number of R. C. Civil population in service of Government 3,953. No Return is given of the number of Roman Catholics in Bombay, and the Return is in other respects incomplete.

With reference to the payment of Roman Catholic chaplains in India, the Under-Secretary for India (Feb. 11, 1876), stated that the Romish priests "*are not the servants of the Queen, as the Roman Catholic Church objected to allow her ministers to be placed under the same regulations as were Presbyterian and Anglican chaplains; that they did not obey military orders, like the other chaplains, but paid attention to the orders of their religious superiors.*" "Many of these priests," he also observed, "were foreigners, and could not even speak English, and the work they performed for the troops and white subjects of her majesty was not their only work, for they also acted as missionaries."

MISSIONARY INTELLIGENCE.

Home Work.

Cincinnati, O.—Miss A. B. Schiller.

Miss A. B. SCHILLER writes of her work during the past month:

"In my report for April, I mentioned the closing exercises of the Mothers' meeting. I find my hopes realized in so much that I have been able to visit most of them at their homes, making

new friends, and trying to cheer some that I have not been able to reach before. In my rounds I visited one tenement house of thirty-six rooms, with a family in each room, mostly Germans, who seldom if ever hear or read the words of eternal life.

"I have also visited somewhat among the mothers of my Sewing School scholars, and some of them promised to attend church.

"I have been very busy preparing for my closing sewing school festival, to be held Thursday, May 31st, (today) and I sincerely wish you could be present with us to witness with what evident pleasure the little ones received the good things prepared for them and with what attention they listen to those who kindly address them. The children are more anxious even than in former years to recite and sing at the festival, and I encourage them to do so, hoping to benefit their minds as well as please their appetites.

"I made two visits to the Cincinnati Hospital and found a welcome as usual from the patients at this Institution and specially some who are exceedingly rejoiced to have Christians come and speak with them and pray for them.

"Every Sabbath finds me at my post in the Sabbath School with my class of young ladies, not one of whom is taken from the families of the church in which we meet. It may truly be called a mission class as they are brought in from families of rationalistic churches where there is little or no regard held for the Sabbath, and where the children are generally taken from Sabbath School as soon as they are confirmed. With much difficulty I get them to attend

until they give evidence of a change of heart, which some of my class have shown. After which they came willingly and regularly. May I fulfil my duty to those committed to my care in leading them in the paths of right!

"I have scattered many tracts, cards and papers. May they prove to be from the tree whose leaves are for the healing of the nations."

Muscoda, Wis.—Rev. J. Zvolanek.

OUR Bohemian Missionary in Muscoda, Wis., and vicinity, Rev. J. Zvolanek, sends the following report for the month of May:

"The congregation and missionary school have not presented any new features of interest, both having been well attended. While thanking God for his goodness to my 'little flock,' I regret that we are too poor to do much toward organizing new missions among my neglected countrymen. It is my prayer that your Society may receive help to do this important work.

"It is not often that I find Roman Catholics with even a copy of their version of the Bible. I am fully convinced that the reading of particular passages from the Bible is the most successful method of evangelization among the Roman Catholic population."

Iowa City, Iowa.—Rev. J. Poduril.

REV. J. PODURIL, our Bohemian Missionary in Iowa City, Iowa, and vicinity, reports for the month of May:

"The Mission School was largely attended during the past month. The scholars are prompt, behave better than formerly, and manifest a deep interest. They were delighted, last Sabbath, with the illustrated papers, which

are donated every month by a Sunday School of the 'Friends Society' in an adjoining county. The leader of our Bohemian School has returned thanks to the American children for their kindness."

"The Romanists celebrated last Thursday (Corpus Christi) with great pomp. With bands of music and banners they paraded the streets, and at night crowned the image of the Virgin in the cathedral. About one hundred little girls, dressed in white, covered the statue of the 'Holy Mother' with flowers. Only a few Bohemians participated in the exercises."

"In my visits among the people, I have been kindly received. While some refuse to engage in religious conversation, others are glad to listen to me, and often ask questions. It seems difficult for many to simply trust in Christ for salvation. In the Romish Church they have been taught to rely upon works, and therefore it is not an easy matter to make them understand Salvation by faith. But occasionally some of the more enlightened Roman Catholics find the true way, and this fact encourages me to labor."

Chicago, Ill.—Rev. A. Miller.

OUR German City Missionary in Chicago, Ill., Rev. A. Miller, writes of his labors during the month of May:

"During the month I spent considerable time in the work of Bible and tract distribution. Many German families, destitute of the Word of God, were supplied. In many cases I called their attention to such portions as I regarded suitable to their condition. Then I would bow with them in prayer and invoke the aid of the Holy Spirit. Some Roman Catholics said they were

glad to have a copy of the Bible to read to their children."

"It is my custom to scatter the tracts in public places where they will attract attention. We are commanded to 'sow beside all waters.' Hence I scatter the seed throughout this wicked city, and I believe it will produce abundant fruit."

"The calls for temporal supplies seem to increase. Often several persons are found at my house in the morning before I rise, asking for help. When I secure the 'meat that perisheth' and send it to them, I also donate the 'bread of life' by giving the Bible."

"I have visited an unusually large number of sick persons, and held religious services. Many of them died, some expressing strong confidence in Christ, and resting sweetly in Him. It cheers my heart to hear them sing the song of triumph in the last hours."

"On the Sabbath I am fully occupied in preaching, addressing mission schools, and doing other religious work. My health is now restored, and I hope to be more and more useful in the vineyard of the Lord."

Spain.

INCREASED OPPOSITION IN ZARAGOZA.

From the advanced sheets of the *Missionary Herald*, for July, we take the following extracts of a letter of Mr. Thomas L. Gulick, Zaragosa, dated April 10th:—

"As our work is now being blessed more than in previous months, and our numbers are increasing, the enemy is being stirred up to unwonted activity and opposition. The colporteur in Zaragosa was suddenly thrown into prison last week, and kept there into the third

day, without any charges being made against him or any reason given him for this tyrannical treatment.

"When we talked boldly to the Governor, demanding justice, he as suddenly let him go, without ever having told him what his crime was!

"The *very* poor, of whom we have many in our congregation, are being especially tempted by offers of food, clothing and other charity, if they will leave the simple Gospel of Christ for the church of images, pictures, music, saints, processions, pomp and power,—‘the church of their *fathers*,’—full of all subtility. Soldiers are threatened by their superior officers, forbidden to come to our services, and *commanded* to go to the Roman church and take part in its rites.

"One of our members, a soldier, of whom we had a good opinion, has been so intimidated by the threats and commands of his superior officers, that he has taken his boy from our school to send him to the Escolapians, and has

allowed them to baptize his infant child in the Romish Church, and even re-baptize his other children, who had received baptism in the evangelical church in Barcelona. He has had a terrible struggle, has lost his appetite and become melancholy, but the poor man had not courage to overcome their combined forces.

"The preaching against us in the Romish churches, has, we hear, assumed new bitterness and energy. A new Roman Catholic school has just been opened, at the very next door to ours, and we understand it is to be free. The boys and girls in our schools are persistently enticed go to other schools. So the battle goes on. The weak and the partially instructed will fall. A church which knows how to convince a Newman and a Lord Ripon, has plausible arguments for every class and condition of men, women and children. The judge before whom the colporteur was brought, told him he might better be a robber than a vender of such vile books, *i. e.*, Bibles, Testaments, etc."

LITERARY NOTICES.

Bernardino Ochino of Siena.—A contribution towards the History of the Reformation, by Karl Benrath. Translated from the German by Helen Zimmern. With an introductory preface by William Arthur, A. M., New York: Robert Carter & Brothers, 1877 (XVI and 304 pages 8 vo).

Dr. Benrath has rescued from obscurity the life of a remarkable actor on the broad stage of the Reformation of the sixteenth century. Still better he has cleared from the charge of heretical doctrine the last years of an earnest Christian who had sacrificed position, popular

applause, a brilliant prospect of ecclesiastical preferment, for the profession of the simple truths of the Gospel. If conscientious devotion to principle can safely be predicted of any man, it can assuredly be of the magnificent preacher of whom Bembo wrote from Venice: "He is literally adored here; there is no one who does not praise him to the skies;" and Bishop Graziani said: "Everything about Ochino contributed to make the admiration of the multitude overstep all human bounds." Twice elected Vicar-General of the Capuchin Order, his elections confirmed by papal

approbation, there was no office not even the papal tiara, to which he might not have aspired. But all this he counted loss, and renounced, that he might win Christ. Henceforth toil and poverty were his portion. In Geneva first, then in Augsburg, he preached effectively to congregations of Italian refugees, winning universal confidence and esteem. His happiest years were spent in England, invited among other foreign theologians by Edward VI. and Archbishop Cranmer, "so as to form a new race of clergy." The accession of Bloody Mary, in 1553, drove him back to the Continent and for nine or ten years he was again active in Basle and Zurich. His expul-

sion from Zurich, in 1563, was a sad commentary upon the intolerance of even good men in that age. Ochino did not agree in every statement of theological doctrine with Bullinger and others. But he certainly held every essential point of Christian system; he was no Socinian, as he has been accused of being, and his life was blameless. It is sad that such a life should have closed with so signal a display of rigor on the part of those who sought to have remained the staunch friends of the exile of seventy-seven years.

We trust that this admirable biography may have an extensive circulation.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st May, 1877.*

MASSACHUSETTS.

Royalston. Mrs. E. B. Ripley, \$5.90 & C.
W., \$1.10..... \$7 00

CONNECTICUT.

Middletown. A. B. C.....\$10 00
Greenwich. Sarah Mead.....20 00
\$30 00

NEW YORK.

N. Y. City. Interest on City Bonds.....\$290 00
Brooklyn. A friend.....2 00
\$292 00

NEW JERSEY.

Parsippany. Friends, per Rev. C. C.
Parker.....\$10 00
West Hoboken. Presb. Church, Mo. Con-
cert.....8 86
Newark. So. Park Presb. Church Mis.
Sabbath School.....15 00
\$33 86

PENNSYLVANIA.

Philadelphia. M. E. M., \$100, & for C. W.
\$2.20; J. W. S., \$20.00; Mrs. Dickinson,
\$20.00; Mrs. John A. Brown, \$50.00;
W. H. A., \$10.00; W. A. D. \$10.00; Cash,
\$20.00; Samuel Field, \$10.00; Mrs.
Hannah S. Davis, \$20.00; Samuel S.
White, \$10.00; A. M. Harkness, \$5.00;
Cash, 35cts; William Purvis, \$10.00;
Cash, \$1.00.....\$288 55

Lionville. A. L. Hill, M.D., \$25.00, & for
C. W., \$1.12..... 26 12
\$314 67

MARYLAND.

Baltimore. A friend..... \$40 00

MISSOURI.

St. Louis. H. Hitchcock, \$10.00; W.
Stobie, \$5.00.....\$15 00

IOWA.

Kellogg. Cong. Church balance..... \$7 00
Morning Sun. Presb. Church in part.... 25 00
Solon. M. E. Church..... 29 00
\$61 00

*Received for the CHRISTIAN WORLD, in
addition to items specified above:*

Rev. A. H. Fechthold, \$1.12; Rev. H. G.
Hinsdall, \$1.10; Samuel Hopley, \$1.10;
Mrs. A. P. Dodge, \$1.12; Rev. J. Emer-
son, \$1.10; Rev. J. Kennedy, \$5.60;
P. A. Voorhees, \$1.10; S. W. Hoag,
\$2.25; J. G. Peebles, \$1.50; W. O. Har-
vin, \$1.10; Rev. C. F. Bonner, \$1.25;
John Otto, \$1.10; T. D. Quincy, \$10.00;
Miss J. A. Ludlam, \$1.10; Mrs. H. S.
Davis, \$1.00; S. H. Moore, \$5 50; Mrs.
L. P. Lewis, \$1.10; Smaller Sums
50 cts.....\$38 64

Received for the Month\$8217

from these services, and, if questioned about them, disapprove them; but every body knows that the entire performance is a part of Roman fanaticism.

When Protestants first came among the Mexicans there was not even the semblance of morality in their religious rites, nor their general habits. Priests kept their mistresses as a matter of course; were the chiefs at cock fights and horse races on Sunday. They went from gambling bells to the altar, and thence, with cocks under their arms, to the cock-pits. They had no schools except for the rich, where they made fanatics of the girls and tools of the young men. The masses of the people were left in the densest night of barbarism.

We deeply sympathize with the poor Mexicans. They have been reduced by Romanism to a barbarism below the native Indian tribes that owned the country before the conquest. The contact with Americans has had the effect to compel a change of priests. The old set were sent off and new ones brought in, who had a wholesome dread of exposure, and have preserved the semblance of virtue.

The priests have steadfastly opposed every step of progress in educating their people. A few Americans on the Huerfano, in Pueblo County, hired a school teacher, and invited their Mexican neighbors to send their children to school. A few did so, but the priest heard of it, and came, as quickly as possible, and compelled them to take their children out of the school.

The priest at Trinidad, Los Animas County, was an adroit manager, and was smart enough to outwit all the territorial and county superintendents, and annually take all the school fund of the county, and give no equivalent in schooling nor any thing else. He had the whole county organized into a school district, which was called district number one. When Americans became strong enough in a point in the county to demand a district for themselves, the priest had his Mexican superintendent to set them off into a small district, called number two, while number one still included all the rest of the county. The Americans chiefly paid the taxes; the priest regularly appropriated it. When Trinidad tried to revolt, he would bring in Mexicans enough to vote down the Americans, and so elect his tools for school directors. In the meantime, for a pretense, he ran a small school in the church, kept by some sister, but Protestants would not patronize it. So the priest got from \$1,200 to \$1,400 school funds, and prevented effectually any advance in education.

The Americans have repeatedly tried to break up this piece of rascality, but have so far failed. Rome, in Colorado and New Mexico, is in favor of taxing Protestants for schools, and then appropriating the money to the Church. In no case have we ever heard of any attempt to educate Mexicans except where Protestants have the majority, and then

Roman priests are invariably hostile to any movement of the kind. The progress made has been in spite of the utmost opposition of Rome ; so that all Americans perfectly understand that the chief obstacle to rapid progress is the Roman Church. It has not a wish, a thought, a feeling, an attribute, in accord with American civilization. Its entire power is arrayed against our schools, our religion, our free thought, and our established republic.

It would to-day Mexicanize the United States if it could. Its capacity for evil is only bounded by its numbers. That is as we see it in this new State and in adjoining territories.

We often hear a hope expressed that our Government would in some way interfere, and put an end to anarchy in Mexico, and take the country. But sober citizens, who see the task we already have, will not be deluded into any such scheme. If we wish for revolution, if we desire a million or more votes on the wrong side of every question, if we are anxious to strain still more our institutions, we cannot more speedily do all this evil than by taking more of such a population.

It is better for Mexico to keep fighting, as she will, without a doubt. Every revolution is a moral demonstration of the utter corruption of her religion and inadequacy of her civilization. Until she throws off Romanism there is not the slightest hope of peace or stability. We have ignorance, fanaticism, and vice enough—as much as we can digest. The Republic of Washington is not ready to swallow the anarchy, misrule, and barbarism of Cortez ; nor is Protestantism in a condition in the United States to be justified in admitting into her chosen field an overwhelming multitude of her foes.

It must be said for the Mexicans that, away from their priests, they are teachable and anxious to learn ; that, when fully emancipated from Rome, they advance rapidly, and are firm opponents of priestly tyranny.

The present imperative obligation of the Church is to break the bonds of superstition that bind and ruin them.

Their religion can scarcely find a parallel in China or India for cruelty and wickedness. These bloody rites, these murderous superstitions, this accursed, idolatrous worship, is in our own land, our own States and territories. On our own soil is a religion debasing, cruel, deathly, and its many thousands of victims are our own fellow-citizens. The impact of our Protestant civilization has exposed to us the hideousness of a religion we see dressed for show in the older States. Where are young men and women who will learn the Spanish language, and go, not to foreign lands, but to our own countrymen, to tell them of the true Christ and the real salvation ?

We have a feeble band of missionaries in Old and New Mexico preaching Christ in Spanish, risking life to save the poor dupes of Ro-

man fanaticism. They ought to be re-inforced by a hundred, a thousand, not only for the sake of the Mexicans, but for ourselves. One of our greatest perils is proximity to this mass of revolution and misrule. A great apostolic revival among the Spanish-speaking people of the United States and of Mexico would cast the shadow on time's dial nearer the great "thousand years" to come. Missionaries speaking Spanish should traverse all Southern Colorado, New Mexico, and Arizona, and penetrate every Mexican State, preaching the Gospel of Christ.

RIGHTS OF BURIAL AND EDUCATION IN CHILI.

The *Valparaiso Record*, in its last issue, touches upon two important subjects, in connection with one of which it is pleasing to notice that Chili begins to show signs of progress. The first article is entitled

CHURCH DISCIPLINE FOR THE DEAD IMPRACTICABLE.

A serious question forcing itself on the attention of all nations is, how far churches should and can carry out their rules of discipline. Vast changes have been effected in this matter already. And there is one form of church discipline that must specially be discussed and recast in countries where full religious freedom and equality have not been accorded to all sects and opinions. It is that discipline which relates to the burial of the dead.

In this country it is growing more and more impossible to carry out the censures of the Roman Catholic church against such as die outside of its communion or refusing to accept its aids. The rule has been that such are not to be allowed burial in consecrated ground. The pressure of this rule falls first on survivors. They have innumerable difficulties whenever a relative has died who was so impenitent as not to confess and ask for sacerdotal absolution. The deceased might be a conscientious Christian believer, or an avowed rejecter of Christ and all revelation; protesting against the worship of images, or refusing to worship God in any way or shape: but, in any case, the result was the same, no canonical burial, no burial in consecrated precincts.

Five years ago this matter came up in Concepcion, where the rules of the church clearly forbade the interment of one who had died in ecclesiastical impenitence, *i.e.*, who would not confess. The bishop of that section alleged that the life of the deceased, who had been a favorite soldier, was morally indefensible. Anyhow, the rule of the church was clear enough. But the practical question arose, would the Civil Power continue to sanction the discipline of the church? It did not, but set it aside without ceremony as inconsistent with civilization as

well as with the peace of families, ordering that the deceased should be buried in sacred ground. And not only was this the sentiment in the town of Concepcion, where local feeling might swerve men's action, but in Santiago, in the National Congress, the vote was overwhelming to sustain the magistrate in disregarding the discipline of the church; in saying that the discipline should not be carried into effect. The further result was a decree from the President to the effect that persons dying unreconciled to the church must and should have interment within the public cemeteries; and although a distinction was attempted to be made, that there should be a lay section and a section more under church rule, yet this was well nigh imaginary: the curate giving a pass for the lay section and another for the Catholic, whereas the two bodies would in reality be laid in adjoining graves. The real knot of difficulty in all this simply comes from the fact that civilians will not countenance, sustain and give effect to the laws and discipline of the Church of Rome, so far as it attempts to exclude those dying without being shrived from burial in sacred ground.

The matter of sacred ground may be a microscopic distinction; to fine in fact for even the microscope to detect it. But the practical item is whether families that have tombs can or cannot use them for their own members: or can the church determine, and have the civil power maintain its mandate, that the bodies of those who have lived together during life shall not lie down beside each other after death, but must be assorted and inhumed according to their religious attachments or antipathies. This, it is evident, public opinion in Chili will not continue to favor. Whatever may have been done in times past, the attempt to keep up these distinctions in burials in the name of religion, will have no result except to make religion odious. Men will learn to hate it instead of loving it.

That this is so may be seen in daily events. A Chilean died lately in Copiapó, a student, a man of culture, an instructor; and because he was buried with his family in the vault, the Curate addressed an irritated and irritating note to the Intendente, who inexorably refused to allow the body to be removed because of the profanation of the sacred enclosure. Not obtaining satisfaction, the Curate laid it before his Bishop, who has addressed the Secretary of the Interior on the subject. We wait for his reply; but meantime, it is certain, the severity of church discipline is undergoing a gradual but inexorable relaxation. The laity will not carry out the behests of the clergy.

In another similar instance in San Fernando the Intendente was more willing to carry into execution the mandate of the church, giving his order for the removal of a corpse from a grave. An Englishman named Robert Walker receiving this order and not complying was menaced with a fine of fifty dollars. Orders from the Supreme Government, we

hear, came in time to stay further proceedings. The dead remained undisturbed, and the fine was not collected.

The only course, now, is for the Government to order that cemeteries which are maintained by the civil authorities are to be equally open to one and all.

The church maintains that, having given its benediction, it has a right to admit to and exclude from the cemeteries those dying under its approval or censure.

This claim is not consistent with the rights of families, not in harmony with civilization. It leads the dying to a hypocritical conformity, or else tortures and annoys survivors. The church will need to content itself with consecrating each separate grave, or else must provide burial grounds of its own exclusive jurisdiction because at its own special cost.

The second article is from the pen of Rev. S. J. Christen, on the neglect of Truth in Chilian Schools. It is entitled

EDUCATION IN CHILI.

The Minister of public instruction has been employed in a noble work during the last few months in endeavoring to diffuse public instruction and make knowledge accessible to the working classes. General instruction is no doubt one of the principal constituents of national prosperity and influence; still there is something which goes yet deeper, and that is education. By this we mean the normal development of all the latent powers in man, which is to be achieved only by means of the *Truth*. It is the truth that makes man free, noble, generous and mighty; it is the truth that educates man and makes him to comprehend his grandeur, his mission and his destiny. Truth is the foundation of all knowledge, the cement of all society. The study of it is perpetually joined with the love of virtue: for there is no virtue which derives not its original spring from truth; as on the contrary there is no vice that has not its beginning in a lie.

Unfortunately for Chili, Truth is but little respected, honored and cultivated by the great mass of those who have undertaken to train the minds of the future generation. Beginning with the masters of the public schools, far from considering it below the dignity of their noble profession to tell all manner of lies about Protestants, they even go so far as to embitter school-life for innocent pupils, whose parents are known to attend the services of the Protestant churches. Is this the *pedagógica* they learn at the Normal School.

Entering the National Institute in Santiago and the provincial Lyceums, we meet with an altogether different atmosphere; religious fanaticism and petrified churchism disappear, and in place of them we

find cold indifferentism and even infidelity. The natural religion of the ancient Hindus is exalted to the sky. Krishna, Sakiamuni and Zoroaster are held up to the youth as models of virtue and integrity, and if not elevated above Christ, they are at least placed beside him. If the professors of philosophy and literature knew the Persian and Indian writings from their own studies and investigations, not accepting as infallible evidence the doctrines of M. Jacolloit, perhaps they would judge differently. But as the fact stands now, we must qualify the basis of such teaching as falsehood, and rate the work of education resulting from it at Zero. Another professor of the same school and of the same class affirms that the fourth commandment is, to keep holy the feast days; that auricular confession was instituted by our Lord; that the bread and wine after consecration by the priest are turned into the very blood and body of our Lord; that Christ made St. Peter Pope of Rome, and that all the Popes are infallible. Lies again.

This conflict of principles vitiates the work of education and make it to be a sham.

But let us go a step further and enter into the University. Here a certain professor justifies theft from enemies on the ground that God had permitted the Israelites to rob the Egyptians. If such is the exegesis of the Vatican and its adherents, if such the teachings of its luminaries, what else may we expect of the poor people but that they lie and steal? The cause of the low morals of the people is to be sought in the moralists themselves, in the priests of the altar and of science, and in all those whose duty it is to educate by the truth, but who have failed to do it. Truth is the basis of true education and of national prosperity; lies will undermine the strongest empire.

BARBAROUS INTOLERANCE IN BRAZIL.

[From the Correspondence of the *Presbyterian*.]

RIO DE JANEIRO, May 19, 1877.

Many persons in the United States, especially since the visit of Dom Pedro II., have come to consider Brazil as the place next desirable to the United States. But in order that such persons may know their error, and that the Christian people of the United States may know that there is in Brazil a people to whom can be distributed the Bible, and to whom can be given the expositions of its truths, we give you the following facts. These facts occurred in the village of Jahu in the province of Sao Paulo. The person who suffered was the Rev. J. F. Daguma, of our Mission, who is stationed at Sao Joao do Rio Claro, in the same province, and who is accustomed to visit the towns and villages for the purpose of preaching the gospel.

Allow me to state here what the Constitution of Brazil guarantees (or permits) liberty to religions not Roman Catholic, so that after a statement of the facts, comment will be entirely unnecessary.

Article V. of the Constitution says :—"The Roman Apostolic Catholic religion is that of the State. All religions are permitted, with their domestic or particular worship, in houses destined for that purpose, without any exterior form of a temple." Article 179, section 5, declares no one can be persecuted on account of his religion, once that he respects that of the State, and does not offend the public morals." Also section 7 of the same article declares, "Every citizen has in his own house an inviolable asylum. At night it cannot be entered without his consent, except to defend it from fire or inundation; and during the day entrance is permitted only in the cases, and after the manner determined by law."

The following is an extract of Mr. Dagama's letter : "I arrived at Jahu April 26, at 2½ o'clock, P. M. The man who had gone before to arrange a house for the service and invite the people, informed me that that the man who gave his house for the service wished me to stop with him. It had been arranged to have service at 7 P. M., and then the next day the administration of baptism and the Lord's Supper. I was advised that some persons intended to make a disturbance in the street at the time of service. Hence I went to see the mayor; but he was not at home. I then went to see the municipal judge, but did not succeed. I learned, however, that the proper authorities had promised to quiet any disturbance that would be made. So at 7 P. M. we began service, and while we were singing the first hymn the crowd began making a great noise in the street, breaking in the wall under the first window, and throwing into the room fire-crackers, corn, stones, &c., pouring forth horrible blasphemies. Closing the door, we endeavored to continue the service; but on account of the great noise and disturbance we thought it best to dismiss. The most of the hearers went out the back way. The mob, however, continued the noise. In order that they might see that the service had ceased, I opened the door and asked them to retire; but they throwing stones at me, I went into the house. The door could not be closed, for the mob entered, some crying, 'Enter, and drag him out!' They seized me, sitting on a bench, some pulling me by my clothes, some by my hair, and others by my beard; and thus they dragged me out of the house. Three times they threw me on the ground and gave me many blows with sticks and with their shoes. After they had torn off all my clothes, and thus maltreated me, with great effort I got near the door. My companion seeing me thus, with an extraordinary effort, put me in the house. It was necessary to hide, not only from my persecutors, but also from the sight of those in the house, until I was re clothed.

"The mob, not content with what they had done, entered the house a second time, tore up the Bible and hymn-books, stamping on the pieces with their feet. They then seized my companion, and violently thrust him into the street, beating him and tearing his clothes, telling him if I would not come into the street they would tear down the house, break in the windows, and drag me out. 'He cannot come out, he said to them, for he is badly wounded and bruised, and that if I did come out they would take my life.' They replied they would not hurt me; but they would give me two hours to leave the village. So I told them to bring our animals and we would go. So at 10 P. M., amid hootings, fire-works, and stones, we went forth from the village to find shelter. A friend, some distance from the city, kindly received us.

"I received, with bruises, three wounds, one of them quite deep. The wounds seem to have been made with a bayonet. Besides having my clothing torn to pieces, I lost three hundred milreis, (\$150,) which I carried to pay my travelling expenses. I have since learned that some of the believers have suffered considerably, and that two families had to leave the village to prevent treatment similar to what I received."

We read, some time ago, in the principal journal of this city that the laws of Brazil were only for the English to look at. Hence, if the government does not take active and effective measures to punish the criminals, we will begin to think the above statement correct, and be strengthened in our opinion that a dozen diamonds can be found in Brazil easier than an act of justice.

Yours respectfully,

DILLWYN M. HAZLETT.

SIGNIFICANT ITEMS.

§25,000 FOR THE R. C. PROTECTORY.—The Albany correspondent of the New York Tribune writes :

"Gov. Robinson says that when the Supply bill came before him he thought the Protectory bill should be vetoed under the provision prohibiting payments by the State to private or sectarian institutions. He was waited upon, however, by Mr. John E. Develin and Recorder Hackett, of New York, who made strong arguments in favor of his signing the item. They showed him that a great number of juvenile delinquents in New York city are sent yearly to this institution, and Recorder Hackett displayed a regular form of commitment to the Protectory used in his Court, where the Children are of Catholic parentage. In addition to these arguments, the Governor asked the advice of the Attorney-General, who replied with a written opinion that the Protectory came under the exceptions named in the Constitution as an institution for ju-

venile delinquents. According to the statement thus made to the Governor by Recorder Hackett, the number of Juvenile delinquents in this asylum is nearly 2,300; hardly one per cent. of the inmates being sent otherwise than by the process of a criminal court, and the total of juvenile delinquents being three times as many as those sent elsewhere."

This is an appropriation of \$25,000, and the same correspondent says that the payment is withheld only until the Controller obtains a statement of the number of inmates in the Roman Catholic Protectory, that he may make a per capita payment, as in the case of other public institutions. It is not stated whether this payment is to be regulated by the sum total of the inmates or the number sent by judicial process. But as nearly all are sent by the Court, the amount would be about the same in either case. It is difficult to frame laws in this State in such a way that this sect will not manage to get its right arm into the public crib, and its right hand full of the public money — *New York Observer*.

MISSIONARY INTELLIGENCE.

Cincinnati, O.—Miss A. B. Schiller.

Miss SCHILLER reports about one hundred and ten visits to families during the month of June, in the course of which she was enabled to hold conversations and to read the Scriptures and pray with many whom ill health, old age, or other causes do not permit to frequent the Sanctuary. Most of these cases, as well as those met in the Hospital, which Miss Schiller visited three times during the month, are of Germans, to whom as herself a German she finds ready access. She mentions particularly the incident of an old Roman Catholic woman she found in the Hospital, who expressed great anxiety to obtain the return of a couple of dollars that she had entrusted to the nurse. Inquiring as to what she wanted to do with the money, our Bible-woman was informed that she wanted to have them in order that she might be able to pay her priest to get him to pray for her. Here was an admirable opportunity to present to the

mind of a poor ignorant person the Lord Jesus Christ as the only and sufficient mediator between God and man. This Miss S. did, striving to impress upon the sick person the great truth that this office of Christ renders unnecessary and meaningless all intervention of human priests to pray and offer sacrifices in our behalf. The patient seems to have understood and embraced the comforting teaching. A painful experience in Hospital visitation is the meeting of so many who hourly expect death, but are afraid to meet it. Many of these are Roman Catholics and Jews, some are Protestants who have thus far refused to receive Christ. With such it is pleasant duty to tell the "Old, old Story," and teach the sufferer to appropriate the Publican's petition, "God be merciful to me a sinner."

Chicago, Ill.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. Miller, reports for the month of June:

"During the month I visited more than 100 families, and engaged in conversation and prayer as opportunity afforded. Bibles and tracts were distributed and religious instruction imparted. As usual I found many sick and destitute persons, to whom I ministered. It makes me happy to do good to these sorrowing children of earth.

"An incident recently occurred which has greatly encouraged me in my labors in behalf of Roman Catholics. A man came to my residence, and after the usual salutation, said, 'I wish you to preach the funeral sermon of my child. You may think it strange that I make this request as I am a Roman Catholic, but I am poor, and the priest will not perform the service because I cannot pay him. He told me to call upon you, and I gladly do so, having heard that you attend the funerals of the poor German people.'

"On the following day I went to the house of the man and found a small company present, some being strangers to me, and others acquaintances. I could see from the expression of the countenances that a part of the audience did not regard me favorably. While waiting for the time of service, I heard a conversation between an intelligent lady and several persons near her. They denounced the priest, and accused him of being covetous. The lady turning to me said, 'Why do you not pray to the Virgin and the saints?' I told her that the Bible did not sanction it. She endeavored to sustain her theory, but finally confessed that she had not read the Bible. I presented a copy to her.

"I preached a funeral sermon on the uncertainty of life, and de-

clared that mere good works would not prepare us for death, but that salvation through faith in Christ was absolutely necessary. The audience listened with deep interest. Since the funeral, I have visited the family. They will abandon the Romish Church, and perhaps some of their neighbors will do likewise."

Iowa City, Iowa.—Rev. J. Poduril.

Rev. J. Poduril, our Bohemian missionary in Iowa City, Iowa, and surrounding country, makes this report for the month of June:

"To show the feeling of many Bohemian people toward the Romish church, I will mention a circumstance that occurred in the country not far from me. The wife of a farmer, who attended the confessional regularly, considered herself insulted by certain unchaste questions propounded by the priest. She informed her husband who became angry and sent for the 'good father.' A sharp conversation ensued, during which the man said that hereafter he would not attend the church which dared to interfere with the private affairs of his family. They have come out of the 'mystic Babylon,' and are seeking the truth.

"This disposition to be independent is very strong in the women and children. A Roman Catholic lady living a few miles from me sends her 'little folks' to our mission school. When reprimanded by a Romish friend, she replied, 'My children are learning to read the Bible, and until our church takes the trouble to impart a knowledge of God's truth to my children, I will keep them in the Protestant school.'

"During the month, I have been engaged in the usual work of visiting and Bible-reading with encouraging results. May the Holy Spirit bless my labors!"

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Davenport, Iowa.—Rev. C. Hoffman.

Rev. C. Hoffman, our newly-appointed German Missionary in Davenport, Iowa, and vicinity, reports for the month of June:

"Four years ago, Rev. C. Peisch commenced his labors in behalf of the Germans of this city. He was successful in organizing mission schools, distributing religious literature, and preaching the Gospel. Persecution did not discourage him, and he was faithful in the discharge of his duties, but family affliction compelled him to resign. He was followed by Rev. A. W. Wier, who earnestly carried on the work committed to his care. After a year's arduous labor, he accepted a position in another field. Having assisted these brethren, I have been invited to take charge of the interests of this important mission.

"While this city, with its large German population, can furnish enough work to occupy all my time, yet I could not resist the invitation to visit some towns in the vicinity. Durant, on the railroad west of here, is in the midst of a dense German settlement, consisting of an enterprising class of people. Their fine residences, spacious barns, and rich farms indicate their material prosperity; but, alas! they live only for the present world. They spend the Sabbath in the beer-garden and dance-hall, and many of them engage in manual labor on that day. Having considerable wealth, they purchase from the Americans, and the result is that the latter class are moving away, and for miles around, an American family can scarcely be found. In this extensive

district, no German religious service of any kind is held. Indeed, the people are prejudiced against ministers, churches, and everything of the kind. They have regular organizations to resist the truth. Educated German free-thinkers occasionally address them. It is a fact that they were once nominal Christians, but having been oppressed by the corrupt tyrannical teachers of Romanism and Rationalism in Germany, they have become hostile to all church societies. Hence it is a difficult matter to approach them. As they cannot be induced to attend public worship, the only way to reach them is by visiting them in their homes.

"The town of Durant is almost exclusively German. Five years ago its population was American, and there were three vigorous church organizations. One of these has abandoned the field for want of membership, and its place of worship, a new and spacious church, worth \$3,000, is unoccupied. A debt of \$600 has rested upon it, and the enemies of religion have boasted that it would be sold by the sheriff, and that they would buy it for a small sum and use it for a dance-hall. A few earnest German friends, by patient effort, raised enough money to pay the debt and the edifice is now at my disposal.

"During the month, I have spent much time in Durant and vicinity, and have been successful beyond my highest expectations. I visited 184 families and distributed 500 tracts. Considering the character of the people, I was surprised at their kind reception of me.

"I am also greatly encouraged at the prospects of the mission school. On the first Sabbath only seven scholars were present, but the number has increased each week."

Greece.

The Greek Carnival.

A LETTER TO THE CHILDREN, BY REV.
G. L. LEYBURN.

From the *Missionary* (published by the Presbyterian South Church), for June.
My Dear Young Friends:

Upon a former occasion I told you of the way the Greeks and the Greek Church celebrate "Epiphany." Now I wish to give you some account of the Greek Carnival, or "*Apo Kreas*," as they call it; this means literally "from meat," and signifies very much what the word "Carnival" does, "farewell to meat." This term is applied to the two weeks just preceding the great fast of Lent.

If you ask what the Carnival is, and how it is celebrated, I answer, not in any quiet, serious or religious manner which would seem natural and suitable as a preparation for the "Lenten Season," a period esteemed peculiarly solemn and sacred by all "the Orthodox," not thus, but exactly the opposite; it is as though they tried to take their fill of folly and of food before the days of fasting and of prayer. In fact, the whole thing is more like a parade of "fantastics" or "masqueraders" in our own land than anything I can think of, except that, instead of a few men and boys fantastically dressed and masked, as with us, this is participated in not only by the young men and boys generally, but also by many children, and even by some girls and young ladies, and instead of continuing for a few hours only, this lasts with greater or less intensity for fifteen days. It begins on Sunday and reaches its climax and its end on a Sabbath evening. Thousands take part in it, and for two weeks the city seems full of "masqueraders," as they are generally termed; especially after the middle of the day you see parties of them on almost every square, among whom there is the greatest variety and diversity. A few are "gotten up"

with real elegance and taste, but most are decked off in the most grotesque, hideous, and, if I may use the term, "outlandish" manner; some have masques, others are content with blackened or painted faces; some are arrayed in gorgeous apparel, divers-colored and bright, while others select the oldest, plainest and dirtiest clothes they can find; many are dressed like females, some represent old men and old women, and others shepherds or peasants from the country, and one I saw had on a fresh hog's skin; a few ride on horses or oftener donkeys and mules, more drive in carts or carriages, driver and all being generally "in costume." Occasionally one goes alone, but generally in parties of from two to ten or twenty; sometimes they march silently along, but oftener to the sound of musical, but not harmonious instruments, and not unfrequently with songs as well; many are very sober and quiet, often ridiculously so, but others are riotous and noisy as those whom wine inflames. But night is the worst of all, for besides everything else, after dark the streets are quite ablaze with bonfires, around which the boys gather and sing and shout and whoop, just as boys sometimes do in other lands, for "boys are boys all the world over." And so it happens that till ten or eleven o'clock night is made not only visible, but also vocal and hideous by the Carnival.

But the climax is reached on the evening of the last day—Sunday—when all these "Masqueraders" go out to be seen and "all the world" goes out to see them, so that for some hours the whole city is in commotion. Then all is concluded by a night of feasting, revelling and "riotous living." Not a few literally spend almost the whole night eating and drinking, winding up with a "Symposium" about four or five A. M. And so it happened that early that Monday morning, the first day of Lent, I saw and heard more

tipsy, half-drunken men, than at any time since we came to Greece; being for once an exception to Peter's words, "These are not drunken as ye suppose seeing it is but the third hour of the day;" but as "the day of Pentecost" was observed in Jerusalem very differently from the "Carnival" in Athens, the exception does not weaken the Apostle's argument. Such was the preparation for the great Lenten Fast, the longest, the strictest and the most sacred of all the fasts of the Eastern Church; and such the way in which many "Orthodox" Christians actually entered upon those fifty days.

Of course there are many, especially of the older and more sedate, who take no part in any of these absurdities and excesses, and doubtless there are some, the more sensible and devout, who heartily disapprove of and condemn many of these things. But little is said and less is done to prevent a repetition of these scenes, and even those who do not enjoy or approve, seem yet to regard the "Carnival" as something that *must* be, as one of the inevitables, that is to be expected and endured as certainly as the heat and dust of summer.

During the evening of Monday, the first of the fast days, a great many persons go out to an open space near "the Columns" (the ruins of the Temple of Jupiter Olympius), or to the hills and fields beyond; here many of the peasants and lower classes eat the first meal of Lent, and a very frugal meal it is generally, only a little bread and olives, or bread and onions, or bread and lettuce, or something of that kind and quite as simple. They then sit about in groups laughing and talking, or roam over the fields and gather wild flowers, or assemble on the hill tops and dance to the sound of a rather primitive but flute-like instrument.

This "Romanic" dance is entirely unlike anything known in our land, and is probably much more near akin to the old "Pyrrhic" or war dance. It is performed exclusively by men, five or six generally taking part, holding each other by one hand and forming a sort of semi-circle. The motion is graceful and for the most part slow and stately though occasionally it becomes rapid and even violent. In this way the hours of the evening are spent, and as the shadows lengthen and the twilight approaches all return to their homes, and the quiet of Lent succeeds to the noise and confusion of the "Carnival."

Now you will very naturally ask, why all this? How did it begin? What does it mean, etc.? To such questions those who take part in the "Carnival" would probably reply, "We don't know. Our forefathers did so. It is one of the customs of our country. But I think I can give you a better answer than that. If you get a Classical Dictionary or a book on Grecian Antiquities, and will look under the words "Dionysia" or "Bacchanalia" or "Orgies" you will find that the old Grecians, and especially the Athenians, used to celebrate every spring a festival in honor of the Wine-god Bacchus. At first they were very simple, and were seasons of gayety and mirth. It was usual to bring a vessel of wine adorned with a vine branch and followed by a goat and a basket of figs. The worshippers imitated in their dress and actions the poetical fictions concerning Bacchus. They clothed themselves in fawn skins, fine linen and mitres, they carried thyrsi, drums, pipes and flutes, and crowned themselves with garlands of ivy, vine and fir. Some imitated Silenus, Pan and the Satyrs by the uncouth manner of their dress and their fantastical

motions, Some rode upon asses and others drove the goats for the sacrifice. In this manner both sexes joined in the festival and ran about the hills and country, nodding their heads, dancing and filling the air with hideous shrieks and shouts.

The "Carnival" is very probably the lineal descendant of these old "Bacchanalia," it is a heathen cus-

tom Christianized; the points of resemblance are too many and striking to admit of much question or doubt. And although it is not strictly a "Church Festival," yet it is attached to one of the "Feasts of the Church" and it is celebrated by those "who profess and call themselves Christians."

Athens, March 31st, 1877.

LITERARY NOTICES.

Publications of the American Tract Society,
150 Nassau Street, New York.

The Author of the "Peep of Day" gives us an excellent book for home Sabbath instruction, entitled *The Apostles Preaching to Jews and Gentiles; or, the Acts Explained to Children* (60 cents, postage 6 cents). It will be found a valuable assistant to parents desirous of making the sacred narrative intelligible and entertaining to their children. The language is well chosen, and the pith of the subject is preserved. It is a great merit that all that is above the comprehension of a boy or girl of average intelligence is omitted, as tending to distract and weary the mind, rather than stimulate inquiry.

Of Eric and her Friends, by Mrs. M. F. Butts (75 cents, postage 5 cents), the heroine is a little dot of five summers or so. Consequently the simple story is addressed to very youthful readers or listeners. For them and for some considerably older it is well adapted; and with its pretty outline woodcuts, it will be highly appreciated by them.

Up-stairs, by Jennie Harrison (\$1, postage 8 cents), is a book for boys; quiet in story, without marked incidents, but touching and healthful. *Hester Lenox; or, Seeking a Life-Motto*, by Howe Benning (same price), is the pleasing narrative of the earnest effort of a young girl to find and do the right. It ends, after a number of failures on the way, with

the adoption of the best of mottoes, "For Christ's sake."

Publications of Messrs. R. Carter and Brothers.

Little and Wise; Sermons for Children. By William Wilberforce Newton, Rector of St. Paul's Church, Boston. Judging from the first trial of his strength, we think that the son of Richard Newton, that veteran writer for the young, has inherited much of his father's singular aptitude in making great truths interesting and comprehensible by the youngest child. Any parent will be safe in adding this little volume to those choice and by no means numerous books which he sets aside specially for reading to his family in those calm hours of the closing Sabbath when so many salutary impressions have been made.

A Wreath of Indian Stories. By A. L. O. E. Miss Charlotte Maria Tucker, the writer to whom the mysterious initials belong (interpreted "A Lady of Old England") here enters a somewhat different field of literature from that previously trodden. The book was written for the use of native readers in India, whither Miss Tucker has recently gone as an "honorary missionary." There is an oriental warp running through the whole texture of this series of stories, which gives novelty and attractiveness.

Pine Needles and Old Yarns. By the Author of the Wide Wide World. Like everything Miss Warner has written,

sound, instructive, unexceptionable in tendency, and actively Christian. We scarcely know an author of fiction of such decidedly religious tone whose books are so steadily read with interest by those who do not fully sympathize with her views, and who consequently has exerted so powerful an influence in behalf of vital piety.

Ella's Half-Sovereign, or, Pains and Gains. A story of the Wyngate Family, By the Author of "Elsie; a Lowland Sketch." A good hearty tale full of interest for children. The scene is laid in England.

Periodicals of Messrs. Harper and Brothers.

The recent death of Mr. Fletcher Harper, to whose far-sighted enterprise more than to that of any other member of the great publishing firm on Franklin Square, we understand is owing the origination and success of the periodicals now inseparably associated with the name of the Harpers, reminds us of the important niche the *Monthly*, *Weekly*, and *Bazar* have come to occupy in contemporary literature. The *Monthly* gave the first impulse to one species of the Magazine which we could not now well spare. Of the magazines of pure fiction there had long been a sufficient number, whatever may be said of their quality; while the few struggling monthlies or quarterlies, of a more sterling character attested, but did not satisfy the taste for natural history and kindred studies on this side of the Atlantic. Harper's *Monthly* was the first to attempt to combine, in one periodical of considerable size, but published at a most reasonable price, the illustrated article of travel and scientific discovery, with specimens of wholesome fiction. Upwards of fifty semi-annual volumes have now appeared, and constitute in themselves a library of rare value. Almost every part of our own country, as well as every important foreign country, has been made the subject of special papers, prepared with great care and rendered attractive and intelligible by admirable engravings il-

lustrative of natural scenery and of manners and customs. The historical, literary, and general articles, while varying in merit according to their authorship, are in the main trustworthy and instructive. The Editor's Scientific Record summarizes in a satisfactory manner the progress of invention and discovery. Take it all in all, Harper's *Monthly* is still unrivalled in the union of the various excellences that go to make up the essentials of a really meritorious magazine adapted to the wants of intelligent readers. We have not space at present to speak in detail of the "*Weekly*" and "*Bazar*," nor is there need that we should do so. We have more than once referred with special satisfaction to the great service done by the former to the cause of an enlightened Christianity, as well as of civil liberty, by the fearless exposure on the part of the "*Weekly*" of the dangerous machinations of the Roman Catholic Church at home and abroad.

Magazines for the Young Folks.

For boys and girls of fifteen we know nothing superior to the bright *Wide Awake*, well deserving its name, published by Messrs. Lothrop & Co., Boston. Judging from the interest awakened by its monthly advent in the little group of children under our particular notice, we imagine that it would be a welcome visitor in every family circle.

Mr. J. L. Shorey's *Nursery* is just the paper for parents to place in the hands of the little ones who are just beginning to master the difficulties of reading and need and appreciate the stimulus of clear, large type, simple stories, and especially good, telling wood engravings.

Methodist Quarterly Review.

Contents for July, 1877; 1. Pope's Christian Theology, by Rev. J. Miley, D.D. 2. Pres. Grant's Indian Policy, by S. C. Arnold. 3. Mrs. Hannah Pearce Reeves, Preacher of the Gospel, by Mrs. Mary Stevens Robinson. 4. Liberia at the American Centennial, by Edward W. Blyden. 5. The Freedmen, by Rev. T. H. Pearne, D. D. 6. Metho-

dism in the cities of the U. S., by Rev. J. Atkinson, A. M. 7. Holiness, by Rev. J. O. A. Clark, D.D. 8. Synopsis of the Quarterlies. 9. Foreign Religious Intelligence. 10. Foreign Literary Intelligence. 11. Quarterly Book Table. *The Bibliotheca Sacra.*

Contents for July, 1877:—1. Missionary Culture, by Rev. J. G. Vose, D.D.

An Exposition of the Original Text of Genesis, I and II. 3. Charles James Fox, as an Orator, by the late George Shepard, D.D. 4. Derivation of Unqu-

am, U-squam, and U-sque, by Prof. L. S. Potwin. 5. Cotton Mather and the witchcraft delusion, by Prof. R. D. C. Robbins. 6. Aristotle, by D. M. Means. 7. Notes on Egyptology, by J. P. Thompson, D.D. 8. Characteristics of Homeric Poetry, by Prof. J. Cooper. 9. American Oriental Society. 10. On Assyriology. 11. Acropolis of Athens, by E. Beule. 12. German notices of Mr. R. G. Hazard's volume on Causation and Freedom in Willing. 13. Notices of Recent publications.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th June, 1877.

NEW YORK.

N. Y. City. Edward C. Richards, Esq., to constitute his nephew, Anthony Dey Nichols, Esq., a L. M.	\$30 00
N. Y. City. H. I. \$25.00 and C. W., \$1.10..	26 10
Brooklyn H. L. S. \$85; a friend, \$2 ...	87 00
Troy. E. C. Stewart.....	10 00
Trumansburgh. R. Tallmidge, M. D. ...	2 00
	<u>\$155 10</u>

PENNSYLVANIA.

Pittsburgh. W. Wills, \$3.90 and C. W. \$1.10	\$5 00
Providence. E. Weston	5 00
	<u>\$10 00</u>

MARYLAND.

Baltimore. Ladies' Aid Society, Miss G. S. Vicker, Tr.	\$35 00
Baltimore. James Sauter.....	5 00
	<u>\$40 00</u>

MISSOURI.

St. Louis. 1st U. P. Church, Mrs. M. S. Galloway.....	\$5 00
St. Louis. G. T. Hulce	3 00
	<u>\$8 00</u>

OHIO.

Cleveland. Mrs. R. H. Fitch, \$3, and for C. W. \$1.10.....	\$6 10
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IOWA.

Marion. M. E. Church Mrs. M. J. Scott, \$5, others \$8 75, in part of L. M. for Rev J. N. Platt	\$13 75
Dry Creek. M. E. Church.....	3 00
Kellogg. Cong. Church balance	7 00
Palo Alto. U. P. Church Balance.....	7 00

Cedar Rapids. 1st U. P. Church, in part,	5 00
" 2d " "	5 00
York Prairie. M. E. Church, balance ...	16 25
Cedar Vall y. "	8 00
" Presb. Church.....	5 25
Altamisa. Union Meeting	5 50
Stellapolis. Various Sums	16 00
Durant. Friends of German Mission	15 00
Iowa City. Friends of Bohemian Mission	4 00
	<u>\$110 75</u>

NORTH CAROLINA.

Greensboro. Refd Church, Rev. G. W. Walker	\$10 00
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Received for the CHRISTIAN WORLD, in addition to items specified above:

Anna Tuttle, \$1 50; L. De Rudder, \$1.25; T. S. Goodwin, \$1.10; J. L. Fuller, \$1.00; Dr. G. W. Andrews, \$1 10; P. V. Hixson, \$1 10; R. Guy, \$1.10; Wm. How, \$2.20; Wm. Russell, \$1.10; W. Scott, \$2.20; J. M. Clawson, \$1.12; H. A. Deming, \$2.20; R. Stewart, \$2; S. R. Brittain, \$2.20; J. J. Reese, M.D., \$2.20; H. G. Trout, \$1.20; Mrs. E. Dodge, \$1 12; E. Waterbury, \$1.10, Mrs. O. C. Baker, \$1; S. Carter, \$1.10; W. R. Dawson, \$2.20; C. Nash, \$1 50; Mrs. H. Van Wagenen, \$1.12; Mrs. C. Brown, \$1; D. Beebe, \$1.10; Miss A. Short, \$2.20; Mrs. J. M. Knapp, \$2.20; G. Stewart, \$2 20; Rev. G. S. Mott \$1.10; Prof. E. O. Hovey, \$2.20; F. B. Woodworth, \$1 25; C. L. Garfield, \$1.10; smaller sums 35 cts.....	\$48 41
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Received for the Month, \$388 36

THE CHRISTIAN WORLD.

Vol. 28.

AUGUST, 1877.

No. 8.

EDITORIAL NOTES.

TO OUR FRIENDS.—We would remind our readers of the continued need of contributions for the support both of our Publication work and of our Missionary operations. It is particularly desirable that during the warm months, when donations to Religious Societies are prone to diminish on account of the absence from home of many of those most interested in benevolent enterprises, persons who are so situated as to be able to contribute should act promptly, without waiting to be solicited. Donations are specially solicited for the CHRISTIAN WORLD, the subscription list of which, as we have frequently said, cannot be expected to defray all the necessary expenses. We should likewise be very glad if our friends would put it into our power to make generous remittances to the work in France, so promising and so loudly calling for aid.

FRANCE THE RIGHT ARM OF THE PAPACY.—That France occupies by far the most important place as the upholder of the Papal system, is a consideration of prime importance in determining the direction which ought to be given to Protestant effort. When France has once been converted to the truth, the recovery of the rest of nominal Christendom will, with God's blessing, be a comparatively easy task. The moral influence of the French nation is immeasurable. The people that gives to Europe and America their fashions in dress, also prescribes to a great extent their modes of thought. If Germany is more learned and thorough, yet France has many of those facilities which go to constitute her the teacher of the world. It is indeed this wonderful facility in the art of communicating knowledge that has made her so dangerous as a propagator of error. Not the theological treatise alone, but still more the light literature of Paris has done untold mischief in undermining faith, and giving circulation to corrupt principles of life. And in the field of missions France has proved itself the most formidable agent of disseminating the doctrines of a corrupt Christianity. The great organization of the Roman Catholic world, the "Association for the Propagation of the Faith" is pre-eminently a French society. Of the total receipts of the

Association for 1876, which are reported to have amounted to \$1,186,190 not less than \$850,000 came from France. In other words, less than *three-tenths* were contributed by all the rest of the Roman Catholic world, including Austria, Italy, Spain, Portugal, Belgium, and Spanish and Portuguese America ; while more than *seven-tenths* were contributed by France alone ! It is noticeable, too, that the contributions of France are steadily increasing, being \$ 7,000 more in 1876 than in the previous year.

THE NUMBER OF PILGRIMS from various countries who went to Rome to attend the Papal Jubilee, we see estimated at over 17,000, apportioned as follows : France is said to have sent 6,000 ; Spain, 4,000 ; Belgium, 1,000 ; Austria, 1,000 ; Germany, 800 ; the United States, 500 ; Ireland and England, 300 ; Brazil, 250 ; Portugal, 200 ; Canada, 100. Italy, apparently furnished the balance. If these figures be correct, it will be noticed that France retained her traditional rank. But the comparatively insignificant contingent afforded by Great Britain, and by Germany and Austria, is suggestive enough. As to the United States, we believe the number to be an exaggerated one ; while if the priests and others of foreign birth were eliminated, the remainder of native Americans would be paltry enough.

AN ENGLISH BISHOP ON THE REREDOS.—We commend to the attention of American Prelates the position taken by one of their brethren of the Established Church of England, in the matter of a "Reredos" containing sculptured representations. Some time since the Bishop of Asaph refused to consecrate the church of St. Mary, Denbigh, "until the central compartment of the 'Reredos' was removed, which was a representation of the Crucifixion." The authorities in charge made a virtue of necessity, and the objectionable part was removed. But here comes in an illustration of the complications inseparable from the establishment of a Church by the secular Government. Scarcely had the consecration taken place, when a church warden applied to the Dean of Arches for a "faculty," or permit, "to restore the figure of our Saviour on the Cross, and also the figure of St. John and the three Marys." The application was strenuously opposed by the Bishop's representative, on the ground that the sculptures tended to Popery and superstition. But the Dean, Lord Penzance, whom the law seems to have tied down to the decision of the simple question, not whether the representations were contrary to the spirit of a Reformed Church, but simply whether they were in violation of the law, was perhaps compelled to take the ground that the latter point had not been established, especially as related to the representation of the Crucifixion. It might be well if Bishops in this country, where their ecclesiastical action is untrammelled by a connection with the

State that degrades the Church to a slavish position, would exercise the same vigilance in setting the unmistakable mark of their displeasure upon everything of a similar kind savoring of a return to Papal superstition.

THE CONFESSIONAL IN THE CHURCH OF ENGLAND.—This subject has just come again into great prominence in the British Parliament. By the production in the House of Lords of a copy of a book entitled "The Priest in Absolution," some extracts from which he read for the edification of the Peers, the Earl of Redesdale demonstrated that the warnings uttered by well-informed persons respecting the Romanizing character of the Ritualistic movement were no empty words. These extracts, too gross for publication and perusal by the public, exhibited the startling fact that one of the most immoral practices of the Church of Rome, had taken firm root in English soil. "The Priest in Absolution," which seems richly to deserve the designation of an "infamous" book, is issued by a "Society of the Holy Cross," of which the notorious Rev. A. H. Mackenzie is master, or president. It comprises at least 700 members belonging to the clergy, prominent among whom are such men as Arthur Tooth, whose recent escapades have occupied a place in the newspapers on either side of the ocean quite disproportioned to their intrinsic importance. The book, therefore, represents the views and desires of no inconsiderable part of the ministers of the English Establishment. It is not intended for the public, but, as might be expected from the contents, for "private and limited circulation among the clergy." We are gratified to notice that members of the Lower House, seeing the importance of checking this growing evil of a Confessional in a Protestant Church, have demanded that the Government institute proceedings against the publishers for issuing an indecent book. But it is certainly a deplorable circumstance that while the laity thus act, the Bishops find their hands tied, and can do little more than utter lamentations over the introduction of what they must regard as a most dangerous evil.

THE POPE'S ECTSODAL JUBILEE.—The Celebration of the Fiftieth Anniversary of the consecration of Pius IX., as Bishop, was in many respects a very interesting and unique occurrence. Whatever we may think of the religious denomination over which he stands the recognized earthly head, the occasion on which representatives of not far from two hundred millions of votaries gather to do homage to one man whom they reverence and love, must of necessity combine many elements of solemnity and impressiveness. There have been two somewhat similar occurrences at which the gathering of devoted adherents of the Papacy has rivaled the present. The first was in 1869, when the fiftieth anni-

versary of Pius's ordination to the priesthood was commemorated. The second, in 1871, was a thanksgiving over his completion of "the years of Peter" in the Pontificate. Great were the crowds and loud the rejoicings when Pius IX. attained the bound of twenty-five years in the Roman See, which none of his refuted 256 predecessors from the time of the Apostle had reached, and which an old saying had declared to be an impossibility for any pope to reach. But this third celebration has doubtless surpassed both of the others in external grandeur. The addresses were most flattering. The presents brought to be laid at the foot of the Pontiff were rich and of the most varied character. The mere catalogue fills many columns in the Roman Catholic organs lying before us. Displayed in successive galleries of great dimensions, these gifts constituted in themselves a vast Exposition, the different sections of which, from distinct countries of Europe, Asia and America, gave each a very complete idea of the ecclesiastical art of the day. "Princes, potentates, and deputations," wrote the London *Times* correspondent, "have presented costly chalices, splendid tapestries, rare vases, statuettes of solid silver, thrones and altars; a poor woman has taken her one ring from her finger to console the poverty of the august prisoner, and the railways have brought hundreds of cases, until the long galleries of the Maps and of the Raphael Tapestries are filled, and, but for that inevitable difficulty connected with International Exhibitions, of getting everything prepared in time, the Vatican Exposition would have been opened by the Pope yesterday." All this in addition to great offerings of money from the devout of all Roman Catholic countries, amounting in the aggregate, not to thousands, but to millions of francs.

THE "POVERTY" AND "CAPTIVITY" OF PIUS IX.—If anything could dispel the hallucination under which Pius himself and many of his followers seem to be laboring, that the present occupant of the Roman See is "a poor Prisoner," it would be the present occasion. When the expression is employed in sober earnest, in full view of the pomp and splendor of the Jubilee, we rub our eyes to convince ourselves that we are not dreaming. The dictionary supplies no definition of the term "prisoner" which can be tortured into application to the aged occupant of the Vatican. He is not "confined in a prison by legal arrest or warrant." He is not "in custody of the sheriff," nor "taken by an enemy in war." He is not "one whose liberty is restrained, as a bird in a cage." There is not the faintest hint that the Pope might not at any moment leave the Vatican and the "Leonine" City, and go abroad. Had he desired to do so, he could undoubtedly have joined in the procession which resorted to San Pietro in Vincoli, on the Esquiline Hill, and there, almost within gunshot of the Italian guards on duty at the Quirinal Pal-

ace, the residence of Victor Emmanuel, he might have listened in all security to the magnificent mass celebrated by Cardinal Simeoni, assisted by "the incomparable singing, in which one hundred and fifty select voices were heard interpreting Palestrina's music." None would have molested him. Certainly no one would have lifted a finger to prevent him from leaving his so-called prison; possibly there might have been found those who would have interfered with his return to the Vatican. But then prisoners are not accustomed to seek re-admission to their dungeons when once fairly escaped from them. St. Peter, of whose release by the angel each Pilgrim was careful to carry with him a miniature representation, had no longing to be again incarcerated in the prison of Herod. But the absurdity of the pretense of the Pope's captivity is only equalled by the preposterousness of the claim that he is poor. It is true that he is cut off from the receipt of the large revenues of his former temporal dominions, and that by his own act he has declined to accept the subsidy provided for him by the Italian Government. But the offerings sent in to him as tribute from every part of the globe are not only amply sufficient to enable him to provide for the maintenance of his sumptuous palace and costly retinue of ecclesiastics and attendant guards, but, if rumor does not hit wide of the mark, to lay up a considerable sum, at London and elsewhere, in store against the contingency of a disputed succession to the Papacy.

THE ATTITUDE OF NATIONS TO THE PAPAL SEE.—An expression dropped in the course of Cardinal Manning's sermon, delivered at the pro-cathedral, Kensington, on the nature of the Jubilee, is noticeable. It is this: "*Every nation of Europe has separated herself from the Church of Christ.*" By which, of course, the Archbishop of Westminster meant to say that, without a single exception, the Roman Catholic countries of Europe have one by one abandoned their concordats, and thrown off that servile yoke to Rome which they once submitted to. In the same connexion we may refer to a single sentence in the letter of a correspondent of the *Catholic Review*, on the subject of the Jubilee Exposition:

"*Marshal MacMahon is the only ruler that figures in this Vatican Exhibition.*"

JUBILEE POETRY.—We have not space to make a critique of the poetical literature to which the Jubilee has given birth. It is perhaps quite up to the standard of similar effusions. Yet we may say that these four lines, from a poem, composed, we are told, in the *Iowa State Register*, by one of the Sisters of Clarity at Des Moines, Iowa, furnish a specimen of the contemporary theology, which, as we have more than once remarked, has already *deified* the reigning Pontiff of Rome:

“ But Holy Father ! Pontiff blest,
 Fear not, for God is still with thee.
 The gates of hell shall ne’er molest
 Thy reign through all eternity.”

SHALL THE NAME OF GOD BE EXPUNGED from our Educational Text-Books ? This question is gravely put, and has to be distinctly answered. There is a class of persons—in some parts of our country, a growing class—who insist that retention of the Almighty’s name, and the consequent recognition of His existence are in direct violation of the rights of conscience ! Nor will this position altogether surprise us if we consider the successive demands made by the enemies of our Common School system and the successive concessions they have won. A generation ago those who had charge of the education of the youth in this city began by giving up the principle that a fair, impartial narration of those historical events in which Romanists and Protestants played a part, in no sense deserves to be called sectarian. To appease the Papal priesthood they agreed to permit no reference to the Reformation of the Sixteenth Century or to the characters of those who were the instruments under God of its accomplishment, to appear in any book placed in the hands of the young. Where books containing such references were not actually excluded, they went so far as to imitate in a bungling manner, the device practiced by the Russian authorities in the case of French or German newspapers wherein sentences or paragraphs were found likely to stir up rebellion in Poland. The objectionable passages were deliberately blotted out ! So in a copy of Lindley Murray’s “ Sequel to the English Reader, New York, 1836,” now before us, the two sections on “ the Character of Martin Luther,” and on the “ Execution of Crammer, Archbishop of Canterbury,” are effectually obliterated by a profuse application of printer’s ink ! Next, the beautiful custom of opening the scholastic sessions of the day with prayer, and with the reading of a short selection from the Bible, has in many places been abandoned, in deference to the wishes of those who pretend to regard the Word of God as a sectarian book. Is it astonishing, that emboldened by success, the enemies of the School System instituted by our fathers, now want to remove every vestige of religion, even to the use of the name of the Creator, or an allusion to the possibility that the world was made at all ? On this subject the *Examiner and Chronicle* has some remarks which are well worth pondering. Referring to the new-fangled theories of the day respecting instruction in the Public Schools, that journal says :—

“ The most remarkable of them is what is known as the “ absolute secular ” theory. That is, that everything of a religious nature should be carefully weeded out of the schools, and that the education given in them should be made absolutely secular.

"This theory was invented by those who advocated the removal of the Bible to meet the exigencies of their case; and it has a specious appearance of liberality and logical force which takes captive many minds. There is no better test of any principle, however, than to see how it works and the working of this theory has just been shown in Chicago, as we learn from the *Advance*. It was proposed at a meeting of the Board of Education to adopt Guyot's Physical Geography as a text-book in the schools. The book is one of acknowledged excellence, and no objection could be urged against it on that score, nor could any member suggest one of more value. But it was objected to that it taught 'theology,' because, *forsooth, it spoke here and there of the world as the creation of God!*

"Any one who has enough of logical training to draw a simple inference must see that this objection was a perfectly valid one, if the secular theory of education be the true one. By his own principles the secularist is bound to insist that the very name of God is to be expurgated from all school text-books. But it is to be hoped that every one of our readers has enough common sense to see that, though logical the inference is supremely absurd. Why, the choicest passages of English literature must be excluded from our school readers; a scene from Shakespeare or a passage from *Paradise Lost* would be as objectionable as Prof. Guyot's book. Then the classics must be expurgated; for if no reference can be made to Jehovah, surely it would be unfair to let Jupiter's name remain. And what would become of Æchylus and Demosthenes, of Virgil and Cicero under this treatment?

"This is 'secularism' run to seed. We can see but one outcome of the secular theory. Practically it amounts to this: the public schools must not teach religion, but they may teach no religion as much as they choose."

THE ROMAN CATHOLIC CONFESSORIAL.—A writer signing himself "An American Catholic" writes to the *New York Tribune* of July 10th. 1877, taking exception to a statement of Mr. G. W. Smalley respecting the Romish confessional. He says:—

"I wish you would let me correct a mistake into which your very able London correspondent, 'G. W. S.,' has fallen in one of his recent letters. Speaking of the Ritualistic manual of confession entitled '*The Priest in Absolution*,' which has just made such a stir in Parliament and in the London newspapers, he says: 'It is a nasty book. It is, nevertheless, sanctioned by high authority in the Roman church, and the questions it prescribes for use in confessing boys and girls and women, are such as are regularly put by Roman Catholic priests and Ritualistic clergymen.' I do not know much about the practices of the Ritualists, but neither this book nor any other of the sort is sanctioned by the Roman Church, and Roman Catholic priests are expressly forbidden to ask such questions in confession as those which have aroused the indignation of the British

public. Catholic priests as a rule ask no questions at all, unless some inquiry arises naturally out of what the penitent tells them, it being understood that in going to confession you make a voluntary statement, and do not offer yourself for a cross-examination. For a priest to ask an immodest question of his penitent would be considered a shocking offence. Far, therefore, from the questions prescribed by this Ritualistic manual being 'such as are regularly put by Roman Catholic priests,' I can confidently assert that they are entirely unknown in the Roman Catholic confessional.

In respect to this disingenuous communication, we would simply remark, 1st—If Mr. Smalley meant to say that the book "The Priest in Absolution," has received the direct approval of the Roman Catholic Church or some of its high dignitaries, it is probable that "An American Catholic" is right in denying his statement. But 2d—If Mr. Smalley only meant to say that the *teachings* of the book in question are sanctioned by the Roman Catholic Church, he is certainly correct, and the representations of his critic are very wide of the mark. It is, of course, impracticable for us to enter into the discussion of the question as to what is the *practice* of Roman Catholic priests in their intercourse with their penitents. As the confessional is secret, it is only rarely, and almost by accident, that its conduct is brought to the light. Were it to be proven, moreover, that immodest questions are often propounded, the Roman Catholic controversialist would assume his customary position, that the criminal acts of individual ecclesiastics must not be laid to the account of the Church, which is to be held responsible for corrupt practices only when they have received its express sanction. Now this is just what can be proved with regard to the Romish confessional. Such works as Dens' Theology and various manuals for the use of confessors are sufficiently accessible. They bear the distinct approval of the papal church, and are published by authority. And without going into details unsuitable, by reason of their grossness, for a public print, it can be established beyond controversy that the questions in "the Priest in Absolution" and other similar questions, are ordered to be asked by the Romish confessor, whenever he has any reason to suspect that his penitent is not telling voluntarily the whole truth. See, for example, Abbé J. Guigne, *Manuel des Confesseurs*, (6th ed., Liège, 1843), approved by the Bishop of Périgueux, Gap, Bordeaux, etc., pp. 158, etc., and 425, etc. This is all we feel at liberty to say here.

FRESH ITEMS OF FRENCH EVANGELIZATION.

We translate from the last number of the *Nouvelles de l'Évangélisation en France*, a portion of the address of Rev. M. Lorriaux, general agent of the *Société Centrale*, delivered at a recent meeting of this important organization.

Here, gentlemen, I must make an avowal. Never since the origin of the Society have we engaged so much in building as at present. The smallest of our sections has at least one church and one school in process of building; the section of the North and of the Centre have each of them several. It is like a veritable contagion. But it is a salutary contagion. Whenever the committee has encouraged these erections, the progress, often even the safety of the work was involved.

Do you wish to-night to make with me a

TOUR OF INSPECTION

of our operations? On the very spot you will see the character of the work, you will watch its rise, its development, and say yourselves, "Yes, the moment had come for building." I am not even sure but that you will add a stone to the edifice.

This is what happened a few weeks ago to our excellent friend, Rev. Mr. Forbes, Secretary of the *Foreign Aid Society* of London, whom I took to *Troissy* in the department of the Marne. He had read in our reports the touching story of the origin of this work. He knew that six or seven years ago a woman of this village came to Paris in the quality of servant in the family of one of our pastors, the lamented M. Meyer. He knew that this woman had, at this pastor's house, learned to love the Gospel, and that on her return to her home, she communicated her impressions to her neighbors and friends. These were savingly affected. They wanted to hear the gospel. For this purpose they invited pastors to come and visit them. Gradually an evangelical community arose in this town where some years before there had not been a single Protestant.

You know yourselves, gentlemen, how the work went on increasing. Prevented from coming together for worship within the commune, our new brethren betook themselves in several bodies to Rheims, a distance of forty kilometres (about 25 miles), where, after a serious preparation, 52 of their number were admitted to the Lord's Supper. One of them, taking the hand of the pastor, exclaimed as he wept, "You see me here, Monsieur le pasteur, at this communion table. Well, before knowing the gospel I was an infidel, and on the census returns I had inscribed myself as an *atheist*. Oh! blessed may you be for having brought us to the Saviour of men."

"And where do you hold your meetings?" said Mr. Forbes to me.

"In the pastor's house," I replied, "while school is held in a hall which one of the members of our flock has been so kind as to lend to us gratuitously."

We were talking in this way as we traversed the distance that separates *Troissy* from the nearest railroad depot. "See," said our guide, "at the turn of the road, off there, on the height, that building which you see, that clock tower whose slates shine in the sun, that is the Protestant church of *Troissy*."

Ah! I admit, we were profoundly moved. I had not visited this station of our society for a pretty long time. A church was then spoken of only as a remote possibility; and to-day, there it is almost finished. It can be seen from several villages. The dedication, which is to take place soon, is an event which even beforehand stirs up the whole district.

A CHURCH BUILT BY THE LEGACY OF A ROMANIST.

At *Châteauroux*, where on the first of October last, was stationed by the society the only minister residing in the department of the Indre, must I say it? There also a church building is in process of erection, and we are very shortly to dedicate it. But, frankly, we could not do otherwise.

You have not forgotten what M. le Pasteur Clavel related to us in this very place. How a former officer, who died at *Châteauroux*, left the greater part of his small fortune to erect a Protestant church in the city. He had travelled in Protestant countries; he had noticed the superiority of these nations in respect to morals and education, and he had formed the plan of endowing the chief town of his Department with a Reformed Church. The Roman Catholic clergy, who counted upon falling heir to his fortune, made a magnificent funeral for the deceased; but when the will was opened, they were grievously disappointed. And do you know, gentlemen, who paid the funeral expenses? It was the consistory of Bourges, on which *Châteauroux* depends.

The legacy once accepted, the work was taken in hand. It was found that there were in the city and its environs a good many Protestants. The society appointed to this new post Rev. M. Rolland. A site was purchased and a building erected. At this moment the last touches are being given, and in two or three months it will be dedicated.

THE POPULATION IS VERY WELL DISPOSED.

I myself preached at *Châteauroux* this last winter, and I remarked the presence of a considerable number of very quiet and attentive Roman Catholic hearers.

At the same time that we are dedicating the church of *Châteauroux*, we are inaugurating our schools of

POUILLY—SAINT-ANDELAÏN.

How often have we entertained you with accounts of this admirable work on the banks of the Loire. You remember the words of our brother, M. Poux, so convincing and so animated. He had just visited this nascent work of the Nièvre, and exclaimed: "If a Protestant village were to wish to become Roman Catholic, and asked for a church, a cathedral would be erected for it. And will Protestants do nothing for Saint-Andelain, for that noble valley of the Loire, once almost wholly

Protestant? Will they not rear up again the standard of the Reformation, once stricken down in blood."

You remember that a generous person anonymously contributed during that very session the sum of 10,000 francs to build a church at Saint-Anlelain. In a few months the structure was finished, and since that time the preaching of the Gospel is heard there Sunday after Sunday.

How often have I seen it overflowing with hearers, and what devotion, what joy on all faces! M. le pasteur Maulvault, who kindly consented, in the absence of a pastor, to conduct the services of Easter, a few days since, came back struck with the spiritual development of this work. The church was crowded, the communion service exceedingly solemn and blessed. In the afternoon there were at Sunday-school more than 70 adults and 90 children; many were seated on the floor.

Our day schools count up 112 pupils, crammed at this time in miserable, damp and unhealthy rooms. Our friends understand and partake of our joy in seeing rising on a healthy and admirably situated spot two spacious and comfortable schoolrooms, with their indispensable accompaniment, the quarters for the teachers.

The excitement is great in the flock. It will be great also in the district. The dedication of these schools, everything leads us to predict, is the point of departure for a new period of development within and of conquest without. And let not this word of conquest scandalize anybody. Our Society is not aggressive, perhaps not sufficiently so, we do not go rashly, without already having serious elements, to establish laborers in the midst of Roman Catholic masses. But when we are solicited, when populations thirsting to know the Gospel beg the nearest ministers to come and enlighten them, must we answer: "Dear friends, France is not destined to become Protestant, it is not in its instincts, in its tastes. What you need is a reformation in the midst of Roman Catholicism."

Well, gentlemen, those who used to employ that language, a few years back, have changed their minds completely since then. In the *Revue Chretienne* of February last, M. De Pressensé exclaims: "It is more and more certain that the movement of religious Reformation which our country needs will not be effected in Roman Catholicism. What we need is a true Reformation, breaking decidedly with Rome, binding the soul directly with God by justification by faith, and founding the liberty of souls in full reconciliation with the Father of mercies."

M. De Pressensé is a thousand times right, and the populations that tire of Roman Catholicism feel it, and come to us.

A PETITION FOR PROTESTANT WORSHIP.

Here, gentlemen, is a petition that we received a week ago, which

bears forty and more signatures. Hear in what terms it is conceived:—
 “The undersigned, heads of families or inhabitants of the Commune of Auvillar, Tarn-et-Garonne, having for a year past had the privilege of listening to the Gospel of Jesus Christ faithfully preached (by students of Montauban) declare that we adhere to the principles of the Reformed religion, and pray the President of the Société Centrale to be so good as to take measures within the briefest time to establish Evangelical worship at Auvillar.”

ANOTHER PETITION.

And the following which has more than *four hundred signatures* :

“The undersigned, inhabitants of the Commune of Montmorin, Puy-de-Dôme, and belonging to the aforesaid village and the neighboring hamlets, address themselves to M. le pasteur Bleynie, to tell him that they are, as he knows, still firmly decided to embrace Protestantism, and that, in consequence, they pray him to come and visit them and take the necessary steps to establish a pastor and Protestant worship in the midst of them.”

We have the privilege of having M. le pasteur Bleynie with us to-night. He will relate to us presently the results of the petition. He will tell us of the fidelity of our new brethren, the proofs of attachment they show to the church of their adoption. He will show us a plan; for he also wants to build a church. The ground is bought. He will not ask you for stones; for there are plenty of them in the mountains of Auvergne. But he will perhaps ask you for mortar to hold the building together. However he will explain all that himself.

[M. Bleynie's speech will appear shortly in the coming report. He needs 12,000 francs for this enterprise. What an immense benefit if the building could be immediately erected!]

We are often asked, gentleman,

“IS PROTESTANTISM ADVANCING IN FRANCE?”

We will answer without hesitation: Yes, it is. It advances numerically, since every year thousands of new adherents attach themselves to our Church. It advances morally, by that inevitable radiation which the Gospel of Jesus Christ produces wherever it is. “Our population,” writes one of our fellow-laborers, “taken in its entirety, is very favorable to the preaching of the Gospel. We find many persons outside of our Church who are reading the Bible, and are very grateful when it is explained to them, thanking us warmly every time prayer is offered. Many of them would be delighted if a copy of the prayer that has just moved them could be left in their possession.”

If in this report we are forced, because of the interesting events that have taken place, to give great space to our recently established operations in the midst of Roman Catholic populations, we do not, however,

lose sight for a single instant that our mission is above all to procure for our scattered brethren, the means of edification and instruction. It is for the most part by the means of development, of radiation, that souls that are strangers to the Gospel come and gather around the Reformed nucleiæ which we have the privilege of reconstituting. We are come near to the time when our twelve sections will embrace in the vast network of their 230 stations for evangelization, and will thus bring into contact with the Reformed faith, with the Gospel, all our scattered fellow-Protestants, even the most isolated. Now, gentlemen, to visit these brethren is to strengthen them. It is to attach them again to the faith of their fathers. It is to free them from the influence of the foreign elements that have penetrated by means of mixed marriages into the interior of Protestant homes.

ROMISH SCHOOLS.

The following remarks, which we find in the *Christian Statesman* credited to the *Sunday School Times*, are both sensible and appropriate. The perils to which Protestant children are exposed in the scholastic institution under the charge of the "Christian Brothers," "Sisters of Charity," and other orders, male and female, are not appreciated by the great majority of parents. We shall have more to say on this subject elsewhere. Meantime we commend the views here expressed to all thoughtful persons. [*Editor of the CHRISTIAN WORLD.*]

A great many Protestant parents send their children to Roman Catholic schools. Thousands of children from Protestant homes are in training at the present time in schools taught by Roman Catholic teachers, and controlled by the Romish Church. These children are not sent to these schools that they may become Romanists. The idea is that the schools are good schools in spite of their being Romish,—not because they are Romish; and that scholars who attend them will gain much that is desirable, apart from distinctively Romish teaching.

As a matter of fact, many of these schools *are* very good schools—in their way; good schools for the purpose to which they are designed. They are established to promote the interests of Roman Catholicism, and they are admirably planned and managed to that end. They do well the work to which they are set. Their instruction and influence tend to make Romanists of their pupils. It is not insisted that those who attend these schools shall be Romanists; but care is taken that Romish doctrines and Romish ceremonies are held before the pupils in an attractive light, and that as many as possible of the scholars are led to adopt Romanism as their religion.

There is really no unfairness or deceit in all this. It would not, we think, be denied by the conductors of these schools, that this is a fair statement of the case. Religion—religion according to the Romish view

of it—is given the first place in the atmosphere and direct teachings of these schools. And many of the children from Protestant homes who attend the Romish schools become Romanists. It could hardly be otherwise. If, therefore, Protestant parents want their children to become Romanists, they would do well to send them to Romish schools. But if the parents object to the doctrines of the Romish Church, they had better keep their children away from the schools of the Romanists, however highly they may think of the advantages for learning French or music in those schools.

As showing what are the doctrines taught in these Romish schools, the Episcopal Bishop of Georgia recently quoted at some length from a work entitled "Familiar Explanation of Christian Doctrine, adapted for the Family and more Advanced Students in Catholic Schools and Colleges," published in 1875, in Baltimore, Md., and officially approved by the present Archbishop of Baltimore. Here are a few of the questions and their answers: "Since the Roman Catholic Church alone is the true Church of Jesus Christ, can any one who dies outside of the Church be saved?" "He cannot." "Have Protestants any faith in Christ?" "They never had." "Why not?" "Because there never lived such a Christ as they imagine and believe in." "In what kind of a Christ do they believe?" "In such a one of whom they can make a liar," etc. "Will such a faith in such a Christ save Protestants?" "No sensible man will assert such an absurdity." "What will Christ say to them on the Day of Judgment?" "I know you not, because you never knew me." Again, not long ago, the *Catholic Review*, in bringing out the distinctive doctrines of its church, showed that these are among the teachings of Romanists: "That Mary is the mother of God; that baptism obliterates both original and actual sin in those who receive it with the proper disposition, and that without it not even the soul of an infant can enter heaven;" "that no one can have God for his Father who has not the church for his mother;" "that the Pope of Rome is Christ's vicar upon earth, and that no one can be a member of the mystical body of Christ who is not in organic union with its visible head."

Now any parent who wants his children to be taught these doctrines, would be in the fair way to have his wish granted by sending his children to a Romish school. That is where they teach these doctrines.

ROMANISM IN COLORADO.

BY B. F. CRARY, D.D.

[From the *Christian Advocate*.]

The annual celebration of Good Friday, and the usual horrible details of the self-inflicted tortures of the *Penitentes*, suggests that it might not

be unprofitable to the readers of *The Christian Advocate* to know somewhat of the workings of Romanism when its influence is unrestrained by the presence of Protestantism. Though we have seen the Roman Church in its political scheming, and its immoral and anti-American tendencies, we can form only an inadequate judgment of its potent influence until we see it as it is on its own ground. In the large cities, like New York and St. Louis, Romanism is allied with all that is corrupting and dangerous in society. Out of its bosom come the mobs and other crimes, so that Dr. Sorin was perfectly justified when he said at the late Philadelphia Conference, "The Roman Church is the mother of all crimes." But one must see that Church when it is unhindered by other influences in order to judge its spirit and tendencies.

The Mexican population in Colorado furnishes a picture for Protestant eyes which no State or city east of us could imitate. It must be remembered that, since the conquest of Mexico, 1519, the Pope has had full sway in Mexico and the South American States. What little protest was ever made to Romanism was sternly put down by the sword. The Inquisition did its bloody work effectually, as the walled-up skeletons in the old churches of Mexico prove. The education, civilization, science, and culture of Mexicans in New Mexico and Colorado were fully and emphatically Roman. The Papacy molded every form of life, and is fairly responsible for all we see in the people it has ruled. It has done its full work with such masterly power that ages will be required to lift up its victims into the light of true Christian civilization.

The *Rocky Mountain News* of April 11 has the following :

"SELF-INFLICTED TORTURES OF RELIGIOUS ENTHUSIASTS IN COLORADO."

"Southern exchanges are full of stories of the *ante*-Easter punishment of the peculiar sect of Catholic fanatics called Penitentes. They undergo more or less self-inflicted punishment during the season of Lent, but the big round-up of flagellation takes place on Wednesday, Thursday, and Friday before Easter. Some use bramble bushes and briars, but the most common method is to fill a muslin sack with cactus, and bring this down at every step on the bare back. They go in processions stripped to the waist, wearing nothing but a pair of drawers. The procession is headed by one or more playing on wind instruments, and the women accompanying the men singing or chanting in time with the other music. The *Del Norte Prospector* has an account of this annual flagellation, gone through with by a squad of penitentes a few miles from that town. Most of the fanatics belong to the lowest order of the ignorant Mexican peasantry, and are but little removed in intelligence from Hottentots or South Sea Islanders; but the local authorities who either represent or misrepresent civilized government should take measures to prevent this cruelty to animals, albeit that it is self-inflicted. The following graphic

account of the manner of proceeding is clipped from last week's *Prospector*.

"They marched to the music of a sort of flute instrument ; taking one step forward they would strike back over one shoulder, the heavy end of the weapon striking in the small of the back ; then another step forward and a blow over the other shoulder, and so on. Their backs being bare, were, of course, raw and torn and the blood almost streamed down. As many more were each provided with a cross. These instruments varied in size. Some were fully ten, perhaps twelve, inches in diameter at the butt end, and ten to twelve feet in length, with a stout cross bar. These they dragged with one end on the ground and the other on their bare shoulders, until they must stop to rest ; then, lying flat down, the cross was laid on top of them. A number of men were in attendance, who assisted in raising the crosses that were too heavy for some of the deluded sufferers to raise to their shoulders. This sort of punishment was continued over a distance of fully half a mile. Instances have been told of men having been killed by being trampled upon ; some by being dragged to pieces. Sometimes they are lashed to a cross, and left exposed until life has almost departed."

The papers of this State, in giving accounts of these religious rites, attribute them to fanaticism, ignorance, and heathenism. The *News* puts it mildly, in calling the *Penitentes* "a sect of Catholic fanatics." Intelligent Protestants know how these fanatics were made. These poor debased creatures are devout worshipers of the Virgin Mary, and most pliant tools of Roman priests.

We have been informed by old citizens of Southern Colorado that these Mexicans believe that they expiate their sins, and lay up treasures of meritorious works for themselves and their friends, by these tortures inflicted upon themselves. The above quotation does not tell the half of the utter abominations of these Easter rites. Not a year passes without some deaths resulting from these cruelties. One of the rites of the occasion is as follows : In the house appropriated to the use of the *Penitentes* men lash themselves with long, thick scourges made of soap weed, or *yucca*, having sharp points, which penetrate the flesh like needles. The flesh is lacerated at every blow, and the blood flows in streams until the victim is too weak to strike himself. Then he will lie down, and beg all that are in the room "for the love of God" to whip him with these scourges.

The Mexicans present do this, and continue until the deluded wretch is past all hope and dies of his injuries. They think that a man who dies thus is at once admitted to the highest heaven, and leaves enough merit to save several of his friends. Some are crucified, and die either on the cross or after being taken down. This is the doctrine of penance carried to its legitimate end. Now, the priests are careful to keep away

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EDITORIAL NOTES.

TO OUR FRIENDS.—We would remind our readers of the continued need of contributions for the support both of our Publication work and of our Missionary operations. It is particularly desirable that during the warm months, when donations to Religious Societies are prone to diminish on account of the absence from home of many of those most interested in benevolent enterprises, persons who are so situated as to be able to contribute should act promptly, without waiting to be solicited. Donations are specially solicited for the CHRISTIAN WORLD, the subscription list of which, as we have frequently said, cannot be expected to defray all the necessary expenses. We should likewise be very glad if our friends would put it into our power to make generous remittances to the work in France, so promising and so loudly calling for aid.

THE HOPES AND FEARS OF FRENCH PROTESTANTS, at the present critical juncture of affairs, are thus briefly but forcibly set forth by one of our correspondents: "The reactionary policy of the Government, so unexpected and so uncalled for, makes the friends of religious liberty and progressive Evangelization extremely anxious. Our sympathies and hopes are all with the Republic. The Anti-republican movement, in our judgment, means, if successful, political and religious retrogression; the triumph of Ultramontanism; the riveting of the chains of spiritual bondage; the deepening of the shadows of error and superstition; the further alienation of thinking and progressive minds from the Romish Church; general disgust with all religious teachers and teaching, because of the abuses and absurdities of a part; an impulse towards cynicism, infidelity and atheism; organized rebellion against monarchical machinations; bitterness under a sense of political wrongs; and a deep purpose to avenge political usurpations which for the moment are protected by the *letter* of the law, while condemned by its spirit. Our hope and prayer is that the popular elections (to which even the Government is forced to appeal) will send back a republican parliament with increased majorities. It is that the Marshal-President, learning wisdom from

defeat, will come out of his narrowness and shake off his misleading leaders; that he will trust the patriotism of the people, which merits confidence, promote education, foster liberty, civil and religious, lift up the masses, rule *with* the parliament, and not *in spite of* it, and against its legally expressed will. It is, in short, that he will help to make France what, with right leading, culture and development, she might easily be made, the possessor and patron of the most beautiful and beneficent type of civilization."

PASTOR THEODORE MONOD, whose recently announced intention to pass from the "Union des Eglises Libres," or Free Church of France, into the Reformed or National French Church, has created much surprise, in view of the prominent part taken by his father, the lamented Rev. Frederick Monod, in the original formation of the Free Church, is a Christian minister with whom some of our readers may have become personally acquainted during his stay in this country. To such, and, indeed, to others, the following kind allusion in a letter recently received from Rev. E. W. Hitchcock, pastor of our American Chapel in Paris, will be of great interest. He writes:

"Our Friday afternoon service was the outgrowth of a work of daily meetings for the English-speaking people of Paris, held in the Chapel in the month of February, and addressed each day by Pasteur Theodore Monod.

"Pasteur Monod was educated, as you may remember, in our New York Theological Seminary, and speaks the English fluently, and preaches with great acceptance and power.

"In one of his addresses he made touching allusion to his conversion while in New York, whither he had gone on a visit, indifferent, at the time, to religious things, and a secret unbeliever. He also paid a beautiful tribute to the Church of America, to which he acknowledged himself largely indebted. He has done much to repay that debt.

"At the great Religious Conferences at Oxford, and Brighton, and London, his influence was greatly felt for good. The meetings at which he presided were thronged, and his discourses were scattered broadcast. Resigning a useful pastorate, for two years and more he devoted himself to the work of an Evangelist in France. In this capacity he visited many of the Evangelical Churches, organized and conducted in various places Religious Conventions, and did much to develop the spirituality and quicken the zeal of both pastors and people.

"Recently, to the regret of many, who know his special qualifications for the work of an Evangelist, he has been persuaded by the Consistory of Paris to accept the pastorate of one of their churches in the city. In this he has followed closely in the footsteps of the eloquent

Pasteur Bersier, who, with his colleague, has lately separated himself from the 'Eglise Libre,' and connected himself with the Reformed (State) Church of France. These changes have given rise to no little discussion in the religious journals, and, we fear, to some heartburnings among the conscientious adherents to the principles of the Free Church. Those who have taken this step do not hesitate to give their reasons for it; and if these reasons have not so much force with others as with themselves, we are not allowed to doubt their sincerity, nor can we question their personal devotion or usefulness in their new relations. The loss of one branch of the Church will assuredly be the gain of the other, and in this view we are not disposed to withhold our 'God speed!' Certainly we cannot forget the delightful Conferences held in our Chapel in February last, nor cease to be grateful to one whose personal consecration, deep insight into the Scriptures, and aptness to teach, not only place him in the first rank of Evangelical preachers, but make him a blessing to many."

OUR AMERICAN CHAPEL IN PARIS.—Our friends will be glad to learn that our Chapel is doing exceedingly well, in spite of the troubles, financial and political, both of France and of the United States. The first half year of 1877 closed not only with no debt, but with a considerable balance in the Chapel treasury. The congregations have thus far been very good, and the Sunday-school and Bible service have been well attended. *Nineteen* persons have been added to the membership of the Church. The week-day service on Friday afternoon, to which Mr. Hitchcock alludes to above, is proving a blessing. The Mission Work, detailed in our May number, is prosperous; the contributions since New Year's Day for Missions and Benevolence amounting to about 4 600 francs.

ARREST OF A BELGIAN PROTESTANT MINISTER.—The recent arrest of Rev. Mr. Anet, of Brussels, in defiance of the laws of Belgium, has created considerable surprise, and no little indignation. The constitution of the country prohibits arbitrary arrests, and guarantees liberty not less to the teachers than the professors of other religions than the Roman Catholic, which is that of the great mass of the population. Yet Mr. L. Anet, on Sunday, June 3d, almost immediately upon his arrival in a commune not far from the city of Dinant, was visited by a *gendarme*, who, entering the premises without permission, dragged him off before the "brigadier de gendarmerie" of the neighboring village. Here he was subjected to singular examination. To such interrogatories as whether he had ever been condemned for any offence, Mr. Anet naturally refused to make any answer, on the ground that they were of an insult-

ing character. Finally, after being detained four hours, the Protestant minister was dismissed with the menace: 'If you venture to complain in the newspapers, we shall find you.' The case was promptly brought up in the Belgian House of Representatives, where M. Frère-Orban, in calling for an explanation, expressed the hope that it would not be given as an excuse that the *gendarme* had been charged by "*the director of his conscience*" to arrest the Protestant pastor.

THE BIBLE IN MODERN RUSS.—Twenty years ago the Bible was a sealed book to the common people of Russia. The Holy Scriptures did, indeed, exist in the Slavonic or old Russian dialect, but this version was unintelligible to the masses. The Bible had also been translated into the language now in ordinary use, and nearly half a million copies had been circulated by the National Russian Bible Society; but this organization had, after an existence of ten years (1815 to 1825), been suppressed, and since that time little had been done to put the Bible into the hands of the people. The clergy denounced the Bible Society's version as incorrect, and consequently opposed its circulation, but would not themselves supply a better one. It was under these circumstances that, in 1857, the Rev. Robert Baird, D.D., went to Russia, under the auspices of the American Bible Society, with the view of stirring up the Imperial Government to undertake a work to the necessity for which the Church was so strangely apathetic. The Czar received him kindly. The object of Dr. Baird's coming had, indeed, been already warmly commended to him by his uncle, the late King of Prussia, in a cordial letter, of which Dr. B. was the bearer. The Emperor requested him to explain what was sought for at length in a memorandum to Prince Gortchakoff, Minister of Foreign Affairs. This Dr. Baird did, and after interviews with the most influential persons in the court of St. Petersburg returned home, having received assurances that the object he had presented should not be forgotten. The hopes thus awakened were not disappointed. Under the pressure of the Imperial Government, the Holy Synod of the Russian Church was at length prevailed upon to undertake the duty it had long neglected. The translation was begun. Already, in 1861, the New Testament was ready for publication. In an article on this subject in the CHRISTIAN WORLD for September of that year, Dr. Baird wrote: "We hasten to give God the praise, and say that the New Testament has been translated, and large editions of the Gospels and of the Acts of the Apostles have been printed, and that the Epistles and the book of Revelation soon will be." In the number for March, 1862, he wrote again: "The entire New Testament is now translated and published, and the translation of the Old Testament is going forward! It will be a great day for Russia when the entire Bible

is published in the modern Slavonic, or Russ, the language of the fifty millions of people who may be reckoned adherents of the National Greek Church of the Empire. And all this not only with the sanction, but at the command of the Government!"

The day thus hailed in advance with brilliant anticipations has at last arrived! The translation of the Bible into the modern Russ has just been completed! And the Emperor Alexander has written to the Holy Synod a letter thanking it for its part in the good work, in which occur these remarkable words (we translate from the *Chrétien Belge*): "I direct my prayers to God, that He may grant the manifestation of the sanctifying power of His Word, for the progress of the Russian people in faith and in piety, upon which depends the true welfare of empires and nations."

The British and Foreign Bible Society is reported to have distributed twenty thousand copies of this version among the soldiers of the Russian army while at Kicheneff.

THE WYCLIFFE CENTENARY, celebrated on the 16th of June last, is among the most notable of the many historical commemorations of our times. It was little in itself that five hundred years ago an Oxford professor should have raised his voice in opposition to the wrongs his native land was suffering at the hands of the Pope of Rome. The warning voice was soon silenced by death; the body of the scholar who had had the temerity to brave Papal threats and Papal excommunication was speedily buried, then disinterred from its resting-place in holy ground, and treated with every mark of indignity. But the truths which Wycliffe had brought to light did not die, would not lie buried, and could stand the test of fire. The waters into which Wycliffe's ashes were cast, we are told, carried them to the Severn, the Severn to the sea; and so the doctrines he had taught were speedily disseminated throughout the world. In Great Britain they prepared the way for the awakening that was to come a century and a half later. On the continent they were directly instrumental in opening the eyes of John Huss and of Jerome of Prague, those great forerunners of Martin Luther.

In a merely literary point of view, the English language could ill have spared this great writer. "If Chaucer is the father of our later English poetry," observes Mr. J. R. Green, "Wycliffe is the father of our later English prose. The rough, clear, homely English of his tracts, the speech of the ploughman and the trader of the day, though colored with the picturesque phraseology of the Bible, is in its literary use as distinctly a creation of his own as the style in which he embodied it—the terse, vehement sentences, the stinging sarcasms, the hard antitheses which roused the dullest mind like a whip." But our indebtedness in

this respect is small compared with the obligation the entire world is under to Wycliffe for boldly endeavoring to bring to the *people* the truths that were to emancipate them from the thralldom of a corrupt Church. His was a true reformatory effort, noble and wonderfully correct, even judged by the standard of the Reformation of the sixteenth century. "Once fairly freed from the trammels of unquestioning belief," further remarks the author of the *History of the English People*, "Wycliffe's mind worked fast in its career of skepticism. Pardons, indulgences, absolutions, pilgrimages to the shrines of the saints worship of their images, worship of the saints themselves, were successively denied. A formal appeal to the Bible as the one ground of faith, coupled with an assertion of the right of every instructed man to examine the Bible for himself, threatened the very groundwork of the older dogmatism with ruin. Nor were these daring denials confined to the small circle of the scholars who still clung to him; with the practical ability which is so marked a feature of his character, Wycliffe had organized, some few years before, an order of poor preachers, the 'Simple Priests,' whose coarse sermons and long russet dress moved the laughter of the clergy, but who now formed a priceless organization for the diffusion of their master's doctrines. How rapid their progress must have been, we may see from the panic-struck exaggerations of their opponents. A few years later every second man you met, they complain, was a Lollard; the followers of Wycliffe abounded everywhere and in all classes, among the baronage, in the cities among the peasantry of the country-side, even in the monastic cell itself." Such was the influence of the conscientious pre-reformer, of whom the latest American historian of the Reformation says that he took the position not only of a Protestant, but, in many important particulars, of a Puritan. It was he that gave to England a translation of the entire Bible from the Latin Vulgate into the vernacular, who multiplied copies of it by transcription, and who placed it in the hands of the people by means of his poor priests. A Roman Catholic historian, Dr. Lingard, concedes the immense effectiveness of this device. "In their hands it became an engine of wonderful power. Men were flattered by the appeal to their private judgment; the new doctrines insensibly acquired partisans and protectors in the higher classes, who alone were acquainted with the use of letters; a spirit of inquiry was generated; and the seeds were sown of that religious revolution which, in little more than a century, astonished and convulsed the nations of Europe."

PAPAL SUPREMACY COMBATED IN ENGLAND BEFORE THE REFORMATION.—The occurrence of the 500th anniversary of the condemnation of Wycliffe by the Pope has served to call attention to the fact, so well

established yet so frequently ignored, that previously to the Reformation the English crown and people had repeatedly been compelled to take decisive measures to meet the usurpations of the Roman See. The *London Times* was right, on the occasion of the celebration, in reminding its readers that in Wycliffe's life time there was a lively contest between Rome and the advocates of English rights, the former seizing every point in the controversy to express it in her own way, and the latter, represented by Wycliffe, framing their expressions in a way to exclude the pretensions of Rome. A few of the steps to which kings and parliaments were forced to resort are briefly touched upon in a late number of the *Monthly Letter of Protestant Alliance*. The writer observes: "As the Church of Rome is again reviving these pretensions, and asserts its right to infallibility, supremacy, and temporal authority, it is important to refer to the claims put forward in the earlier history of England, to the overthrow of which the teachings of Wycliffe materially contributed. It is usually asserted by Roman Catholics that the supremacy of the Pope was fully acknowledged in England until the reign of Henry VIII., but the slightest knowledge of history, and a reference to the Statute Book, will show the incorrectness of this assertion. Edward the Confessor, canonised by the Romish Church, laid down the law of Royal Supremacy as follows: 'The King, *who is the Vicar of the Highest King*, is ordained to this end—that he shall govern and rule the Earthly Kingdom, and *above all things the Holy Church*' (K. Edw. Laws, c. xix., *Spelman Con. Tom. i., p. 62, Lond. 1639*). William the Conqueror declared, 'that none of the Bishops of his realm should obey the mandates of the Bishops of Rome' (Hume, c. iv., an. 10.6). His successors continued to resist the Papal claims until the reign of John, who basely surrendered his kingdom to be held in fee from the Pope. In this and the succeeding reigns the extortions and usurpations of the Popes became intolerable, and in the reign of Edward I. several statutes were passed to resist the Papal exactions, amongst them the Mortmain Act, which restrained the acquisition of land by the Church. Edward III. laid the insolent exactions of the Pontiff before his Parliament, who advised: 'Forasmuch as neither King John, nor any other king, could bring this realm and kingdom in such thralldom but by consent of Parliament, the which was not done; therefore that which he did was against his oath at coronation. If, therefore, the Pope should attempt anything against the King by process, the King, with all his subjects, should with all their force resist the same' (Rot. Parl. ii., 289, 290). Wycliffe was called upon to defend this Resolution of Parliament, which he did with great power. (See this defence in Lewis's *Life of Wycliffe*, p. 349.) This action of Parliament was followed up by the passing of the Statute of Provisors, forbidding the Pope to present to benefices in England. In the succeeding reign of Richard II., Parliament passed

the celebrated Statute of Præmunire (16 Rich. II., c. 5), by which it was declared that the Crown was free of subjection to the Pope, and the Lords, both lay and spiritual, declared their allegiance to the King. These denunciations were strongly supported by Wycliffe, who also inveighed against the Mendicant Orders; the revival of which in England, in the form of Begging Nuns, has, in our own times, become a general nuisance. Of the state of these Orders in Wycliffe's time the Chronicler, Mathew Paris (p. 154, ed. 1684), writes: 'These friars, impudently transgressing the bounds of poverty, the very basis of their profession, exhibit inestimable treasures within their spacious edifices. They beset the dying bed of the noble and the wealthy, in order to extort secret bequests from the fear of guilt or superstition. As the agents of Papal extortion, they are incessantly applying the arts of flattery, the stings of rebuke, or the terrors of confession.' At the present time Roman Catholics assert that obedience to the Pope claims priority to their civil allegiance, but this brief reference to past ages, as suggested by the *Times*, will serve to warn Englishmen against submission to the tyrannical demands of the Papal power."

THE FRENCH "MISSION INTÉRIEURE."

ITS AIMS.

The *Mission Intérieure* is one of the most interesting of the Christian agencies at work in France. Its seat is in the city of Nîmes, an old stronghold of Protestantism in the south. As its name indicates, it is a species of Home Missionary organization, but of a particular type. It takes the ground that the conversion of France to the Gospel will never be accomplished by mere efforts from without. The agents sent forth by Evangelical Christians acting in corporate bodies may, indeed, accomplish much needful work in bringing to the unenlightened Roman Catholic and infidel masses the first knowledge of the Gospel. But after all, the work will be rapidly and thoroughly done only when those who already possess the truth—laymen as well as ministers—become imbued with an ardent longing to convert souls to Christ. Then every believer becomes a power, every consistent professor a preacher both by precept and example. Then the solution of the problem how to reach the millions of Romanists is obtained.

ORGANIZING CHRISTIAN EFFORT.

To realize, however, the full powers of the Christian ministry and laity, these powers must work in concert. Hence it is the plan of the *Mission Intérieure* to promote the combination of believers in every neighborhood into *Groups*, as they are styled. It is not indispensable that the mem-

bers entertain in all respects precisely the same views of doctrine and practice. All who hold the essential truths of Christianity, can labor together harmoniously and effectively. Accordingly, members of the Free Churches, of the National Reformed, Methodist, and Baptist Churches take part in the movement. In its promotion it is, however, found convenient, if not indispensable, to employ itinerant agents to stimulate the pious activity of the resident Christians. Some are pastors of distinguished abilities, earnest, eloquent and singularly successful. They take advantage of their vacations to go forth and enkindle the devotion of their brethren scattered among inimical or lukewarm populations, through whose deadening influence they have become apathetic and well-nigh inclined to forsake their former faith. Thus the *Mission Intérieure* has a standing request that all its friends, ministers or well qualified laymen, who may be disposed to consecrate even a few weeks to the work, should employ their leisure in this manner. By applying to the Central Committee they receive information, are assigned Churches to visit, and have their expenses paid. Meanwhile the *Mission Intérieure* urges all Christians to associate themselves in "groups" for co-operation, without waiting to be visited and stimulated to action by these agencies.

EVANGELISTS AND THEIR SUCCESS.

Many of our readers probably know that M. Theodore Monod, son of the late Frederick Monod, has been one of the most signally blessed of these Evangelists. As we have occasion elsewhere to speak of this highly favored servant of God, we confine ourselves here to mentioning a single fact. According to the July Bulletin of the *Mission Intérieure*, M. Monod produced a deep impression in the important town of *Beaune*, near *Dijon*, in the Department of *Côte-d'Or*. Not Protestants alone, but Roman Catholics were greatly struck with his words. The *Journal de Beaune*, a Liberal organ, spoke with interest both of M. Monod's sermon and the speech of the Protestant pastor, M. Arnal, in introducing him. The editor said: "Many persons were delighted at this exceptional circumstance which enabled them to obtain a better acquaintance with Protestantism." And after giving an analysis of M. Monod's sermon, the editor added these words, which are very significant, coming, as they do, from the pen of a writer at least nominally a Romanist: "A summary can give only an imperfect idea of this discourse, which was full of profound and practical ideas, expressed in a form as simple as elevated. Yet we hope that this *résumé* will suffice to give our fellow citizens the desire to hear very frequently men who know how to speak in this way and to bring the great teachings of Christianity within the grasp of all. M. le pasteur Arnal met the wishes of a great number of hearers, when he invited them to come every fortnight to hear one of those words of the

Gospel, which alone, in raising up the individual, can also raise up our dear native land. Let us hope that this invitation will not be without its effect."

NEW PROTESTANT CHURCHES ON OLD PROTESTANT GROUND.

The same Bulletin of the *Mission Intérieure* gives some accounts of the work in western France—in the Departments of Deux-Sèvres, Charente and Charente Inferieure which are of more than ordinary interest. A part of this extensive field was visited, in the way above indicated, by M. Fourneau, in the months of April and May last. Many places famous in the history of the old Huguenots of France were traversed and in some of them the Evangelists stopped several days to preach and exhort the brethren. Those acquainted with that history will not fail to recognise the familiar names of Saintes, St. Jean d'Angély, Niort, and other cities and towns once known to have contained flourishing Protestant churches. Now, on the contrary, it is noted as a singular phenomenon that the congregations gathered in many of them are composed in some mostly, in others almost wholly, of converts from Romanism. "You know," says Mr. Fourneau, "that these Churches bear no resemblance to those of the south (of France). They are conquests over Roman Catholicism. That of *Mansles* has altogether come out of Romanism, including its pastor. *Villefagnan*, is almost wholly composed in like manner. *Saint Jean d'Angély* counts not more than thirty original Protestants. *Saintes* and *Châteauneuf* are composed of old Roman Catholics and old Protestants. *Jarnac* and *Semouzac*, on the contrary, contain very few old Roman Catholics. Everywhere the number of men in attendance is very considerable; as a general thing, they constitute more than half the audiences."

PERSECUTION AND EMIGRATION.

Neither M. Fourneau nor the Bulletin gives the reason for this state of things. Why are the Protestant Churches, on a field, and on the very spots, where Protestantism was so strong in the sixteenth and seventeenth centuries, composed at present almost exclusively of converts gained one by one from Rome? The reason may be easily divined. Over these regions the brutal persecutions of the time of Louis XIV. swept with terrific force. Many a peaceful home, to which the tolerant Edict of Nantes had guaranteed peace and quiet, was ruthlessly invaded by the "Booted Missionaries," who made the name of the "Dragonades" synonymous with unendurable cruelty. Happily for the Huguenots of Saintonge and the adjoining provinces, the ocean was not far distant, and they preferred the perils of the sea to more merciless enemies of their own flesh and blood. Whole districts were depopulated. Their Reformed inhabitants sought new homes in England or on our shores; and many a Huguenot family of New York or Westchester

county can trace back its origin to the fugitives that fled from these parts of France, saving little of their worldly effects, and carrying with them only a firm determination to serve God according to the dictates of their own consciences.

THE COMMON STORE OF THE CHURCH.

Other Evangelistic Tours in the Department of Tarn (in southern France), among the Vosges mountains and in Lorraine, are related at some length in the Bulletin. Perhaps the most entertaining of all is the account of M. A. Marchand's visit to the churches of the Hautes-Alpes. The poverty and trials of these destitute Christians, once the parish of the self-denying Felix Neff, have several times been laid before our readers. M. Marchand dwells chiefly on the spiritual attainments and lively faith of the rugged mountaineers who flocked to his services. We have room at present to mention only a single strange custom adopted by the faithful of the little hamlet of *Vars*, far up on the Alps, on the very verge of the everlasting snows. Not infrequently the scanty crops of some of the flock are blighted by frost, or destroyed by land slides or some other casualty. To provide against the famine that would then stare them in the face, there has been long since provided a large, antique-looking chest. It stands in the Protestant Church itself. When the wheat is harvested, each brother brings a small quantity of grain and adds it to what is already within the chest. When any one is in distress he is cheerfully supplied from the common store, until such time as he is able to return the loan!

SOCIETY FOR IRISH CHURCH MISSIONS.

We have several times referred to the excellent work done by this very efficient organization, the full title of which is *Society for Irish Church Missions to the Roman Catholics*. It enlists the active support of many of the best men in the Evangelical wing of the Church of England, including some of the first noblemen in the United Kingdom, such as the Marquis of Cholmondeley, the Earls of Shaftesbury, Harrowby, Bandon, and Aberdeen, Lord Cairns, Sir Joseph Napier, Admiral Vernon Harcourt, etc. Among its workers we may mention the very successful Missionary Secretary, Rev. Mr. Cory, Rector of Clifden.

The income and expenditures of the past year have varied little from those of preceding years, the receipts, including the proceeds of an extraordinary appeal, amounting to £22,839, or \$110,540. The number of Missionary Agents employed was 341, consisting of 28 Ordained Missionaries, 86 Lay Agents and Scripture Readers, 47 Schoolmasters, 62 Schoolmistresses, 116 Irish and English Text Teachers, together with

the Missionary Secretary and Inspector of Missions and Schools and his Assistant. Thus, in spite of the general financial depression, the standard of previous years has been maintained without curtailment, by reason of the hearty response made to an extraordinary appeal to the friends and subscribers of the society. But as such spasmodic efforts cannot be relied upon, especially in behalf of a growing work, the Committee of the Irish Church Missions Society urges strongly upon the readers of the Report just issued to make sure of the ground already gained, and calls not so much for large donations, as for an increase of regular subscribers and subscriptions all around.

The report before us emphasizes the "determined attack" now made by Romanism upon the Irish Missions as strongly indicative *that the work is telling*. The Committee remarks: "The principal manifestation of this spirit of opposition was exhibited in

"A CIRCULAR SENT BY CARDINAL CULLEN TO ALL HIS CLERGY.

"This circular is here reproduced for the information of the friends of the Society, and your Committee are sure it will elicit their prayerful sympathy for those to whom it evidently refers, and also their hearty prayers, both for the writer of it and for those to whom it is addressed, that the Lord may graciously be pleased to open their eyes to see the truth as it is in Jesus. Thus would all connected with this Society follow our divine Master's commands, and 'pray for them which despitefully use us.'

"Very Rev. Brethren,— . . . During the Novena exhort your flocks to bring up your children in the true faith, and in the fear and love of God. Great vigilance upon this matter is now necessary; a vile and disgraceful system of pecuniary proselytism is at present renewed, such as was carried on in the time of the great famine, and a traffic in the souls of children is widely established. If parents be reduced to distress; if poor widows find it difficult to provide for their orphans; if any be lukewarm or weak in the faith, the agents of bigotry and proselytism assail them with promises of money and of other advantages, provided they give up their children to be robbed of their religion, and to be brought up in Birds' Nests, or other dens of heresy and apostasy, and imbued with a hatred of the faith of Christ delivered to their forefathers by our great Apostle, St. Patrick.

"This vile slave trade in poor children is condemned by all liberal-minded Protestants; and the agents who carry it on are unfortunate apostates, cast like poisonous weeds out of the vineyard of the Lord—military men, soldiers or sailors, who, through despair of promotion, have left their own honorable profession—disappointed women, trying to console themselves in their declining years for the want of domestic happiness by making others as unhappy as themselves, under the pretence of exercising religious zeal—spendthrifts endeavoring to retrieve past

extravagance by getting money from dupes in England, and others who are blinded by fanaticism, bigotry, and a furious hatred of everything Catholic. Such are the new apostles sent to evangelize this land. I will write more fully on the matter very soon, and give further details. In the meantime, call on your flocks to be most watchful against the wolves that are seeking to devour the lambs of the fold; and exhort them to secure for themselves and their families the protection of the Blessed Virgin by venerating her sublime dignity, and by imitating her faith, her charity, her humility, her patience, and all her other virtues, and by performing with great fervor all the devotions of the Novena. The peace of our Lord Jesus be with you all.

“Dublin, Nov. 23, 1876.”

EFFECTS OF THE PASTORAL.

“The denunciations contained in this Pastoral letter have *had their effect*. They have roused the Romanists to greater exertions. They have been repeated from various altars and in various confessionals. They have, in fact, created a sensation. Redemptorist Missioners are heartily at work. A band of Roman Catholic young men, it is said, went about for a time from house to house, urging the people to attend the chapels. The priests also were directed to visit every family in the city parishes, and to make strict inquiries about the children, and to discover whether any, young or old, were attending the Irish Church Missions meetings or schools. But all this does good. When the people are aroused, they will and must examine and think for themselves. The controversial classes are more numerous attended than ever. The very thing desired is that men should not take matters for granted; but should make inquiries, and examine for themselves whether their religion is founded on a firm and secure basis. The controversy is sometimes warm and animated; but it is always conducted in a meek and loving spirit on the part of our agents, and there is very seldom anything approaching a disturbance, when Romanists attend for the purpose of creating opposition. Often at these meetings there is much cause for encouragement. They are the heart and soul of the Dublin work. The attendance at them is the pulse which shows that interest is aroused, and circulars of the Roman Hierarchy merely serve to arouse and stimulate this interest.”

ANOTHER EDITION OF THE NEW TESTAMENT.

The Committee tells us, that the notice into which Cardinal Cullen has brought their missions, and the consequent interest he has been unwittingly the means of awakening in the controversial meetings, are not the only good things for which they are indebted to him. A third edition of the New Testament has been brought out with his express approbation, larger and in better style than either of the former editions.

“To have elicited the publication of this issue with the approbation of

the chief Roman Catholic dignitary is an honor to which the Irish Church Missions are entitled; and it is satisfactory to hear that the sale has been very considerable, *giving evidence of a hearty desire on the part of Roman Catholics for direct acquaintance with the Holy Scriptures*, and for comparing that translation with the purer rendering of the Authorized Version."

FONDNESS FOR CONTROVERSY

characterizes the Irish, and the Committee defend on this ground the form which their work has in part assumed, especially the "Dublin Visiting Mission." As the question is often mooted, how far Christian workers among Romanists should allow themselves to indulge in argument on the points of religious difference separating the Church of Rome from that of the Bible, it may be worth while to hear what has been the experience of the agents of the Society for Irish Church Missions.

"The object of this Mission, as of all the Society's work, is to make known to sinful men and women the only true way of salvation through the only Saviour. Its characteristics are an outspoken honesty of purpose, constant dependence on God the Holy Spirit for wisdom and guidance, and a lifting up of the word of God as the only standard of truth and rule of faith. The objection that the work is too controversial has frequently been made. Many devoted followers of Christ are of opinion that the right method of combating error is to make known the pure Gospel as it has been revealed in the word of God, without contrasting it with the special error itself. Many earnest Christian laborers think it right to put only the affirmative side of the truth forward; but Roman Catholics, and particularly Irish Romanists, prefer the controversial style of teaching. 'We like to hear both sides,' they say, 'and we can then see the difference.'

"The following anecdote aptly illustrates this. 'A few weeks ago one of our experienced missionaries was told that a woman had violently abused a Christian visitor, chasing him down stairs with some weapon she had hastily picked up. 'That woman would be worth teaching,' he replied, and immediately went off to visit her. He was received and listened to with the greatest good will. On leaving, he expressed his surprise, and asked if she had not the day before been very unkind to a visitor. 'Of course I was,' she said, 'he angered me so; he asked me if I believed in the Lord Jesus Christ, as if I was a heathen.'

THE BIRDS' NEST.

It may be noticed that among the institutions meeting with the reprobation of Archbishop Cullen, the Birds' Nest is specially singled out. Here is what the Committee says of it:—

"There is not a Home or a Refuge in the kingdom better known and loved than the *Birds' Nest*. It well deserves to be popular. It is satis-

factory to observe from the Report for the past year that, although the numbers in it have been great, and the requirements for so large a family great also, all have been supplied. The expenses were unusually great, yet the sum in hand was greater than it was last year. 'Our Father knew exactly what we had need of, and for the increased need He sent increased supplies. Is not this a great encouragement to faith; and shall we not go on more trustfully for the future?' There were during the year from 200 to 220 children in the Nest; and, including some of the elder girls, who, having finished their time in school, were kept to help in the house, until they were experienced enough to go into service, there were nearly 300 individuals to be accounted for. There was some little sickness during the year, but it was slight and did not last, and now it is most encouraging to hear that a more healthy set of children can scarcely be found than the large family now gathered together in the Birds' Nest. The home at Spiddal has been taken into connection with the Nest, and is becoming more and more closely united with it. This institution is older than the Birds' Nest. It is beautifully situated. It is close to the shore of the Atlantic, and the children thrive in the clear air and bracing climate of the West. £230 were contributed last year from the Birds' Nest funds to the Spiddal Home, so that, without actually enlarging the former institution, its blessings have been extended to a greatly increased number of children."

THE CHANGE IN BALLINAKILL.

We have not room to give details from the various stations. We select, however, a few lines from a single point—Ballinakill, in Connemara, the extreme west of Central Ireland. Everything is cheering in the reports from this once thoroughly Roman Catholic place. "For my own part," writes the superintending Missionary, "I can truly say that I never saw the work in this district in a more healthy and hopeful state than it has been during the past year." Several adults are under instruction; and very many Roman Catholic families possess Bibles, and there is reason to believe that the people are making good use of them. *There is scarcely a house into which, by means of this Society, the Word of God has not effected an entrance.* It may indeed confidently be expected that a great blessing will be given by Him who has said, "My word shall not return unto me void, but it shall accomplish that which I please."

It is not strange that the Roman Catholic priesthood find it difficult to reconcile themselves to the altered condition of things. They cannot, however, shake the faith of those who have forsaken their fold, or bring them back again under the former yoke of bondage. The reader will find interesting the following account of conversation between

A PRIEST AND SOME CONVERTS.

"It appears that a young priest fresh from Maynooth has been appointed to this part of the country. He considered it advisable soon to commence a house-to-house visitation of the converts, and to see whether this would have any effect upon them. The very first house he visited was inhabited by one of the staunchest and best instructed of the converts, though his wife is still a nominal Romanist. Finding only the woman in, the priest asked why she had not been to confession. 'Because I did not feel inclined,' was the reply. Her husband soon came in, and invited his visitor to sit down, asking him what news he had. The priest began to talk of the weather and the crops. 'But,' said the man, 'have you no news for us about the Lord Jesus Christ, and the word of God?' 'What do you know about the word of God?' was the rejoinder. He said that he was glad he knew a great deal, and hoped to know more, adding, 'I may as well tell your reverence plainly that we have no welcome here for any man who does not bring us the word of God.' The priest departed from that house, and the next he visited was inhabited by an aged convert. He asked him why he had not been to confession. 'Oh,' he replied, 'I have already been at confession to-day to the great High Priest, the Lord Jesus Christ, who can alone forgive my sin.' In the next house visited was a woman who had been educated at one of the mission schools some years ago. After her marriage to a Romanist, she left; but eighteen months ago she returned with her husband and children. She is herself a convert, her children attend the school where she used to be, and her husband, though remaining nominally a Romanist, does not interfere."

SIGNS OF PROGRESS IN TWENTY-NINE YEARS.

One of the Society's agents, who has been in its service 29 years at Errismore, enumerates some points of contrast between the former and present condition of his field, which are certainly encouraging enough. Here they are:

"1. We had neither school-houses, nor churches, nor any place of worship then; and even if we had, there was none to attend them. Now the country is studded with churches and school-houses, and large congregations to attend them, four-fifths of whom are converts or descended from converts from the Church of Rome. :

"2. The priests could then, by a motion of the hand, set mobs in motion to assault us, as they daily did; but now the priest himself has to commit the assault, for no Romanist would do it for him.

"3. The Readers then were often hissed, hooted, and assaulted, and the Missionary too; but now the priest's curses have no power to excite the people, except on extraordinary occasions, as was the case lately in Clifden.

"4. Mobs surrounded the houses of dying converts, headed by the priests; but now it is the exception, and not the rule. The graves of converts in my churchyard show the number who have departed in peace, trusting and leaning on the great High Priest in Heaven, rather than on the Romish priest's oil and absolution.

"5. The epithets 'Jumper' and 'Souper' were used as words of opprobrium; but now it carries with it the meaning of scholar—of one independent enough to reject the priest's authority, and of one who is no drunkard, liar, or Sabbath-breaker; and the result is, the name has acquired a different meaning.

"The Lord's work is advancing as silently and steadily throughout the various mission districts, and here in Errismore, as in any period of the past."

The expression of the writer,

"NOW THE PRIEST HIMSELF HAS TO COMMIT THE ASSAULT,"

is illustrated by this incident which occurred at Errismore :

"On Tuesday last, one of our converts was in a field in conversation with a Roman Catholic engaged at work. The priest was passing, and saw them. He walked rapidly towards them, asked the Romanist why he was holding conversation with a 'Jumper,' and before the man could answer struck him repeatedly with his walking-stick, calling the convert most opprobrious names. The convert answered, but the priest assaulted him also. He was an aged man, over seventy years of age. I passed that way half-an-hour afterwards, and saw the crowd which had gathered around them; but I advised the convert to bear it with patience, repeating our Saviour's command, 'Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' 'Let all see the priest's conduct,' I added, 'and let them draw their own conclusions.' The convert said he would obey the Word of God, and leave it in the hands of the Lord, for whose sake he was thus assaulted.

"These are instances of the spirit that animates the enemies of the Gospel in Ireland, as well as in other lands; but the Lord maketh the wrath of man to praise Him, and the remainder of wrath He will restrain."

VENEZUELA.

Some months since the Rev. J. de Palma, pastor of a Spanish Church in this city, was commissioned by the American Bible Society to visit Venezuela, in South America, in order "to prosecute inquiries and to arrange for the circulation of the Scriptures in that Republic." The *Bible Society Record* publishes his report. It contains much that is of importance as throwing light upon the deplorable moral

and religious condition of the country, together with not a little evidence that Venezuela is now, at least in part, becoming open to the circulation and preaching of the Gospel. We have, therefore, concluded to lay before our readers all that is of striking interest in Mr. de Palma's report.—[*Editor of the CHRISTIAN WORLD.*]

General Guzman Blanco told me, in our first interview, that he was personally interested in having the Bible, or at least the New Testament, introduced in the public schools as a text-book. But I arrived there when he was preparing himself to quit the government, and all his attention was concentrated in the great question of the candidate that the people were going to elect as his successor; besides, he wanted to inaugurate several public works in different parts of the country and visit some places before ending his presidential term; so he started with his cabinet and many of the principal officers of the administration on an excursion that was a kind of a triumphant promenade, which lasted several days. I had to wait for his return and abide the opportunity of some interviews with him, in order to have the official recognition of this important point. I went on different occasions to a village at some distance from Caracas, where he has his residence, to see him; and at last we both agreed to leave the final decision to the new president, because Guzman Blanco said he did not like to sign a decree in the last days of his administration that might be disapproved by his successor. It is for this reason that I decided to remain in Caracas until the inauguration of the new president and the organization of his cabinet. General Alcántara, the actual president, took the oath of office on the 2d of last March; I had an interview with him on the evening of that day to congratulate him, and when I stated to him what was my mission there he told me he was favorable to it. On the 4th the cabinet was organized, and I had the pleasure to see that Dr. Laureano Villanueva, one of the professors of the university, who had promised me his co-operation, had been appointed secretary of the interior. I visited him, and in the course of our conversation he repeated all his promises of co-operation, and told me he would take some decisive measures as soon as the pressure of important business would allow him to do so.

Mr. Rothe, a German bookseller, told me that he had on hand about 200 Bibles and Testaments which had been sent to him by the Anglican bishop of the island of Trinidad, but had distributed a very small number of them. We must not wonder at this fact, explained by many reasons: the people of Venezuela, educated and guided by the Romish priesthood since the country was settled, have not the remotest idea of the importance of the Bible; and you are well acquainted with the efforts that the Roman Church has always made, and is making even in our day, to prevent the reading of the sacred Scriptures; no Protestant preacher has ever been heard in any part of that Republic; and the bookseller who had the deposit of the Bibles to be distributed, occupied

entirely with his business, has felt no Christian interest in promoting the knowledge of the inspired word; it is to be suspected that he did not want to excite against him the indignation of the priests and injure his trade thereby. It is my firm conviction, founded on my personal experience during my residence there, that the interest for the reading of the Bible may be awakened in the hearts of the people even before evangelical missions are established there, since some Christian and advanced persons have been excited to promote the spreading and reading of the word of God. I organized a kind of society, whose members are bound to aim at the establishment of evangelical churches in Venezuela, and advise the people to read the Bible. The third article of the by-laws runs thus: "We will endeavor, as one of the means better suited to spread the truths of the Gospel, to induce the people to read the Bible, and especially the New Testament, in the editions without notes that are published in Spanish by the American and English Bible Societies, advising all persons to get copies of the Bible, showing them the places where they can have them." More than sixty persons have signed that document already, and among them are to be found professors of the university and teachers of the public and normal schools. I have sent copies of it, intrusted to persons who asked me to do so, to Maracaibo and La Guayra, in order to get members for the association in those places. Mr. Mariano Blanco has written to Valencia with the same object, and to induce Mr. Castro, principal of the normal school there, to accept the agency to distribute the Scriptures.

No Protestant agency for the preaching of the Gospel, the circulation of Christian literature, or the distribution of the Scriptures, has ever been established in Venezuela. I have been the first evangelical minister sent there with the special mission of promoting the distribution of the word of God. The Rev. J. Roe, a presbyter of the Church of England, was in Caracas during the month of May, 1876, on a mission of inquiry, and had an interview with the president, Guzman Blanco, in relation to religious matters and the distribution of the Bible; but he did nothing for the establishment of agencies, neither put himself in relation with the native population of the country.

As no Protestant mission has ever been established in Venezuela, it is difficult to say if the Romish priests will attempt to excite the people and will succeed in inducing them to exercise violence against Protestants, when an evangelical chapel shall be opened there. It is not to be feared so much in Caracas and La Guayra and Puerto Cabello, where many foreigners reside, and the relations with foreign countries engendered by commerce have civilized the people and developed a feeling of mutual toleration. In the capital especially, in the city of Caracas (centre of the government and of the refinement of manners), are to be found the more enlightened and more advanced of all the men of Venezuela, who

exercised also a certain influence on the lower classes, that are in this way almost emancipated from the tyranny of the Romish priesthood. Guzman Blanco and his followers, in their struggles against the Roman Curia, and in the victory which that party won over the priesthood, have spread the seeds of free inquiry and of the emancipation of conscience, having deprived the Romish Church of a part of her prestige. The "Ilustre Americano," during his administration of seven years, has repressed with strong hand all attempts at rebellion against the law—all on breaks that would destroy the peace of the Republic. Peace—that was the principal aim he had in view to attain, in order to develop the agriculture and the industry of a country impoverished and bleeding after a long succession of continual revolutions. Although he is not in the presidential chair, he is yet at the helm of the State; through his influence the Government of Venezuela would not allow the priests to violate the constitution that recognizes the liberty of worship, and to endanger the tranquillity of the country, exciting the people against the Protestants. In the penal code of Venezuela there are provisions punishing with prison and fines all those who should trouble, or try to prevent the celebration of the religious services of any sect, or should insult or attack the ministers or members of any religion whatsoever. I decided not to preach, or to publish any article in the newspaper, in order not to arouse, untimely, the fury of fanaticism; but the priests knew very well, long before my leaving the city of Caracas, who I was and what were my purposes; they knew I had had several interviews with the president in reference to religious matters; that many of the teachers of the normal and public schools and of the professors of the university were in frequent intercourse with me; that I had visited many families and had evangelized them; that I had distributed Spanish sermons, controversial tracts, and Bibles, and that I had many of these in my possession; nevertheless, no insult was ever offered to me, and I was received always with respect and kindness by all kinds of persons. I think that I am justified in believing that at least in Caracas, and those two commercial cities, La Guayra and Puerto Cabello, evangelical missionaries may be personally safe.

The population of the United States of Venezuela in April, 1874, date of the last and first census, was 1,784,194, including 59,016 Indians, many of them entirely savages and the others half civilized. Caracas, seat of the government, has a population of 48,897, and, with the rural parishes, 60,000 inhabitants; out of these 31,000 only can read—that is about one-half or a little more—and 23,196, or more than two-fifths, were born out of wedlock. Valencia, capital of the State of Carabobo, has 28,534 inhabitants, and, with the rural parishes, 61,696; out of these only 11,413 can read, or a little more than one-sixth of the population, and 36,997 of illegitimate births, or three-fifths born out of wedlock.

Puerto Cabello, seaport of Valencia, and the principal one for the commerce of Venezuela—its exports in the fiscal year from 1874 to 1875 amounting to more than five millions of dollars, and its imports to two millions and a half—has 8,400 inhabitants, and, with the rural parishes, 14,673; out of these, 2,323 are of legitimate birth, and 4,575 can read. The whole State of Carabobo, to which the cities of Valencia and Puerto Cabello belong, has 117,605 inhabitants; of these, 2,191 are foreigners of different nationalities; 95,510 cannot read, and 71,781 are of illegitimate birth. Through La Guayra, seaport of Caracas, goods were imported from 1874 to 1875 worth 4,184,799 dollars, and the exports during the same period amounted to 5,096,878 dollars. This city has 6,763 inhabitants. Maracibo has a population of 25,462 inhabitants, its imports and exports amount to more than 5,000,000 of dollars. Barquisimeto has a population of 25,664 inhabitants. There are, besides, the city of San Carlos with 10,000; Ciudad Bolívar, very important as a commercial city on the Orinoco, with 8,000; and Maturín with 12,944 inhabitants. From what we have seen stated by official documents in respect to the number of persons who cannot read and were born out of wedlock in Caracas, Puerto Cabello, and the whole State of Bolívar, we may assert that two-thirds, if not three-fourths, of the entire population cannot read and are of illegitimate birth. But in relation to popular instruction, we must say that the condition of the country is going to be changed very rapidly. President Guzmán Blanco in 1870 published a decree organizing primary education, and making it compulsory and gratuitous; and from his last message to Congress, of the 20th of last February, I transcribe the following statements: "Two years after the publication of the decree of 27th of June, 1870 (the organic law of public instruction), there were:

In 1872.....	100	schools with	3,744	scholars.
" 1873.....	202	"	7,064	"
" 1874.....	352	"	13,440	"
" 1875.....	691	"	28,010	"
" 1876.....	782	"	31,610	"

"To these schools must be added those called 'municipal,' and the private ones; in this way we have now :

Federal schools.....	782	with	31,610	scholars
Municipal ".....	247	"	8,632	"
Private ".....	180	"	7,200	"

Besides, the government has just now decreed the establishment of 210 schools more, and calculating forty scholars to each one the total number of schools, federal, municipal, and private, is 1,664, with 69,914 scholars."

There are four normal schools in Caracas, Valencia, Barquisimeto, and Cumatá, one in each of these cities; twenty colleges called national

established in the capitals of the different States ; and the university of Caracas, with twenty-nine chairs and 192 students, a library, and a museum for the study of natural sciences. I gave a Spanish reference Bible as a present to the library of the university ; it was very thankfully accepted. The income to sustain all these schools, colleges, and university, is derived from some special taxes, and from the property of the convents of monks and nuns suppressed by Guzman Blanco, and by him appropriated to those institutions of learning. The prospect is encouraging and the change has already been great. The law establishing civil marriage, and enacted also by Guzman Blanco four or five years ago, will produce a reformation in public morality, whose low standard is evidenced in the great number of illegitimate births shown by the census. Of foreigners there are, according to the census of 1874, in Caracas about 3,000, and this number has increased in these last years, in Valencia about 600, in Puerto Cabello 1,268 ; in La Guayra there is a large number of them, but I have not been able to get the exact figures ; so we may calculate eight or ten thousand persons of foreign extraction residing in the whole territory of the United States of Venezuela. The majority of of the foreigners in Caracas, who are Germans, show a great indifference in religious matters, and this is also very much the case with all the others of different nationalities, although with some honourable exceptions. They require as much as the natives to be re-christianized. For the religious regeneration of that country, we must expect more from the natives than the majority of the foreign population.

Venezuela is destined—by its geographical position, its climate, the extent of its territory, the rivers that water it, especially the mighty Orinoco, and the value of its productions—to be one of the greatest nations of the South American continent. Should peace continue bestowing its blessings on its people, immigration will increase, and the development of its agriculture and industry will go apace. Now that public instruction is spreading and enlightening the new generations of its children, that the influence of the Romish priesthood has suffered such a terrible blow in consequence of the opposition of the government of Guzman Blanco, and the Roman Curia has been humbled and vanquished, now is the time for evangelical missionary societies to profit by this great opening and send missionaries there, and establish evangelical churches ; and the gospel, leavening the souls of the people, will give them, with the hope of eternal salvation, sure foundations and stability to the prosperity of the nation.

It was a wonder to me to find, in a country covered by spiritual darkness, among a people sitting in the shadow of death, so many souls thirsting for the waters of divine truth ; professors of the university, teachers of the public and normal schools, officers of the government, printers, workmen of all kinds ; some families wishing to see an evangelical

church opened; services held in the Spanish language; the gospel preached in its purity, and a worship in spirit and truth established in Venezuela. I thanked God when I discovered there were many who had not bent their knees to Baal.

In order to keep alive the spirit that had been aroused with my visit there, I left a committee, appointed to act after my departure, to raise funds to build a church, and invite the people to join the congregation and read the Bible. The committee is composed of Dr. Urbaneja, president, who was prime minister of Guzman Blanco, and member now of the present senate; Mr. Boulton, treasurer, the wealthiest and most influential of the foreign merchants in that place; Dr. Villavicencio, professor of the university and member of the board of public instruction; Mr. Julio Sábas García, employé of the ministry of public works; Dr. Torralbas, a physician; and Mr. Manuel Martel.

Having devoted myself to the evangelization of the Latin race, to which I belong, as a Christian and as a Cuban, the supreme aim of my life is to see the Spanish race in America follow the Bible, in their endeavors for regeneration, as the column of fire that led the way of the chosen people to the promised land, and no trust could have been more congenial to my heart than the one I had the honour to receive from your Board. It is now my most earnest wish to know that the practical results of my mission there have realized the expectations of the American Bible Society.

I am, sir, very respectfully yours,

JOAQUIN DE PALMA.

DE PRESSENSÉ ON ULTRAMONTANE FANATICISM.

[From the London Christian World.]

We have just had in Paris the celebration of the most fashionable of religious ceremonies—the worship of the Sacred Heart of Jesus. A few years ago, before the revival of Ultramontanism, nothing was heard of this phase of devotion, which occupies such a place of honour among the Catholics of our day. It might be imagined that this change was some indication of progress, and that the Church, in this emphatic adoration of Jesus Christ, was inaugurating a reaction against the frightful Mariolatry developed since the proclamation of the immaculate conception. But, alas! this is not the case. First, the worship of the Virgin remains unimpaired; she is still adored as the personification of the Divine mercy, and as more accessible than her Son. Pilgrimages in her honour are as numerous as ever. There is still the same eager throng around the miraculous waters, which have received magical virtue from her pretended manifestations. Moreover it must be observed that the adora-

tion of the Sacred Heart is not offered to the Christ of the Gospels, to Him who said, "It is the Spirit that quickeneth, the flesh profiteth nothing." It is adoration of the actual material heart of Jesus, it is the corporeal, not the spiritual, nature of the Redeemer, His spotless purity and love, which is the object of worship. We have thus the most deplorable materialization of religion, and are confronted with a gross fetishism worthy of the natives of Central Africa rather than of the disciples of the religion of the Spirit, a superstition incapable of producing repentance, conversion, or any true spiritual grace.

Your readers are probably familiar with the origin of this adoration of the Sacred Heart. Towards the close of the seventeenth century an unhappy young woman, named Marie Alacoque, a sister in the convent of Paray le Monial, in Burgundy, in a weak state of health, came under the influence of a Jesuit priest, who began to work upon this nervous hysterical disposition according to the custom of his order, which delights to develop what may be called religious *sensation* rather than sentiment. By dramatic representations of the crucifixion, Marie Alacoque became a perfect visionary; she believed she held personal interviews with Jesus Christ. These have been reproduced by Bishop Languet. Nothing could be more repulsive than this degradation of the holiest of all relations into something like the *amours* of a school girl with a favourite master. The most atrocious feature of the whole is the language put into the mouth of Christ in these extraordinary dialogues. The spiritualists, who invoke the great shades of the departed to make them utter the merest platitudes, give but a faint idea of the inanity and absurdity of the sayings attributed to the Word of God by this poor maniac. One of these pretended revelations bears very plainly the impress of Jesuitism—that, namely, in which Marie Alacoque is enjoined to submit on all points to her spiritual directors, even when what they require may seem contrary to a commandment of Christ. Thus the false authority of the Church is placed above the authority of God Himself. This is the very essence of Jesuitism, and in truth of Catholicism generally, in its present form. The nun of Paray le Monial believed that she had received a command from Christ to adore and cause to be adored, His pierced and bleeding heart. Her descriptions are realistic to the last degree. Rome resisted long. The Catholicism of the seventeenth century, the Catholicism of Fénelon and of Bossuet, revolted from so low and unworthy a form of worship; but, as usual, the Papacy succumbed in the end to the popular superstition, and the new worship was authorized towards the close of the eighteenth century. To-day it threatens to absorb every other. A great demonstration has just been made in its honour, and all the Catholic pulpits of Paris have resounded with fanatical orations. The centre of this devotion has been the great church now in building on the heights of Montmartre, close to the church where Ignatius Loy-

ola and his first disciples took their solemn vow of obedience to the Papacy. This church is built by individual subscriptions, which already amount to several million francs. It is destined to become the cathedral of Ultramontanism. The Archbishop of Paris, in the episcopal letter which inaugurated the subscriptions, declared that this church was intended to express two great ideas. First of all, it was, as he said, to be a protest against the pretended captivity of the Holy Father; and in the second place, it was to be a monument raised in expiation of the French Revolution, and as a glorious memorial of the *Syllabus*. It is to stand thus as a sort of colossal defiance of all the aspirations of that City of Paris which had so often risen against civil and religious tyranny. It is, then, well understood that all this devotion to the Sacred Heart has a political bearing, and forms part of the great crusade against modern institutions. This is brought out very plainly in the hymn which is sung on all Ultramontane pilgrimages:—

“Sacred Heart of Jesus,
Save Thou Rome and France.”

which is tantamount to saying, save Rome from the King of Italy, and save France from the Republic. You see how fraught with political danger must be such worship as this, and what a terrible reaction this Ultramontane fanaticism is preparing when its brief day of power is past.

E. DE PRESSENSÉ.

Paris, July 5, 1877.

“THE PRIEST IN ABSOLUTION.”

[From the London Times.]

The Ritualistic Society responsible for “The Priest in Absolution” has held its promised meeting or “chapter,” and the resolutions it passed, accompanied by a memorial, were on Friday laid before the Upper House of the Convocation of Canterbury. The result will at least serve to clear the ground and render it evident what are the issues with which we have to deal. In one respect these gentlemen must be allowed the credit of standing to their colors. In deference to the desire expressed by the Archbishop of Canterbury, they have resolved that no further copies of the book be supplied, but they have come to this resolve, “while distinctly repudiating the unfair criticisms which have been passed on the book, and without intending to imply any condemnation of it.” The Bishops have upon this very properly expressed their opinion “that the Society has neither repudiated nor effectually withdrawn from circulation that work.” The resolution, in fact, amounts to distinct declaration that the Society fully adheres to the principles of the

book. In three other resolutions they go on to say they hold "that the Church of England teaches that Confession is not a matter of compulsory obligation; but they maintain also that all Christian persons have liberty and right to make their confessions as frequently as they feel they need for their own souls;" and they add that "daily experience in their parishes convinces them more and more of the importance of this provision of the Church for the recovery of the sinner and the consolation of the penitent." There is no mistaking what this means. These clergymen have "daily experience" of receiving confessions: they encourage them in every way short of teaching that they are of "compulsory obligation;" and the manner in which these confessions are conducted is correctly described in "*The Priest in Absolution.*" The "pain" and disapprobation with which one or two members of the Society were affected when they learnt, as they said, for the first time the contents of this book, are by no means shared by the Society as a whole. On the contrary, its directions are distinctly endorsed by their approval, and they denounce the criticisms which have been passed upon it as unfair.

This declaration must have one important effect. It transfers the interest of the controversy from the book itself to the Society of Clergymen which thus formally adopts it. What the Bishops and the public are now concerned with is not a mere Manual, however objectionable, but the existence in the Church of England of a body of clergymen, some of them holding posts of authority—one of the Regius Professors at Oxford is stated to be among them—who formally adopt the principles and the practice embodied in the book, and who avow that they are doing their utmost to inculcate them. It is henceforth a wholly subordinate matter what becomes of the book, and it is of no importance whether the Society withdraw it from circulation or not. All these clergymen are doubtless well aware that there is plenty more of the same kind where this came from, ready for the use of any one who knows a little French or Latin; and, at all events they are sufficiently impregnated with its principles to maintain and extend the knowledge and practice of them. It is to be hoped that the Bishops will keep their minds fixed on this fact, and not allow themselves to be diverted to any side issues. It is henceforth not worth their while inquiring what becomes of this manual; but is their bounden duty to adopt every measure which their office allows to suppress these practices within their dioceses. If any further motive were needed, it would be found in such an illustration of what this system comes to as was supplied by the Archbishop of Canterbury on Friday. He read extracts from one of a "*Series of Books for the young*, edited by a Committee of Clergymen." This book recommends that the teaching it contains should be inculcated upon "children at the age of six or six and a half years." At that tender age the little

children are to be told that "it is through the priest, and the priest only, that the child must acknowledge his sins, if he desires that God should forgive him." The poor little thing is to be frightened into submission by being told of other children who had concealed their sins and had been tormented with remorse, and who, "if they had died in that state, would certainly have gone to the everlasting fires of hell." If the child is too modest, or does not know how to confess, he is to tell the priest and "he will question you." The Archbishop denounced such vile practices as these with the vigor which became him. It is, however, comparatively a small matter to say that any person who disseminates this book "revolutionizes the whole system of the Church upon the subject of Confession." Such persons do much more. They outrage the first instincts of English nature, and they should be scouted as persons who are in a conspiracy to corrupt every innocent and healthy impulse in the young. Few things, however, could illustrate more forcibly the extent to which these poisonous practices have spread than that such a book as this should, according to the title-page, be in its eighth thousand. It is evidently somewhat late in the day for the Bishops to do "what may appear to be their duty in the endeavors to counteract this conspiracy," as the Archbishop called it, "against the doctrine, the discipline, and the practice of our Reformed Church." But they may be quite sure that unless they can get rid of these "conspirators"—be they good or bad—the people of England will before long make short work of the institution which shelters them.

The memorial of the Society chiefly in question endeavors to explain away the purpose of the Manual to which they have now definitely pledged themselves, and we must say that their attempts do not appear of the most ingenuous kind. Thus they quote a statement of the writer that one of his chief objects "in entering into this subject of spiritual pathology is to aid the priest to avoid needless and dangerous inquiries," but they fail to quote the remainder of the sentence, which adds, "and at the same time not to omit probing the wounds of sin when necessary for the patient's entire cure, often not only in soul, but also body and mind." Nor do they take notice of the fact that in the Advertisement to the Reader at the commencement of the second part the writer commences by urging the necessity of adequate contrition, and states that "contrition can sometimes only be excited by the inter-rogations of the priest." He complains that the "Acatholic" or Protestant "mind is set very much against questioning the penitent," and states that the priest "has to try and scrutinize the soul to see if it is fit to be cleansed." Nor, perhaps, could they be expected to explain that the cautions they quote are no special safeguards of Anglican Confession, but are simply translations from the Roman Catholic works out of which the Manual is compiled. They are, therefore, good for just as much as

they are known to be in the Roman Catholic Church, and no more. The final caution they quote respecting the questioning of children is, in fact, taken from that exceedingly reticent and modest confessor, St. ALPHONSO DA LIGUORI. It is the second part, moreover, of the Manual, and not the first part, which is dedicated "to the masters, vicars and brethren of the society," as having been "begun at their request." As the resolution of the Bishops affirmed, they are distinctly responsible for its whole teaching; and every clergyman who continues a member of the Society must henceforth be regarded as a pledged representative of a system utterly abhorrent from the teaching of the Church of England, and demoralizing to the men, women, and children of the nation.

MISSIONARY INTELLIGENCE.

HOME WORK.

Cleveland, Ohio.—Rev. H. Kramer.

Rev. H. Kramer, our newly appointed German city missionary in Cleveland, Ohio, writes at the close of the month of June:

"This city so beautifully situated on the shore of Lake Erie, contains about 150,000 inhabitants. At least 50,000 of these are Germans, 10,000 Bohemians, 10,000 Irish, leaving an American population of 80,000. These statistics indicate that Romanism has considerable strength here. The Protestant denominations have been somewhat indifferent on this important question, but the sermons and lectures of Professor Wood, a converted priest, delivered in many of our churches last year, awakened a deep interest and suggested the idea of missionary effort in behalf of Rome's deluded followers, especially the Germans and Bohemians.

"We have established a weekly Prayer meeting in my neighborhood, which is increasing in interest and numbers. Some have

been recently converted. Since the beginning of this year, I have been engaged in visiting the poor and the sick. There are hundreds in the city who can not get work to support their families. In this time of need, they appreciate substantial sympathy. If the missionary did not go to them and obtain supplies for their bodily wants, they would suffer.

"While providing for their physical natures, I have not neglected to speak of the 'one thing needful' for the soul. Hence I ask the privilege, which is generally granted, of reading the Bible, and offering prayer."

St. Louis, Mo.—Rev. A. G. Scheele.

Rev. A. G. Scheele, our newly appointed German city missionary in St. Louis, Mo., makes the following report for the month of June:

"This city is the stronghold of Romanism in the West. It is, therefore an important point for missionary work. At different times in the past, the American and Foreign Christian Union has employed laborers here among the

Irish, German, and other nationalities. At present, the Germans are the most numerous and influential foreign element, contributing largely to the strength of Romanism and infidelity. As German Protestantism is weak in this city, every effort to increase its power should be encouraged. Hence I rejoice that it is my privilege to go forth in the name of an unsectarian Protestant Society and proclaim the gospel to the vast German population of this wicked metropolis.

"During the month I visited 75 families and distributed 450 tracts. It is my rule to avoid controversy and simply recommend Christ as a present and all-sufficient Saviour. When, by kindness, I convince the people that I am personally interested in their welfare, a direct way to reach their hearts is opened to me. Forty Roman Catholic families were among the number visited. Some were apparently friendly, while others treated me coldly. However, I scattered the seed, and God will, in due time answer the question, 'what shall the harvest be?'

"The southern part of St. Louis is a dense mass of German people having few religious privileges. It is my intention to cultivate this field as diligently as possible. I have addressed several Sabbath schools, and preached at different points."

ST. LUIS.

Work of the Spanish Evangelization Society.

BY REV. HENRY R. DUNCAN.

(From *Times of Refreshing*, for July.)

I must repeat what I have often said, that under the present monarchy we have more order and better protection

in our churches than ever we have had under other governments. Although we are every now and then hearing rumors of movements that will either overthrow the existing government or dethrone the king, and we have besides what seem to be indications of opposition to us in the different modifications of laws which affect us, we are still able to carry on our regular church and school work as openly and freely as ever, and there seems to be among the people a greater sense of security. We have every reason to thank God that the door has been kept so widely open. An order recently circulated to governors, alcaldes, and authorities, seems to me a very considerable protection to us from petty local ebullitions, such as that which recently occurred at Cadiz. It is that no local authority interfere in any way with our recognized work without first consulting with the central authority in Madrid. This of course will give all the weight of the central authority to such interference as we may encounter; but for this very reason, and the improbability of redress when it does occur, the likelihood of its being permitted is much lessened.

CADIZ.

Probably the occurrence in Cadiz had something to do with the production of this order. On Maundy Thursday, Señor Hernandez was preaching in his new chapel, the door of which is open to the street, the congregation being only hidden from passers by a screen. The chapel was full; the audience, computed at over 400, comprising some authorities and persons of high social position. But when Señor Hernandez warms up in his subjects he shouts, and it was intolerable to passing and neighboring fanatics that the heretic's voice should be heard in the streets. Consequently, when his sermon was preached and he was finishing

the last prayer, he was interrupted by a voice. He went on and finished the prayer, and then looking round saw two policemen, one two steps up the pulpit stair, and the other below. The one on the stair bid him come down; and he, coming down two steps, asked what the officer wanted. He replied that the alcalde said he must lower his voice and shut the street door. In reply to questions, he answered twice that he was sent by the first alcalde. Señor Hernandez told him to bring the order in writing, that he might decide what to do. Many of the congregation, who had risen, were pressing forward to protect the pastor, believing that he was going to be imprisoned, and even the Romanists present were indignant. Señor Hernandez had to calm them, and closing the service, he went straight to the governors to tell what had happened. The secretary bid him return at 10 next morning, which he did, and then the alcalde denied having given such an order. This is a very common and simple mode of escape from an awkward position. Several consuls meanwhile united in the matter to inform their respective ambassadors and urged Señor Hernandez to prosecute the case, which he is now doing. I suppose this will not bring the true offenders to punishment, but it will at least give the satisfaction of proving that such an attack is illegal in Spain, and does not pass with impunity. Meanwhile the services go on as before without interruption, and even the officers who broke the peace salute Señor Hernandez in the street in passing.

The youth of whom I spoke in my last as voluntarily assisting in our Seville schools, has, I am happy to report, been sent to Cadiz, as assistant teacher to Señor Hernandez, who, with his varied labors, and the serious and prolonged illness of his wife and eldest

son, was quite unable to overtake the school work. The school is consequently now on a more permanent basis, and is really growing, and likely to increase.

HUELVA.

In Huelva, also, there is a decided progress. It is a great satisfaction to know that you have been able to resume payment of rent and salary for an assistant teacher to relieve Mrs. Fernandez to some extent, and that all can be done so economically. I trust that now the school will really resume somewhat of its former character, and that good work will be done. Señor Fernandez also is beginning to feel his way in the towns of his province. He already counts among his converts, although perhaps a little too hastily, an ex-priest who has some house property in Moguer, and who, after conferring with him closely for some time, has declared himself a changed man, and from this time forward an evangelist. Señor Fernandez has since had a meeting in his house in Moguer, which he has thought promising. He has also begun a weekly meeting in Huelva, in the house of one who says that his business will not permit him to come to the general public services.

GRANADA.

Señor Alhama is very grateful for the help so generously sent him for the opening of his premises in Escornaz as night school. But as the sum for the first half year is insufficient, and he wishes not to have to begin the work and stop for want of funds, he has wisely resolved to retain what has been sent him till he have more on hand, that he may make a fair start. His congregation has been keeping up very well until the last few weeks, when the usual effects of the season began to be felt in the leaving of some for work in the country. The school there is thriving

SEVILLE.

Since my last the congregation has notably augmented; the young men's society is going on well, as is its night school. The Society is just about to enter on its long summer holiday, but has begun to work an idea, which, by God's blessing, may be very useful. It has received from Madrid a large grant of tracts, a number of them being of the best and most useful for this country as yet published. There is distributed of these a certain number to each member on the Monday nights, and so all are armed for the week, and they take the opportunities which their work and visits afford to slip in a word of truth wherever they go. This costs the young men's society only carriage, but that amounts to a respectable sum for so poor a body. This is now only being begun, as they had to wait for nearly a month after making application before receiving the grant. The Sabbath school is now large and flourishing, and appearing to give a little fruit.

In a certain connexion into which Señor Alonso and I entered some time since, we made acquaintance with a liberal-minded teacher, who is very strong in favor of education as a means of restoring his nation. I happened one day to meet him on my way home from the Sabbath school. I told him what my business had been, and showed him some numbers of a small Madrid periodical, which, by the kind aid of the Sabbath School Union in New York, we are enabled to give to the Sabbath school children. He remarked at the time that we worked hard, and there had been a time when he had similarly occupied himself. He was at that time a Romanist. Shortly afterwards he asked leave to send his three boys to our Sabbath school, for he said he wished them to know everything and choose for themselves. We

gladly received them, and they came regularly to our morning service and subsequent Sabbath school, from which they took home such glowing accounts of what they had heard and learned, that the father too was induced to come to the service, and now we count on that family as fairly gained to us, and I hope that there has been a real change in the father's heart. He is not a man to take such a step lightly. He is an experienced teacher, and is engaged in a school which, though under a liberal head master, is nevertheless, for convenience sake, Romanist. He has not to teach religion, but is dissatisfied with the connexion, though his position in it is not bad, and he would much rather declare himself out and out, and work for us. The day may not be very distant when we shall be glad to make use of this acquisition.

Señor Alonso has found his way into some circles of influence and position. He has lately, through the influence of recent sermons and the connexion to which I have alluded, had two opportunities of speaking and expounding our doctrines to a numerous and educated audience, among whom was the ex-professor of the University of Madrid, Señor Sanchez Gil, well called the second Castelar. The result has been an expressed desire that he should deliver a series of religious discourses in "The Society of the Friends of the Country," which perhaps under present circumstances cannot be easily carried out.

My colleague has besides, as I have informed you, in spite of difficulties, already paid several encouraging visits, with Señor Abeza, to Utrera for itinerant work. The threats and persecution, however, of which the powerful fanatical party has availed itself, has made it almost impossible to find a family disposed to give the use of a suitable room for a public meeting, and

without this requisite the sub-governor refuses to give permission for a meeting. Thus, the last contemplated visit had, at the last moment, to be postponed, and our friends are now looking out for a house with a low rent, which we shall always have at our disposal for a mission centre in the itinerant work. Visits are in preparation also for other towns of importance in the same direction, and our hope is little by little to add links to a chain which will form an interesting and useful circuit.

The girl, Rafaela Leon, who was employed by us privately as pupil

teacher in the Seville school, now being engaged by the Society, my wife and I have undertaken instead to sustain a promising boy as pupil teacher with Señor Jiménez who, by the bye, is now married, and is very happy in his new relation.

From the foregoing your readers will no doubt be glad to learn that there is every sign of progress and extension; the improvement in the schools of Cadiz and Huelva, the growth of voluntary and itinerant work in Huelva and Seville, and the preparations for extension in Granada, are all very satisfactory indeed.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
31st July, 1877.*

MASSACHUSETTS.

Greenfield. 2d Cong. Church.....	30 00
Campello. Miss Sarah Packard.....	5 00
	<u>\$35 00</u>

RHODE ISLAND.

Providence. Mrs. W. C. Chapin.....	\$25 00
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CONNECTICUT.

New Milford. John Hopson.....	\$11 00
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NEW YORK.

Halls. A friend	5 00
Canandaigua. Miss A. Pierson, \$5 A Friend	
\$5	10 00
	<u>\$15 00</u>

NEW JERSEY.

Elizabeth. 1st Pres. Church.....	50 00
Bricksburg. Mrs. G. L. Hovey.....	10 00
	<u>\$60 00</u>

PENNSYLVANIA.

Cherry Ridge. Miss M. Darling.....	\$2 10
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MARYLAND.

Baltimore. A Friend,	\$40 00
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MISSOURI.

St. Louis. Mrs C. O'Fallon, \$40, Mrs. E.	
C. Jaccard, \$5, A Sumner \$5	\$50 00

ILLINOIS.

Rock Island. Rev. C. G. Porthoren, and a	
member of his Church,	\$4 00

IOWA.

Hopkinton. Ref'd Presb. Ch. in part.	6 00
" Presb. Ch. in part.	7 00
Mediapolis. U P. Church, balance.....	3 00
Grand Prairie. " in part.....	5 25
Living Lake. "	3 60
Lower Side. M. E. Church, "	3 00
Durant. Friends of Ger. Mission	15 00
Iowa City. Friends of Bohemian Mission ..	4 00
Pedee. Cumberland Presb. Ch.	3 60
Monticello. Mrs. H. F. Pierce	1 00
Stapopolis. Cong. Ch. balance.....	4 00
	<u>\$74 85</u>

*Received for the CHRISTIAN WORLD, in
addition to items specified above:*

O. R. binson, \$1 10; Mr. A. Robinson, \$1 10; S. B. Kellogg, \$2.20; J. Lower, \$1.10; W. Frazer, \$2.20; Mrs. A. W. Heaton, \$1.10; S. Waterbury, \$1 10; E. Dummer, \$1.10; Rev. C. B. Garner \$1.00 J. L. Fuller, \$1.10 A. C. Wood, \$2.00; A. Fitch, \$5.00; Rev. L. L. Paine, \$2.00; Rev. F. M. Collins, \$1 10; R. Wait \$1.25; S. R. Anreus, \$1.10; W. Baird, \$1.10; T. D. Robertson, \$3.30; L. Brooks, \$5.00; Mrs. A. M. Arcularius, \$1 10; T. B. Rich, \$3.36; Mrs. T. Smith, \$6 10; Prof. J. F. Huber, \$1.10 Mrs S. Shaw, \$2.00; smaller sums, \$2.10; ...\$50.71

Total receipt for Month \$347.75

THE CHRISTIAN WORLD.

Vol. 28.

OCTOBER, 1877.

No. 10.

EDITORIAL NOTES.

WHAT WE NEED.—Our friends will bear with us if we again remind them that a very considerable increase is needed in the receipts of the Society in all departments of its work. It will be remembered that our Home Mission Work, at Cincinnati, Louisville, St. Louis, Chicago, and other points in the West, must be enlarged or restricted, according as the means placed at the disposal of the Board of Directors are augmented or diminished. How important it is that this work should be carried on vigorously, we need scarcely say. All who are in the least acquainted with the state of things in the newer portions of this country, must admit that the Protestant Church is doing so little directly to counteract the spread of Romanism and infidelity, as scarcely to deserve to be said to be laboring at all. In making this assertion, we do not mean to deny that vital Christianity is slowly but surely gaining converts both from Rome and from the ranks of unbelievers. On the contrary, we believe that every earnest living Church is a centre toward which many of the class referred to are insensibly drawn, and that without much direct and organized effort, thousands of thoughtful Romanists have, especially by the kindness and fidelity of individual members of the Church, been enlightened and brought to a saving knowledge of the truth. Perhaps there are few Protestant congregations of any considerable size that do not contain, at least, two or three families of converted Roman Catholics. City missions and the ordinary appliances for reaching the poor and sick, and relieving their necessities, have also accomplished no inconsiderable amount of good among Romanists. But all this has been incidental. To the call for vigorous, systematic, and persevering labor to convert Romanists, the American Churches have been strangely deaf or apathetic. The indisputable facts of the rapid growth of the Roman Catholic Church in this country through an immigration, almost, if not quite, unparalleled for rapidity in the world's history, make at most but a momentary impression, and lead to no action at all commensurate to the vital importance of the subject. Shall this lethargy last forever? Will not Protestants at length awaken to a reali-

zation of the weighty responsibility devolved upon them of making this, with God's assistance, a truly free and Christian land? Will they not come to our aid in our efforts in this direction?

Our Magazine, which seeks monthly to inform and stimulate its readers, by presenting a view of what Rome is doing, as well as how her efforts are met by Protestant effort, greatly needs support, and an enlarged circulation. Already its more than a score of closely printed volumes are referred to as a store-house of information respecting this department of Christian work. With larger resources not only might its permanence be insured, but it might obtain a far greater degree of usefulness. Even a small contribution from each one of its thousands of readers could secure this object.

We should be glad, also, to do much more than we have been permitted to do for France. We cannot foretell the fortunes of that sorely tried country, nor guarantee that the door will remain open forever. The present opportunities, as they far surpass those of a few years ago, may also be much better than those that will be enjoyed again for many a year. But however this may be, our duty as depositories of a great trust—the knowledge of the gospel of our Lord Jesus Christ in its purity—is plain enough. We ought to allow nothing to prevent us from taking part, according to our ability, in the struggle to win France for Christ.

THE PRAYERS OF GOD'S PEOPLE IN BEHALF OF FRANCE are as imperatively demanded, as they ever were at any time in the course of its eventful history. The prudence and self-control exhibited by the leaders of the party with whose success the interests not only of civil but of religious liberty also seem to be bound up, have awakened universal surprise, and elicited the warmest commendation. It cannot be denied, however, that the death of M. Thiers, just at the present crisis, is to human eyes an untoward event, and awakens general apprehension. Will the leaders of public sentiment be able to maintain that calm and dignified attitude which has done them so much honor, or will they by yielding to natural impulses, under great provocation, forfeit the advantages heretofore gained? We know not. But one thing is clear: If ever the prayers of Christians were needed, they are now called for in behalf of men, who, if not themselves professors of the purer truths of the Gospel, yet aim at securing for France such a state of liberty as will permit the undisturbed proclamation of God's holy Word in every town, village, and hamlet.

IT IS A SIGN OF THE TIMES that in the nomenclature recently adopted by the "communal administration," or municipality, of Brussels for the streets in the new quarter "Leopold," many of the most remarkable events in the history of the Low Countries are recalled. Here we have

the "*Place des Gueux*," bringing before us the strange scene, so familiar to many of our readers, when many of the most wealthy and distinguished noblemen of the Netherlands, in ridicule of the designation of "beggars," by which they heard the patriotic party had been stigmatized, adopted, on the spur of the moment, "a beggars' wallet and a wooden bowl, such as was used by the mendicant fraternity, for their emblems," and "*Vivent les Gueux*"—"Long life to the Beggars," for their cry. The names of the streets of Luther, of Calvin, of the Inquisition, of the "Taciturne," or Silent Prince, and of the Pacification, sufficiently explain themselves. All refer to noteworthy historical episodes, or prominent men, in the fortunes of Belgium or neighboring countries. Yet we are not amazed that there are those who condemn the action of the Brussels municipality. All souvenirs are not alike pleasant. There are many pages in Belgian history which, however precious in the chronicles of the vindication of human rights and rational liberty, are yet singularly unpleasant reading for the followers of Rome. While they are not willing to come out boldly in approval of the results of the great popular movement of the sixteenth century, and, on the other hand, dare not openly express their real detestation of them, they are compelled to give utterance to their disgust in sneers. The *Courier de Bruxelles* styles the new street names "uncouth" and "odious," "stamped with the most fanatical party passions."

ROMANISM IN BELGIUM—The tendencies of wide-spread systems may often be best studied in their developments in the smallest field. So it happens that Belgium, despite a restricted territory and a comparatively small population, reveals advantageously the true character of the struggle of Ultramontanism against the principles constituting the basis of the political fabric. A writer, belonging to this troublesome faction, has lately declared himself, with more than usual clearness. In a couple of pamphlets, recently published, the author, one M. de Hemptinne, comes to the conclusion "that the Belgian Constitution which consecrates modern liberties is the diabolic rule for the protection of evil." In one of these pamphlets, entitled "*Le Liberalisme*," occur these questions and answers: "*Ques.* May we not adhere to the modern constitutions in order to avoid a greater evil? *Ans.* No. We can not do evil in order that good may result. *Ques.* May we not adhere to the modern constitutions so as to submit to necessity? *Ans.* There may be a necessity to tolerate evil, but to do it, never!"

Upon this the *Chrétien Belge* remarks: "Let not our readers mistake. The evil is everything which the Romish Church condemns; the good is everything that Church approves. It is not at all astonishing that with such theories an ever deeper abyss is opening between modern society and the Romish Church; and, alas! it must be avowed,

between modern society and the Christianity which is confounded with Roman Catholicism. The clergy is disposed to give absolution for every sin, save for that which consists in admitting modern liberties and combating the principles of the Syllabus. And, indeed, M. Sainctelette showed himself very moderate when, in a recent contest with the clerical press, he declared that 'in the eyes of the Belgian clergy to deny the divinity of Christ is a trifling sin (*péché mignon*,) whilst to fight against the theocracy is a mortal sin!' This hatred of liberties, so precious, the clergy seeks to instill even in the heart of young children. 'My dear children,' lately said the Bishop of Tournay, in an address on the occasion of confirmation, 'you have just received a sacrament that makes you perfect Christians. In entering this new life, I ought to point out to you the greatest social plague-spot of this century. I mean to speak to you of liberalism. The heads of this infernal party are wolves. * * *

* * The liberal schools are places of perdition.' And what, pray, are the schools of the lay congregations directed by ecclesiastics! Those schools of the diocese of Tournay, where children are taught such monstrous doctrines as these. 'What further do priests receive by the Sacrament of Orders or Priesthood? The power to absolve sins in confession, and administer to the people the other sacraments. We must therefore respect them as lieutenants of God and ministers of the Church, *even should they be of bad life*.' These theories explain how it is possible not only for the clergy not publicly to blame immoral priests, condemned by the courts, but to take them under its protection and seem sometimes to address them praise. The liberal journals report that immediately after the condemnation of the Curé of the Church of St. Mary, at Liege, for an immodest attempt, Vicar-General Warblings approached the condemned man and shook hands with him. * * *

When the members of the clergy give such an example to their flock, without being repudiated by their colleagues, we can understand that M. d'Elhoungne could say in a meeting at Ghent: 'Religion will lose less by being discussed by the Liberals, than by being prostituted by the priests!'

MIXED MARRIAGES AS A SOURCE OF LOSS to the Roman Catholic Church, are discussed at some length in an article in the *Messenger of the Sacred Heart*, republished in the *Catholic Review* of September 8th, 1877, under the title of "Poisoned Wells." The writer, among other things, gives us a few figures which may explain, in part, how it is that the Romish Church in this country cannot show more, perhaps, than a half or a third of the number of souls that ought to belong to it, taking immigration and natural increase of population into the account. He tells us that a person "who has glanced around in no professional capacity, but as a mere observer," finds in the extent of his acquaintance some *thirty-*

nine mixed marriages. In only *nine* of these families have the children been brought up as Roman Catholics ; in *two*, after having been reared as Protestants or infidels, some of the children have been brought back as converts ; in *one* they are only nominal Roman Catholics. In an "unfortunate" congregation in the Middle States (here it is the priest that reports) there are fifty-seven mixed marriages. Here, among the parties to marriage, *six* Protestants have come over to the faith of their Roman Catholic husbands or wives, while no less than *twenty-two* Roman Catholics have renounced their religion, and "others are doubtful yet which way they will turn." The result is about the same, as far as the children are concerned. Only *fifty-four* children are brought up as Romanists, while *one hundred and thirty-seven* are already lost to Rome, and *thirty-one* others are yet doubtful. Many of these children have by this time themselves married. What sort of marriages have they contracted? Only *four* purely Roman Catholic marriages have taken place. *Seven* have been mixed marriages like those of their parents. *Twenty-nine* have been purely Protestant.

These are interesting and significant figures. We agree with the author of the article in reprobating all union between those whose religious views are so entirely incompatible ; but we cannot view the general fact that the great majority of the children issuing from them grow up Protestants rather than Romanists as due to any other cause than that *Truth* is almost always successful where there is room for free and calm discussion.

A FORTUNATE PUBLISHER.—The Roman Catholic journals of this city inform us of what we presume we must regard as the extraordinary good fortune of Mr. P. O'Shea. Having devoted himself to the preparation and publication of a series of Geographies for Schools, written in a strictly Roman Catholic spirit, he has presented a box containing copies to the Pope. The latter is reported as having expressed great admiration at the method and style, and as having, as a pledge of his appreciation of the services rendered to the Roman Catholic Schools in America, sent to Mr. O'Shea and his family the Apostolic benediction. It will be noticed that such text-books as those of Mr. O'Shea, in which all the Papal pretensions are fully developed and inculcated without a word respecting the views of those who utterly repudiate them, are now provided for use in all the schools which our Roman Catholic friends desire to have supported by the public treasury.

THE LATE CARDINAL ANTONELLI.—The trial now in progress, in which a person of rank claiming to be the daughter of the late Cardinal Antonelli is endeavoring to establish her title to his property as against the

Cardinal's brothers, has made a deep impression both in Italy and elsewhere. While we do not wish to prejudge a case which must ultimately be settled by a court of justice, we must confess that the evidence, as far as it has reached us, goes far to vindicate the truth of the charges against the deceased pontifical statesman which were current in Rome long before his death. Roman Catholic organs have persistently denied that there was any ground for them, as they denied the reports of the wealth which Antonelli had accumulated by corrupt practices; and many Protestants in accordance with the unsound motto, "*Nil nisi bonum de mortuis.*" have given too easy credit to their assertions. Now however, the great wealth of the Cardinal, has, we believe, been satisfactorily established, and little doubt is entertained respecting the mode of its acquisition. Whether Antonelli was as dissolute as he was avaricious, is a point on which light will soon be thrown. Should the decision be unfavorable to his moral character, it will be an interesting inquiry how far Pius IX. was cognizant of the double failings of the Cardinal, whom he not only tolerated in the "Sacred College," but elevated to the highest posts of influence in the temporal government of the States of the Church.

COMPULSORY EDUCATION is to be inaugurated in Italy. Both branches of Parliament have voted in favor of it. The principal sections of the law are said to be these: "All boys and girls of *six* years of age are required to attend the public primary school, unless their parents or guardians can show that they are taught in a private school, or at home, or are in feeble health. The limit of compulsory education is set down at *nine* years, as a general rule. The parents are fined 50 centesimi (10 cents) for a first failure to obey the law, and the fine rises to a maximum of ten *lire*, or francs, for subsequent offenses. Instruction is confined to the most elementary knowledge: the first notions of the duty of man, and the citizen, reading, writing, the rudiments of the Italian language, of arithmetic and the metric system." The law does not perhaps cover quite ground enough, but will, if put into execution, be of incalculable advantage to poor ignorant Italy. Not many years will pass before the stigma of widespread illiteracy will be altogether removed, so far, at least, as the rising generation are concerned, and the Bible can be read by all the millions of Italy.

THE BIBLE CARRIAGE IN ITALY.—SIGNOR G. QUATTRINI, writing from Brescia, under date of August 11th, to the *Christiano Evangelico*, gives an interesting description of the Bible carriage, which we translate for the benefit of our readers.

"Signor Turino is here with his Bible carriage. It is a handsome vehicle which opens behind so as to form a fine table, upon which the

books are arranged. On the sides of the carriage are set up two large pictures, on which is represented the flying angel of the Apocalypse, holding in his right hand the holy Gospel. Beneath are written, in large characters, verses 6 and 7 of the 14th chapter of the Revelation. The carriage is placed in an angle of a square, where great numbers of persons pass. People stop, and Signor Turino offers the holy Book. He holds the Gospel of St. John in his hands. He reads some verses, narrates some incidents; the marriage of Cana, Jesus in the Temple, Nicodemus, the Samaritan Woman, the Sick Man at the Pool of Bethesda, etc. Not a word of controversy, not a word of invective, not the slightest mention of the priest. The people listen, buy and go away. Others draw near and do the same; there is a succession of waves, one following another. It is interesting to notice the various dispositions of minds. Here one stops, and immediately goes off. Another passes on with a derisive smile on his lips. Some priest goes by, angry and shaking his head. The majority stop and attentively listen with great interest to some event in the life of the Lord Jesus. When there are no hindrances, and the priest, always an enemy of God and of His Word, has not been able yet to anticipate and mislead the faithful, the people conscious of profound needs loves the gospel, and feels attracted to Jesus Christ.

“So late as yesterday the priests sought to disturb the sales by sending now one, now another juggler to the neighborhood of the carriage, to attract the people to him. But they failed utterly. Yesterday alone there were sold, in addition to hundreds of portions, many entire New Testaments, and some Bibles, not a single tract; a sale of about 35 *lire*. We ought to pray much that the Lord may bless the reading of His Word, which hundreds and hundreds of persons will now make. A fact encouraged us much last evening. A lady had in the morning bought the Gospel of St. John. In the evening she returned, pleased beyond measure, and saying with decision, ‘I have read it, and it is a most excellent book. I want the entire Gospel.’ She took the New Testament, and went off in great joy.”

PROTESTANT SCHOOLS IN CHILI.—Encouraging news comes to us respecting the progress of correct notions of religious equality. Some six years ago, as we stated at the time, a school was opened in Valparaiso, in the Cerro Cordillera, through the exertions of the Rev. Mr. Merwin, formerly a member of our corps of missionaries in Chili. It took the name of the “People’s School.” The object was to furnish native Protestants and others with the opportunity to educate their children without being compelled to have them instructed in the Roman catechism, the study of which is obligatory in the State schools. The teacher

is a native and nominally a Roman Catholic, but not in sympathy with the intolerance of his Church. Some time since the City Council had its attention drawn to the school from the following circumstance: A resolution had been adopted by the Council exempting all schools which gave gratuitous instruction from municipal taxation. According to the terms of the resolution the "People's School" ought to share in the benefit. Application was, therefore, made by those interested in it to the Council. But the Committee to whom the petition was referred not only reported adversely, but went so far as to recommend that the school should be closed by the authorities! The singular ground for the proposed action was, that the school admitted as pupils children whose parents were not Protestants. Now, by the law of 1865, said the Committee, Protestants are permitted to have schools for their children, as well as churches for their worship, but no provision is made for their teaching the children of others. For this reason it was gravely proposed to shut up the doors of a useful institution.

We are glad to say that, with a solitary exception, no newspaper of Valparaiso was willing to endorse this view; indeed almost all—the *Deber*, the *Ferrecarril*, and the *Republica*, among the number—are reported to have been very outspoken in denouncing it. It was urged with force that it was unreasonable to call upon the managers of the school to act in an inquisitorial capacity and acquaint themselves with the ecclesiastical status of every parent that brought his sons and daughters to its doors.

The result was that the City Council by a vote of *six* members to *four* voted to exempt the "People's School" from taxation, placing it in this respect on the same footing with the Blas Cuevas, Sarmiento and other schools. The proposition to close it was quietly dropped, not being even submitted to a vote. The Intendente, Mr. Altamirano, acted nobly. He was "lucid in argument and resolute for the side of equity, law and toleration; plainly intimating that the advocates of repression need not look to him for countenance in any effort to turn back the wheels of progress and repress efforts for education that good men may inaugurate and sustain." The *Valparaiso Record* rejoices that the matter has come up, since it has been so well discussed and settled. "The Intendente has spoken out well, the majority of the City Council have fully sustained him, and the public journals have so thoroughly hunted down the spirit of intolerance that was evoked, that good has been done and the right cause has gained rather than lost ground."

HONORS TO POPE URBAN II.—If the Roman Curia has been trying, this year, to find in how many ways it may announce to the world, with the utmost distinctness, the irreconcilable opposition in which the Papal Church of to-day stands to the spirit of the age, and the principles on

which modern society is founded, it is certainly succeeding admirably well. In January last, we had the pompous celebration of the Centenary of the Affair of Canossa, and the world has brushed up its forgotten history to recall how proud Gregory VII. humiliated the Emperor Henry IV. of Germany, by keeping him three days standing barefoot in the snow, in the court-yard of the castle, before he would vouchsafe him a hearing, and admit him within, to sue for pardon. And now "the great and worthy successor of St. Gregory VII.," as the *Catholic Review* styles him, is purposely brought into equal prominence before the year is permitted to expire. Pope Urban II. was born at Châtillon-sur-Marne, some sixty miles from Paris, in the old French Province of Champagne. Here, on a hill overlooking the castle in which Urban first saw the light, a monument in his honor is in the course of erection. Beside this, a statue of him has been placed in the choir of the church at Châtillon, and was solemnly blessed on the 29th of July last. Vicar-General Butot, of Rheims, delivered on the occasion a panegyric on the life and acts of Urban. "He reminded his audience," says the *Review*, "that the ceremonies which were going to take place were only the prelude of the great things that are in preparation. In a short time the statue of the holy Pope will look down on the town and country, the old priory of the blessed Urban will soon be restored again. The work has received blessings which assure its success, namely, the benedictions of the Pope and of the Archbishop, and at the request of the latter the Holy Father has, out of his poverty (!) contributed four hundred dollars toward the completion of the statue and the restoration of the priory, the Archbishop himself giving two hundred.

* * * The Holy Father is taking the deepest interest in the success of the work, which will be another bond of union between Rheims and Rome, and is closely watching the progress of the studies preparatory to Urban's canonization."

The Pope for whom it will thus be seen the honor of a place in the calendar is in reserve followed Gregory VII. almost immediately, the the brief pontificate of Victor III. alone separating them. He fully adopted the ambitious views of Gregory, and did his best to obtain for the usurpations of the Papal See the acquiescence of Christendom. He maintained in full vigor the excommunication pronounced by Gregory upon Henry IV. of Germany. He encouraged his son Conrad in revolting against his authority, and recognized him as the lawful emperor. He directed the council of Autun to excommunicate Philip I. of France. Above all he boldly took the ground that the assent of the German Emperor was not necessary to the election of a Pope; and by forbidding bishops and priests to swear allegiance to any king or layman he advanced the pretensions of the Roman hierarchy a step beyond even what Hildebrand himself had maintained. It is, doubtless, for this reason that the present opportunity has been seized for celebrating his virtues

and giving him the dignity of saint. Yet as the Pontiff who convened the Council of Clermont at which the first Crusade was sanctioned, and who by his "tuneful eloquence" did much to set in motion that immense undisciplined horde which swept eastward in the fruitless effort to rescue the Holy Sepulchre from the hands of the infidel, Urban II. occupies a recognized prominence in the history of the Middle Ages.

The New Œcumenical Doctor, St. Francis de Sales.

St. Francis de Sales has been proclaimed an Œcumenical Doctor, or Doctor of the Church universal. A decision to this effect was adopted by the "Sacred Congregation of Rites," on the 7th of July, 1877. On the 19th of July, 1877, Pope Pius IX., approving the decision, gave the order to issue the general decree *urbis et orbis*.

THE DOCTORS OF THE CHURCH.

The title of Doctor of the Church is used to designate those who have been pre-eminent for their attainments in theological science, and whose authority is of universal weight. Four such have been fixed upon in the Eastern or Greek Church, viz: St. Athanasius, St. Basil, St. Gregory Nazianzen, and St. Chrysostom. To these correspond four in the Western Church, viz: St. Augustine, St. Gregory the Great, St. Jerome, and St. Ambrose. This latter number, however, has been increased by the addition of three more names. St. Thomas Aquinas, St. Bonaventura, and St. Bernard, have been proclaimed Doctors by Popes Pius V., Sixtus V., and Pius VIII. respectively. And now Pius IX. adds an eighth name to the list of Western or Latin Doctors, that of St. Francis de Sales.

ADVOCATES OF ST. FRANCIS.

This extraordinary honor has not been conferred without premeditation. The Fathers of the Vatican Council, held seven years since, "by earnest supplications and entreaties solicited in common from the Sovereign Pontiff, Pius IX., that he would honor St. Francis de Sales with the title of Doctor." The same request has been urged by the most eminent cardinals, by many bishops from various parts of the world, by various chapters and canons, by teachers in the great schools and academies, "and to all these were added the ardent prayers of august princes, noble lords, and an immense multitude of the faithful." And the question of the propriety of conferring the distinction seems to have been fully considered in the Congregation of Rites to which the Pope, according to usage, referred it; for the favorable report of Cardinal Bilio, Prefect of the Congregation and proponent of the cause, hav-

ing been heard, Father Salvati, promoter of the faith, commissioned to make all possible objections, was listened to, the defender of the cause replied, and "a profound discussion" followed. Nevertheless the conclusion was unanimously reached, "that recourse be had to the Holy Father for the concession, the declaration, and the extension to the whole Church of the title of Doctor in honor of St. Francis de Sales, with office and mass of the common of Doctors and Pontiffs, retaining the proper prayer and the lessons of the second nocturn."

REASONS FOR ASSIGNING THE NEW DIGNITY.

We cannot do better than give, in the language of the decree itself the reasons which moved the Congregation of Rites as they had influenced representative men of the Roman Catholic world, to desire the conferring of this new dignity upon the canonized founder of the Order of the Visitation :

"And assuredly the Lord gave to St. Francis de Sales the understanding of His word. Jesus Christ, in fact, to attract men to the practice of the evangelical precepts, said, 'My yoke is sweet and My burden is light.' St. Francis, appropriating in some sort the divine sentence to the practice of men, with that charity and abundance of knowledge in which he was rich, pointed out in very many different treatises, the way of Christian perfection and the means of following it, in such a manner that he showed to all the faithful how easy of access it is, no matter in what state of life they may have to live. These treatises, written in a smooth style and with all the sweetness of charity, have produced most abundant fruits of piety throughout the whole Christian world, but especially has such been the case with '*Philothet*' and the '*Spiritual Letters*,' and that remarkable, incomparable '*Treatise on the Love of God*,' books which are in everybody's hand, and most profitable to the reader.

"It is not only in mystic theology that the admirable doctrine of St. Francis de Sales shines, but also in the just and clear explanation of many obscure passages of the Sacred Scriptures. What he has done, either in his commentary on the Canticle of Solomon, or on various occasions as the circumstances required, in his addresses and discourses, merited for him also the praise of having restored sacred eloquence, the dignity of which had fallen through the fault of the times, to its ancient splendor and to a similarity with that of the Holy Fathers.

HIS POLEMIC TREATISES.

"The many homilies of the holy Bishop of Geneva, his treatises, dissertations and letters, gave testimony of the excellence of his doctrine in dogmatic matters, and to his invincible superiority in the art of polemics, principally for the refutation of the Calvinistic errors, as may be most clearly seen from the large numbers of heretics whom he

brought back to the fold of the Catholic Church by his words and writings. Certainly, in the 'Conclusions' or books of controversy written by the holy bishop, an admirable knowledge of theology, an excellent method, an irresistible force of arguments, whether in the refutation of heresies or in the demonstration of the Catholic truth, are most brilliantly prominent, and principally when he proved the authority of the Roman Pontiff, his primacy of jurisdiction and his infallibility, truths which he upheld with so much learning and clearness that he in reality appears to have forestalled even the definitions of the Vatican Council.

"It has also happened that the venerated prelates and most eminent Fathers who gave their suffrages in the consistorial meeting held for the canonization of the holy bishop, not only glorified by their many eulogies the holiness of his life, but furthermore the excellence of his doctrine.

"CALLING FRANCIS DE SALES THE TRUE SALT OF THE GOSPEL,

given to fertilize the earth and purge it of the Calvinistic corruption, the sun of the world which has illumined with the splendor of the truth those who were enveloped in the night of heresies, and applied to him this oracle: 'He that shall so teach men, he shall be called great in the kingdom of heaven.' Nay, more; the Sovereign Pontiff himself, Alexander VII., of holy memory, was not afraid to proclaim Francis de Sales a man celebrated for his doctrine, a remedy and a preservative given to our age against heresies, and he declared that we ought to thank God 'for having given to the Church a new intercessor for the increase of the Catholic faith, the illumination and conversion of heretics and wanderers, who, walking in the footsteps of the Holy Fathers, has powerfully contributed towards maintaining the integrity of the Catholic religion, sometimes by reforming morals, at others by refuting the teachings of sectaries, and at others again by bringing stray sheep back to the fold.' The same Sovereign Pontiff admirably confirmed what he had said, in his consistorial allocution, of the excellence of St. Francis de Sales' doctrine, by writing these words to the Sisters of the Visitation at Annecy: 'The salutary light which shone so conspicuously and the wisdom of the holy Francis de Sales have illuminated the whole Christian world.'

"Sharing the sentiments of this great Pontiff, his successor, Clement IX., approved of the following antiphon, authorizing it to be recited by the Sisters in honor of Francis de Sales: 'The Lord has filled St. Francis with the spirit of intelligence, and he has poured the floods of doctrine upon the people of God.' To this judgment of the Sovereign Pontiff Benedict XIV. also added his, who often supported the answers and solutions which he gave to his difficult questions on the authority of the holy Bishop of Geneva, and called him most wise in his Constitution 'Pastoralis curie.' These words of Ecclesiasticus have therefore been verified in St. Francis of Sales: 'Many shall praise his wisdom,

and it shall never be forgotten ; the memory of him shall not depart away ; his name shall be in request from generation to generation ; nations shall declare his wisdom, and the Church shall show forth his praise.”

PERSONAL HISTORY OF ST. FRANCIS DE SALES.

Who was the man upon whom such unmeasured eulogy is lavished, and what were his acts?

Francis de Sales was born of noble parents at the castle of Sales, from which his name was derived, in the neighborhood of Annecy, in the Duchy of Savoy, August 21st, 1567. Having studied law successively in Paris and Padua, he yielded to his natural inclination for the Church, and receiving ordination, began in 1591 his remarkable career as a preacher. There is no doubt that he added to a graceful and earnest oratory, a refined and elegant diction, and great powers of persuasion. His reception was to the highest degree flattering. Family influence must have aided him materially, but his own ability was undoubtedly the chief cause of his success. In 1599 he was appointed coadjutor of the Bishop of Geneva, and in 1602 he became Bishop. It must be remembered, however, that Romanism having been banished from the city of Geneva early in the sixteenth century, the episcopal residence was and has been until our own days in the town of Annecy, not very far distant upon the lands of the Duke of Savoy, and the title of Bishop of Geneva, so far as the beautiful city upon the Lemman was concerned, was an empty one.

THE STORY OF THE MISSION OF ST. FRANCIS.

But it was not for his success in obtaining promotion in ecclesiastical rank that Francis de Sales was chiefly noted, nor yet for his self-denying devotion to the poor and the sick. It was as a “converter” of Protestants that he was unsurpassed. In the district of *Chablais*—that part of Savoy which takes in the southern shore of the Lake of Geneva, between the present canton of Geneva and the Valais—he is stated to have covered himself with glory. The current Roman Catholic story of his labors in suppressing the “Calvinistic heresy” cannot be better given than in the words of the “*New American Cyclopædia*,” original edition, which, we regret to find, gives no hint that there is any other view than this entertained: “Accompanied by his cousin, Louis de Sales, he went on a mission among the Protestants of the province of Chablais. All sorts of difficulties were thrown in his way. There were conspiracies against his life, and slanders against his character. At first the converts were few. Some of the soldiers were moved, and a partial reform in their manners was accomplished ; but nearly four years passed by without any considerable impression upon the heresy. At last, however, conversions multiplied ; new missionaries came to his

aid, and in 1598 the Catholic religion was publicly restored, and the reformed faith was suppressed throughout the province."

PERSUASION OR COMPULSION?

Such is the traditional Romish representation of St. Francis de Sales's "conversions of heretics," which his admirers sometimes succeed, as in this case, in getting inserted in professedly impartial works of history and reference. What are the facts? Were his conversions operated by the simple force of persuasion, or was there recourse to more rapid means? Did the sword stand ready to reinforce the words of this wonderfully persuasive man, with "invincible superiority in the art of polemics, principally for the refutation of the Calvinistic errors, as may be most clearly seen from the large numbers of heretics whom he brought back to the fold of the Catholic Church by his words and writings?" The indisputable facts of history compel us to say that the sword of the Duke of Savoy *did* render him this service.

THE DUKE OF SAVOY RECOVERS CHABLAIS.

When Francis de Sales undertook to "convert" the Protestants of the Chablais, that district, after being for twenty-eight years under the protection of Berne, had again fallen into the hands of the implacable enemy of Protestantism, Duke Emmanuel Philibert, of Savoy. In 1536, when the Bernese marched to the assistance of Geneva, besieged by the troops of the Duke of Savoy and the expelled Bishop Pierre de la Baume, they seized the "Bailliages" of Chablais and Ternier. The Reformed doctrines, preached by Farel and others, soon spread over the conquered districts. But in 1561, by virtue of the treaty of Nyon, Emmanuel Philibert while renouncing forever all his territorial rights upon the *Pays* (now Canton) *de Vaud*, received back in turn Chablais and Ternier, as well as Gex, on the northern shore of the lake. This was done under the following express guarantee of the Duke. "All subjects, residents and inhabitants in the lands and districts which shall by them [the Bernese] be restored to us, shall continue in the religion and reformation in which they are, without being distressed or hindered (*déboutés ou empêchés*) in the exercise of the same; and they shall not for this cause be reprove'd (reprim'd), molested, persecuted and vexed in any way, either in body, or in goods, by us, our officers, etc."

FIRST TENTATIVES OF CONVERSION.

For a number of years, from prudential or other motives, these promises were respected. But in 1594, the project of "conversion," long entertained, was put into execution. Pere Chérubin and Esprit de la Baume conducted the work in Gailard and Ternier, and Francis de Sales in Chablais. Not making much headway, Chérubin called upon the commandant of the Fort St. Cathérine to occupy the roads with

soldiery, and all who were found going in the direction of the Protestant *prêches* on Genevese territory were carried off without ceremony to the fort! Francis de Sales meanwhile made equally slow progress at Thonon in Chablais; but for four years he persevered (1594-1598). Before two years had elapsed he found he must resort to oppressive measures.

PETITION OF FRANCIS DE SALES FOR HELP.

In 1596 Francis de Sales addressed a petition to Charles Emmanuel I. the reigning Duke. He requested him, 1st, to establish eight preachers to preach continually in Protestant villages, 2d., to provide the thirty parishes of Chablais with Roman Catholic curates, 3d., to provide six for Thonon, 4th, to expel pastor Viret from Thonon, 5th, to banish Protestant schoolmasters, 6th, to deprive the Protestants of all public offices, 7th, to promote young Roman Catholics in arms, 8th, to sow terror among the inhabitants of Chablais, by means of good edicts (*Il faut semer la terreur parmi les habitants du Chablais par de bons édits*), 9th, to show liberality toward the new converts (*Enfin, Votre Altesse doit se montrer libérale envers les nouveaux convertis*).

FORCIBLE MEANS OF CONVERSION.

Such an appeal, as may readily be understood, did not long remain unanswered. The regiment of Martinengue was quartered in Chablais. In 1598 the Duke of Savoy came in person, declaring that "he had brought his sword to aid his holy enterprises." At the suggestion of Francis he banished all Protestant schoolmasters, and forbade any child from going out of the state to study. At the same time he deprived all Protestant office-holders of their places, expelled Viret, and prohibited the exercise of Protestant worship. On the 5th of October, 1598, he drove off all judges, advocates, etc., belonging to the Reformed faith. The Protestant ministers were next expelled, in violation of the treaty of Nyon, at the suggestion of Francis de Sales or Chérubin, in spite of the feeble remonstrances of the Bernese. At Thonon, however, determined opposition was developed. The Duke gathered all the citizens and nobles in the hall of the *hotel-de-ville*, and made them a rough address. Finally compelling all obstinate Protestants to step to the left side of the room, he ordered them to leave his estates within three days. They took refuge in Geneva.

THE RESULT.

By such measures the Chablais and the other Bailliages were gradually but surely "converted." Great numbers of Protestants fled the country; many of the more timid and time-serving yielded to the irresistible pressure brought to bear upon them. They remembered only too well the cruelties which the savage troops of Charles Emmanuel had perpetrated in 1589, and had no desire to draw on themselves the repe-

tion. And so Francis de Sales succeeded. It was, as he himself admitted, a very imperfect conversion he had wrought. And it was not until 1656 that all traces of Protestantism disappeared.

If any of our readers feel curious to know more of the procedures employed, now happily revealed as they never were before by the manuscripts still extant in the library of Turin and elsewhere, let him examine the deeply interesting accounts in M. J. Gaberel's *Histoire de l'Eglise de Genève depuis le Commencement de la Reformation jusqu'en 1815* (Geneva, 3 vols.) 2. 540—640, with the connected documents.

FRANCIS DE SALES ATTEMPTS TO BRIBE THEODORE BEZA.

We shall touch upon only one more essay at "conversion" by the Bishop of Geneva *in partibus*. We refer, of course, to his attempt to win over the aged Theodore Beza, the Nestor of the Reformation. This task was entrusted to him by the Pope, and, we fancy, was not unwelcome to the self-confident young man. "In this case," justly observes the writer in the *New American Cyclopædia*, "he was not able to report a conversion." The same characteristics that manifested themselves in the case of Chablais appeared here also. Having in three interviews vainly endeavored to convince the learned and eloquent Reformer that his long life had been spent in the service of error, and that his only chance of salvation lay in a tardy reconciliation with Rome, Francis de Sales, as a last resource, condescended to offer Beza a bribe! He told him that he would guarantee him a yearly pension of 4,000 crowns of gold, and double his own valuation of his worldly effects! The reformer for all reply pointed to the empty shelves of his book-cases whose contents had recently been sold by him to provide for the wants of the poor, and exclaiming, "Get thee behind me, Satan," turned his back upon the tempter. According to another account, however, his pithy valedictory was this, "Go, sir, I am too old and deaf to be able to hear such words." (See Gaberel, 2, 640; Heppe, Theodore Beza, 311-316; and *Bulletin de la Société de l'Histoire du Protestantisme français*, 7, 227, 269, and 8, 14, 283.)

On the whole we must say that we cannot congratulate the Roman Catholic Church on the fresh accession to its list of Œcumenical Doctors.



WORK OF THE EVANGELICAL SOCIETY OF GENEVA.

Among the most deserving of the organizations at work for the conversion of France to the Gospel is the Evangelical Society of Geneva—a society now in its 47th year. In thus laboring for the conversion of the great country whose territory almost surrounds their own contracted territory, the Christians of the little city on the banks of the Lemman

are only imitating the unselfish policy of their forefathers. From the very dawn of the Reformation

GENEVA HAS BEEN THE NURSERY OF THE TRUTH.

It was a marked Providential arrangement that the full establishment of the political independence of Geneva should have been contemporaneous with the successful proclamation of the Gospel within her walls by the mouth of Froment, Viret and Farel. And when the work thus commenced had been organized and consolidated by the wonderful intellect and heart of Calvin, the influences that streamed forth over France were simply amazing. When the fires of persecution burned high, fugitives thronged the roads leading across the eastern frontier to Strasbourg, to Basle and to Neuchâtel. But it was to Geneva that the greater number flocked. There were several reasons for this. For a great part of France it was the most convenient point that could be reached. Its government and people were eminently hospitable. Above all the people inhabiting it were essentially *French* in character and wholly French in language. The school of theology founded by Calvin and carried on with undiminished brilliancy by Theodore Beza was the natural resort of those who intended to devote themselves to the evangelization of their native land. Thus it came to pass that soon both friends and enemies came to recognize in the city of Geneva the Protestant capital of continental Europe. The former blessed God for the privilege of possessing so wonderful a refuge, the latter were filled with indignation at the advantage which what they styled heresy thus enjoyed. It may naturally be asked

WHY WAS GENEVA NOT CONQUERED BY THE ENEMY?

Why this toleration of Protestantism on the very borders of France, when within the kingdom the profession of the same doctrines was unmercifully punished with death?

The reason, undoubtedly, was not any good will entertained for Geneva either by king or people. Nor was there any lack of plots to secure the overthrow of the little republic. At one time it was the Duke of Savoy, acting at the suggestion of the expelled Bishop of Geneva, who threatened to wrest from the citizens their prized independence. At another time the conspiracy was hatched in France, under the inspiration of priestly counsellors. But from whatever source the danger came,

GOD ALWAYS PROTECTED THE CITY.

Friends were raised up to overawe or restrain the foe. Now Protestant Berne sent an army of brave Switzers, and not only threw a mantle of protection around Geneva, but, by seizing a portion of the enemy's territories in the immediate vicinity, even enhanced the security of the city. Again it was the Roman Catholic King of France that checkmated the designs of neighboring princes. God often suffered the po-

litic counsels of states, by no means friendly to the truth, to forward his gracious plan to make Geneva a safe and strong possession for the professors of the truth elsewhere hunted down and proscribed.

THE GENEVESE ARE NOT A RICH PEOPLE,

and it might have been expected that they would consider their hands full with labors at home. The accessions of territory brought in when Geneva was constituted a Canton of the Helvetic confederacy, added a large Roman Catholic element to the previously homogeneous Protestant population. Besides, of the nominal Protestants, by far the greater part are apathetic respecting the work of missions. The National Church supported by the State still contains an alarming proportion of Socinians, who deny the divinity of our Lord Jesus Christ, and of Rationalists who, in one form or another, reject the vital truths of Revelation. It is, therefore, exclusively to the small body of Christians in Geneva who have a vital faith, that the work of missions can look for support.

It was, consequently, a bold thought to organize a society that should do anything for France, but the attempt was by no means rash, and has been crowned with the marked favor of God.

There are three departments of work carried on by the *Société Evangelique de Genève*, all of them of interest.

THE THEOLOGICAL SCHOOL

has done untold good. The number of students, though not large, has always been respectable. For the last year it was *thirty-five*. *Seventeen*, or about one-half, came from France, *eight* from Switzerland, *five* from Italy, *three* from Belgium, and *two* from Spain. The school thus has a decidedly cosmopolitan character. An inspection of the course of study pursued shows that it is thorough and comprehensive. Individuality of character has also had an opportunity to display itself for the long list of the subjects of theses exhibits the results of separate study profitably made under the guiding eye of the instructor. The corps of professors is able and influential. If there is no name among them so famous as the names of Merle d'Aubigné, the church historian, and Gaussen, the writer upon the inspiration and canon of the Holy Scriptures, there are yet a number of teachers enjoying an enviable reputation in the world of letters, and of acknowledged scholarship. Their salaries are not large, very meagre and insufficient, we should suppose to meet their expenses, and their work must necessarily be one calling for great self-denial. Proportionately, a large amount is given in scholarships to indigent students.

EVANGELISTIC WORK AT HOME

is carried on, but this, on account of the contracted field, is naturally

restricted. Two evangelists labor in and around Geneva, including those considerable suburbs which form a characteristic feature of the city.

IN OTHER PARTS OF SWITZERLAND.

the Society has some seven "Summer Stations" supplied by ten pastors, at Interlachen, Lucerne, St. Moritz, Baden, Gurnigel, Thun, and Albisbrunn.

IN FRANCE

the society has had the past year 23 stations, 15 wholly and 8 partly sustained by it; to which may be added a station at Técino (Tessin), in Italian Switzerland. Ten of these stations are in the west of France, five in the south-east, and eight in the old Duchy of Burgundy. They are served by six ordained ministers, eight male and two female teachers, and nine evangelists. To these must be added 54 colporteurs, laboring in three departments of France, and in three cantons of Switzerland.

As a general thing, the year 1876-7 was

ONE OF GREAT ENCOURAGEMENT.

"It would be ungrateful," says the report, "not to note a generally greater facility experienced by our laborers in all the bureaux of the administration of the country in which we employ them. The more liberal tendencies of the French ministry presiding over affairs during this period, have spared us this year a great number of vexatious circumstances, of hindrances, of refusals of authorization from which we formerly suffered. Certainly we still groan under serious defects of legislation, under measures absurdly annoying, in connection for instance with the stamp. One of our colporteurs was the victim, in a neighboring department, and had to undergo three days imprisonment, although he had followed prescriptions which in other provinces are considered perfectly regular. There are cases in which the arbitrariness of a badly-disposed magistrate can still manifest itself in a manner painful to our agents. But, on the whole, the spirit has been more tolerant, and we do not fail to be grateful for it. May it please God that in future we may not be subjected to new disappointments!"

We fear that the course of events since the writing of this report will prove that our brethren cannot as yet count upon a sea without storms.

STATISTICS OF COLPORTAGE.

There have been sold during the year by Colporteurs, 2,655 copies of the Bible, 41,249 New Testaments, and 5,422 detached parts of the Bible; and 128,255 religious almanacs, and 72,971 religious tracts have been disposed of by sale or given gratuitously, especially to purchasers of the Holy Scriptures.

OPPOSITION TO THE HOLY SCRIPTURES.

The figures given, though considerable, would have been far larger were we told, had it not been for the opposition everywhere excited by the Roman Catholic priesthood. Every day the hatred which the priests feel for the Bible, which they regard as a "Protestant book" displays itself. In some respects the results are not as serious as formerly. In some places the priest's denunciation operates rather as a recommendation. But in out-of-the-way villages, where ignorance prevails, purchasers must take precautions against the *curé*; for if he should learn of their having bought a copy of the Bible he would exact its destruction. Often we hear still of copies burnt or torn in pieces. But in these cases not unfrequently the very act of violence leads to new purchases. The former possessor, deprived of a source of spiritual life, regrets it and seeks again to obtain his lost treasure.

GENERAL RESULTS.

Of particular results, such as are detailed in the report, we cannot here speak; although in every quarter of France where the society is at work there is much of interest to relate. But we cannot refrain from giving a translation of some general remarks on the tokens of steady progress.

"No one but God alone can reckon the good effects which the reading of these sacred volumes may have upon the souls of their readers. But what we know is, that notwithstanding the concordant efforts of superstition, on the one hand, and infidelity on the other, the need of instruction is ever greater, religious sentiments manifest themselves in cities as in the country more than is supposed, and numerous examples prove that these sentiments find their satisfaction in the purchase and reading of the sacred volumes which we seek to place within the reach of all.

"The efforts we are making in concert with our friends of the great Bible societies are well known by the enemies of the light (obscurantistes) and inspire them with anguish which we would sincerely wish to see increase. 'It is frightful to see the large number of books which are scattered abroad by these societies', said a priest one day. 'Thirty years ago the book peddlers found the doors of Catholic houses closed, whilst now Catholics themselves invite the booksellers to come into their houses. They talk together, they buy almanacs, New Testaments and Bibles. And then the vendor very often reads a chapter of the gospel in the houses, and, do what one will, something of it always remains.'

"Do you not shudder at the danger run by souls in hearing a chapter of the Gospel read? And yet it is the thought that comes to the mind of a man who gives himself out as a minister of Jesus Christ! As for ourselves we rejoice that this complaint arises, and we have faith to

believe that the picture it gives us of the success of our attempts is not exaggerated. We have faith especially to believe that they are approved of God. How should we not believe in their efficacy, their legitimacy, their opportuneess, when we see the way in which so often, in the midst of so many rebuffs, our workmen meet sincere desires for the true Light. And the example so striking, of populations which, as in the Department of Le Gard, are rendered more serious and more anxious for good reading, under the influence of the scourge that has destroyed their vineyards? Continue, therefore, to encourage us by your prayers and your gifts, in order that this work may be prosecuted with the blessing of Him who has given us His word to be a lamp to our feet and a light unto our path."

THE CALL FOR LABORERS.

At the anniversary of the Society, on the 21st of June last, in the Oratoire Church, Rev. Pastor Fisch, of Paris, delegate of the *Evangelical Society of France* and of the *Union of the Free Churches of France*, made some remarks which are equally applicable to both societies, and give a vivid idea of the present state of things. "The Evangelical Society of France has no ecclesiastical character; it is only an Evangelical Alliance which seeks to work in France. Its experiences are the same as those of the Society of Geneva. In many respects, however, we have received encouragements during the last year. We are called upon on all sides for teachers and evangelists. We are begged to found new stations. An evangelist had gone through an entire village and offered the Word of God in vain. Discouraged he knocks at a last door. A woman receives him with joy, and, after a conversation, consents to lend her house for a religious meeting. The gathering takes place by means of cards of invitation; the room fills. 'My friends,' says the evangelist, 'I do not wish to take you by surprise, I will tell you at once that we are not unbelievers.' He expounds the Divine truths, invites his hearers to meditate on them, and offers to return if they desire a new meeting. Soon after he is requested to come. There were 200 persons come together! To-day a house has to be rented to continue the worship."

"The treatise of Lavelaye [Protestantism and Roman Catholicism in their relation to the liberty and prosperity of nations', see *CHRISTIAN WORLD*, for Sept., 1875.] has produced fruit. The young philosopher Renouvier has begun a campaign in favor of Protestantism, and this is his thesis: 'If you would resist Ultramontaniam, which seeks to annihilate modern society, you cannot oppose it with free thought; something positive is required.'

"But the 16th of May [Marshal MacMahon's *coup-de-main*] burst out in a clear sky like a thunderbolt, and

“NOW THE LIFE OF FRANCE IS IN SUSPENSE.

“The most frightful conflict has begun between the Society of Jesus on one side and France on the other. There are no illusions to be made. Will France return to the doctrines of the Syllabus, or will she gain the victory? This question interests you as it interests us. France is covered with schools in which young people are so perverted by education that they go out no longer speaking our language, and having in their hearts but one thought. We must destroy, we must annihilate revolution. Mothers have orders to send their children into the midst of these schools, and fathers yield because they are free-thinkers. The Chamber showed the desire to resist Ultramontanism: that was enough, the conflict must take place. God alone knows with whom the victory will remain. But if, in answer to our prayers, this desperate assault of the Jesuits to reconquer France were to fail, then should we see prosperous days. The people would understand that they must be either Protestant or Jesuit. Prepare us workmen, good workmen, for the time when this magnificent harvest shall open!”

RECEIPTS AND EXPENDITURES.

The receipts for the year ending March 31st, 1877, were 208,838 francs 44 centimes, of which 169,980 francs 87 centimes were from donations, and 38,875 francs 57 centimes were from sales. The expenditures were 203,456 francs 74 centimes. The year began with a debt of 20,067 francs, and closes with a debt of 14,686 francs.

CONDITION OF FRENCH PROTESTANTISM.

BY DR. E. DE PRESSENSÉ.

(From the *London Christian World*.)

IN my letter of to-day I return to the subject of the internal condition of our French Protestantism, though I shall still, from time to time, keep you informed of the various phases of the great crisis through which France is passing. In that crisis, let me say, the Liberal party is winning all honor, for it is meeting with calm composure all the persecutions and provocations of which it is the object, and fighting only with lawful weapons. The Ultramontane faction, unhappily, is urging on violent measures, inciting the Government to place itself above the laws, and complaining bitterly of its scruples. A worthy part this for religious men to play—men who would pass as the representatives of God upon earth! Thus, for instance, the Archbishop of Bourges, on the occasion of the late tour of Marshal MacMahon, urged him, in the name of the Church, to maintain his present policy, even if the voice of the country was clearly

against ; which was simply equivalent to advising a *coup d'état*—a step to which the loyalty of the President of the Republic would not consent. There have just appeared the statutes of a Catholic association called the *Ligue*, to show that its members are the true successors of the famous Leaguers of the 16th century. They are enjoined to commune regularly with a view to obtaining from the Holy Virgin the ruin of the Republic, and with it of all civil and religious liberties ; for they proclaim themselves the knights of the Syllabus. It is at the instigation of the Ultramontane party that proceedings have just been commenced against a Protestant pastor, accused of having published a letter from an Italian to a French priest, in which the former expressed his lively satisfaction at the events of the 16th of May, which in his view heralded the inauguration of a Catholic policy. This letter, as far as could be seen, was nothing more than a perfectly innocent pamphlet cast into the epistolary form so commonly used both in the novel and in polemical writings, as, for example, in the “*Lettres Provinciales*,” of Pascal, directed against the Jesuits. This unfortunate pastor, however, is persecuted as if he had published a fraudulent document ; his house and the houses of his friends have been repeatedly searched by the police, and there are rumors of serious action impending against him. I ask, why should not the same indignation be manifested against the memoirs of the illustrious Pascal, or of Montesquieu, who presumed to publish Persian letters when there were no disciples of Zoroaster in Paris to write them ?

One of the most dangerous results of the present crisis will certainly be the increase in France of the irritation against, and antipathy to, Ultramontane Catholicism, which is compromising itself equally by its imprudence and violence. Protestantism might soon acquire a most important influence in the country if it could only rise above those miserable divisions by which it has been weakened for so many years. I mentioned to you some time ago that the late Ministry had nominated a Commission of magistrates and politicians whose object was to be, not to *impose*, but to *propose* a solution which might lead to the pacification of men's minds. This commission, presided over by the illustrious M. Dufaure, appears to have determined on the convocation of a fresh Synod as soon as the upshot of the political crisis has been declared. This is the best that it could do. The Church will thus be once more called upon to settle its own affairs. This second Synod will meet, however, as I judge, under circumstances of yet greater difficulty than the first. It will be composed of three parties, not easily reconciled—first, the party of the Right, which will not admit for a moment the idea of the temporalities of the church, and refuses to the Rationalistic party even the right to call itself Protestant, offering it but one ultimatum—submission to the doctrinal decisions of the Synod ; second the Rationalistic party, which refuses to submit, and declares, not without valid reasons, that

having lived and grown up for more than half a century, under the protection of the concordat of Napoleon I., it cannot now be ignominiously expelled ; lastly, the *Right Centre*, a third party, composed of moderate men, will hear nothing of a solution, the result of which would be to confer on orthodoxy exorbitant privileges, and therefore seeks, but in vain, a *formula concordatæ* sufficiently elastic to comprehend all differences, while maintaining an appearance of respect for the Confession of Faith of 1872. Under conditions like these what can come of the proposed Synod ? The Rationalists will assuredly not consent to sit in it, knowing themselves to be condemned before being heard ; the *Right Centre* will not bow under the yoke of the orthodox, and the orthodox seem little inclined to make concessions, if we may judge by the conclusion of the Report of M. Doumergne, the editor of their leading journal. He declares emphatically that the State is bound to recognise the orthodox Church alone, and should take no heed of the pretended rights of the Rationalists, as at best but a mere fraction of the Protestant party.

We see with sorrow that the orthodox reject all moderate solutions of the difficulty—all those which would meet their conscientious scruples as to doctrine, while respecting the rights of property, as for example, a friendly separation by which the church would be divided into two distinct bodies, or the formation of two ecclesiastical Conferences, which should effect such a separation in a regular manner, without having recourse to the state, stipulating that each party should respect the liberties of the other, and should endeavor to provide according to their convictions for the needs of the minorities included in one or other of the Conferences. It must be freely admitted that neither of these solutions is entirely satisfactory, since both leave in existence bonds which cannot be shaken off ; but at least they offer a way of escape from the present difficulty without any violence done to conscience or to equity. The bond which unites the official Protestant Church to the State weighs heavily upon it. If that were once broken, the gravest difficulties would at once disappear. Each section of the Church would constitute itself according to its affinities and convictions. The orthodox could unfurl the banner of evangelical faith, and without doing wrong to any could demand the acceptance of their creed in good faith by every one joining himself to their Church, for without such acceptance the mere formula is of little worth. The Rationalists could have their own confederation to themselves and could not complain of their allies, be they who they may, and when once they have no more grievances, more or less legitimate, to bring forward, the greater part of their influence will be gone. All the moderate sections, not willing to go to extremes, would quickly separate from them, and their cause would die of liberty, instead of receiving a new and factitious life from the measures giving it an authorized existence. All this is as clear as daylight. The inconveniences

of union with the State are even more than usually evident, when the Church sees its rulers changing with each of those political crises so frequent in our country, and when it finds itself, as to-day, in the dependence of a Ministry at once Bonapartist and Clerical, which is ignorant of the first outlines of its history, which has no other aim than to secure success to the party which has raised it to power, and which, if unhappily, it remain at the head of affairs, after an electoral success of the Right, will have no favor or interest for any but the Ultramontane party.

And yet it is at the very moment when all these lamentable consequences of union with the State are made patent to every observer, that men who have been distinguished for their devoted adherence to the principle of the Free Churches have seen fit to abandon it. I shall speak further in another letter of these defections, which sadden without disheartening us, because the reasons adduced to justify them have really no conclusive force.

E. DE PRESSENSÉ.

Paris, August 18, 1877.

THE LEAVEN WORKING IN FRANCE.

BY REV. S. I. PRIME, D. D.

(From the *New York Observer*.)

At the close of my last letter I intimated a purpose of giving you some of the facts which justify the trembling hope that a power for good is at work in the heart even of France. I say *even*, because France is not religious naturally or normally. The Italians and the Spanish, the Celts and the Teutons, take to religion readily, but not so the French. Whatever they were a hundred years ago, that is before the Revolution of eighty-nine, it is certain that, in modern times, the French mind has revolted from the bigotry, superstition and despotism of that form of religion which dominated in France before the days of Voltaire and Rousseau. France now lives for the life that now is. "Let us eat and drink, for to-morrow we die!" might well be inscribed on those edifices which are now disfigured with the unmeaning motto of "Liberty, Equality, Fraternity." Volatile, frivolous, and vain, notwithstanding its science, excessive culture and refinement, the popular mind does not partake of that seriousness which characterizes a nation pervaded by the Christian religion. What religion there is, is in large part nominally Roman Catholic. I have taken some pains to ascertain the amount and the nature of the influences at work to introduce into the heart of this

people that leaven of Protestantism which is the only hope of liberty and stable government in the world. It will be interesting to you to know that the American Chapel in Paris, although founded primarily as a place of religious worship for American visitors in the city, is also a centre from which is radiating an influence for good among the French population of the metropolis and the country. The pastor, the Rev. E. W. Hitchcock, has given me a full statement of the work that is carried on in France for the enlightenment of the people, and their deliverance from the silly superstitions to which the French mind is so easily made a prey. Pasteur Fisch, long known and beloved as a most faithful minister in Paris, has been my companion for two weeks, and from him I have derived much interesting information in regard to the progress of the truth. In Scotland, it was my pleasure also to meet Prof. John Monod, of the Protestant Divinity School of Montauban, where he was associated with our long-time and valued correspondent, G. de Felice. There, also, I met Dr. Pressensé, who, in addition to his usefulness as a Christian minister, has ably served his country in the Chamber of Deputies as one of its most eloquent members, and would have been elected Senator for life but for the hostility of the Roman Catholics to him as a Protestant minister.

Mr. Hitchcock enumerates among the most efficient agencies for the diffusion of the gospel in France, now actually at work, three Bible Societies, a Sunday School Society, a Young Men's Christian Association, four Religious Book and Tract Societies, an Educational Society for Protestant Children, a Society to Encourage Systematic Benevolence, a Society for the "Mission Interieure," more than fifty charitable and philanthropic institutions, a Foreign Missionary Society, and five Societies for Christian Evangelization at Home, the most prominent of which are the "Société Centrale Protestante d'Evangelisation," and the "Société Evangelique."

The Reformed Church of France has five hundred and forty parishes, with five hundred and ninety-five pastors supported by the State, with about fifty assistant ministers who are maintained by the people themselves. The Evangelical Union of Churches embraces about fifty congregations, and is actively engaged in the work of missions. The "Central Society" is wholly supported by the Reformed Church, and is at work to re-establish Protestantism wherever it has been put down in times past. It has agents in various parts of the State to gather Protestants into churches and schools, and as soon as a church is organized it appoints a pastor who is afterwards supported by the State. Yet it adds only about one church a year to its numbers. It has a School of Theology, where young men are gratuitously instructed. In support of the various agencies which I have mentioned above, about four hundred thousand dollars are raised every year by the Protestants of France, in

addition to what they raise for their own church work. This "Central Society," and the "Evangelical Society" keep one hundred and seventy men at work through the year, and the success attending them, though small compared with the progress in other countries, is sufficient to encourage further effort. Liberty in France is, to this day, a delusion, a snare, and a sham. Protestant missions are to this day subjected to Government spies; permission of the Prefect of a parish must be obtained a week beforehand for a public religious service, and without his consent the meeting cannot be held. Policemen are ordered to attend the meetings and report. In Spain such infamous provisions might be expected. But for France to call herself a Republic, and still to permit such outrages upon human rights, is disgraceful to the name of popular government.

Yet in spite of these priestly prescriptions, by which even the sword of liberty is made to enforce religious despotism, the people become more and more anxious to obtain Protestant instruction. In some departments large numbers, including sometimes the Mayor and principal citizens, unite in written petitions that Protestant teachers may be sent to them. In this way whole Cantons have signified their desire to embrace the Protestant religion. The names of four hundred and ninety-eight persons were signed to one of those petitions. Nine out of twelve councillors, and three-fourths of the people in one district united in the same request. And Pasteur Lorriaux, whom you remember, reports that this work is spreading through the length and breadth of France.

I said the American Chapel in Paris is a radiant point of light for France. A society in its bosom has the charge of receiving and distributing funds for the support of various admirable agencies, and it is able, by its intimate relations with evangelical French pastors, to place all their funds where they will do the most good, and this, too, without any expense. Mr. McAll has made his name familiar abroad by the missionary work which he has been carrying on among the working men of Paris for the last five years. There are now twenty stations where meetings are held every week, attended by more than eight thousand souls. The success of these meetings among the French people is as great in proportion to the numbers attending them, as has followed Mr. Moody's labors in English-speaking cities.

Now the point to which I wish to direct your special attention, is this: that the work is carried on under the general direction of Evangelical Christians of the country itself, and that such an agency, when it can be found, is by far the most economical and effective for the conversion of men. One pious Frenchman is worth a dozen Englishmen or Americans for giving the word to the French people, and I do not believe it would be possible for the American Churches to do a better thing for the regeneration of this great nation than to strengthen the hands and to en-

large the means of these mission societies now doing so much with so little. At the Bible House, Astor Place, New York city, is the seat of the American and Foreign Christian Union, of which the Rev. Dr. Baird, son of the American Apostle to France, is Secretary. That Society receives the donations of churches and individuals for this specific missionary work. It transmits them without expense to the committee here in Paris, and by them these funds are judiciously applied to the particular department of mission work most needing aid, and promising results. It would not be a vain thing,—it would be a most blessed thing,—if all our churches would both pray and give for France, and now, in the crisis of her political and religious history.

IRENEUS.

MISSIONARY INTELLIGENCE.

Home Work.

Chelsea, Mass.—Rev. M. Dwight.

Our missionary, Mr. Dwight, reports the resumption of his work in and about Chelsea, Mass. During the time which he has been permitted to labor he made 525 visits to Roman Catholic families, 57 to Protestant, 6 to families which were divided in point of religion, and 4 to Jewish families. He distributed 106 Bibles or parts of the Bible, and supplied 100 destitute families, all but one of which were Roman Catholics. While stating that there were no new points of interest in his work, he refers to the extreme poverty which he encounters, and which seems often to make the poor more and more indifferent and careless to their religious interests. Yet, as occasion has offered, Mr. Dwight has read or repeated portions of the Scriptures, and offered prayer in the families visited. He adds his own persuasion that, by the blessing of God, good results will appear at the last great Day.

Cincinnati, O.—Miss A. B. Schiller.

"During the month of August, I have made about 120 family visits, en-

gaging in the usual exercises. These visits are exceedingly pleasant, as I am heartily welcomed by all, but nothing of especial interest has come under my notice.

"In the four visits made to the Cincinnati Hospital I found more Germans than usual, most of whom appear very grateful to have some one speak, pray, or read with them in their own language. I also made two visits to the County Jail. I loaned books to some of the German prisoners, and also gave a Bible to one, by which means they are encouraged to read and improve the lonely hours. There is, however, one man who refuses tracts and papers, and good reading of any sort, on the ground of his being a Roman Catholic. In the course of a lengthy conversation with him, he informed me that, although his wife was now a Presbyterian, he expected to convert her to his religion 'inside of two years.' I answered, 'I hope your wife will read her Bible and pray over it, before taking such a step, and I will pray for her, too.' 'Oh, no,' said he—'you will please not pray for her?' I left him, however, saying that I would pray for both him and his wife.

"There are many for whom I find it a duty and privilege to pray. Another man, of pleasing appearance and polite address, is confined in a cell for some offence. I asked him what church he attended. He said he had been influenced to attend the Roman Catholic Church, although he had been raised a Protestant. I think it would be possible to win him back to the right way, as he willingly takes all reading—tracts, papers and books, which I trust will be read without prejudice or superstition, and thereby through God's grace he will find Christ precious to his soul. I have sown the seed in all parts of the city, through large numbers of tracts, papers, cards, and a few small books.

"My Sabbath school class is as interesting as usual."

Chicago, Ill.—Rev. A. Miller.

Of his labors during the month of August, Mr. Miller adds: "At the request of some American brethren, I have been preaching in a neglected part of the city in a vacant church, which was once filled with good audiences. The Germans now constitute the larger portion of the neighborhood. I delivered a few sermons in English for the benefit of some Americans, who have not church privileges, but I noticed that the congregation was mostly German. Hence I have continued to preach regularly in the German language. We have also established a weekly prayer meeting, which grows in interest.

"A few weeks ago, a woman came after me to visit her sister, who was in deep affliction. Her son was drowned, and she desired me to attend the funeral. When I went to the house, I discovered the extreme poverty of this widow and her two children. Her deceased son was the only

dependence she had for a living. I obtained enough money to pay the funeral expenses, and provide for the wants of the family. Since then I have frequently visited them, and directed them to Christ.

"During the month, I visited 90 families, distributed 5 Bibles, 18 New Testaments, and 100 tracts. The people received me kindly, and many listened eagerly while I read portions of the Bible to them. The poor and sick still demand attention and sympathy, and I delight to speak to them about that 'friend, who sticketh closer than a brother.'

"Every Sabbath I am constantly engaged in preaching, and addressing mission schools. It is encouraging to observe an increased attendance of the children."

St. Louis, Mo.—Rev. A. G. Scheele.

Our German City Missionary in St. Louis, Mo., Rev. A. G. Scheele, reports for the month of August:

"The third month of my labors in behalf of the Romish population has been encouraging. From the beginning, I have felt the need of a mission school for the children, and I am glad to say that I have found a suitable place for one in the southern part of the city. I recently visited that neighborhood, distributing tracts, and making the acquaintance of the people, who are Roman Catholics. In 15 families I distributed forty tracts. I was kindly treated and invited to come again.

"Already I have the promise of two or three teachers, and many scholars. The children were delighted with the tracts I gave them and read them with interest. It seems to me that there is not a more effectual way of reaching Roman Catholic adults than by instructing the children in the knowledge of the 'truth as it is in Jesus.'

"A short time ago, I was called upon by a gentleman, and requested to preach a funeral sermon for a friend, who had died. The audience was composed almost entirely of Roman Catholics. I selected for my text I Cor. xv. 51-57 verses. They listened attentively, and, as I was informed, liked the sentiments of the sermon. May the Lord bless the preaching of His truth to the salvation of many souls!"

Muscoda, Wis.—Rev. J. Zvolanek.

Our Bohemian Missionary in Muscoda, Wis., and vicinity, Rev. J. Zvolanek, reports for the month of August:

"Almost every day I have conversations with infidels and Roman Catholics on the subject of religion. A man was recently in my house, who said to me that he did not believe in prayer and going to church, because the laws of God were established and could not be changed by our words or actions. In reply I told him that God commanded us to call upon Him in the hour of our need, and He would help us. At the same time I directed his attention to the faith of Elijah, Luther, and others whom God heard and answered. In these familiar conversations with the people, good impressions are made.

"The congregations remain about the same, but the Sunday-school is not so prosperous as I desire, yet I hope it will be attended better in a short time. Believing that it is not wrong to offer the children rewards, I have adopted this plan to secure a larger attendance.

"The Roman Catholics have strong churches in this section of the country, but I am confident that my labors among them have not been in vain. The priests are vigilant and active, but can not keep all their people away from the truth. If it were prudent, I might mention incidents."

Moravia.

We extract from advance sheets of the *Missionary Herald* for October a few paragraphs respecting the progress of the work under care of Rev. Mr. Schauffler, since the more tolerant decision of the Ministry of the Austrian Empire.

Reporting from Brunn, Mr. Schauffler states;—

"At the time of our annual meeting last year, we were still waiting for the ministry at Vienna to decide whether or not we were to be allowed any degree of liberty in missionary work. Now we have that decision, under which, for four months past, we have been able to do, in a quiet way, all that we have had strength to do. . . .

"What was our delight when we actually saw before us the long-awaited-for decision, reversing the action of the police and the Statthalter, and giving us liberty enough to insure the holding of private meetings, if not of public divine service. I at once commenced a Sunday service in our parlor. Three causes operated to limit very much the number of attendants. 1. After so much shame and contempt had been heaped on us during two years, and so many false reports circulated, only those ventured to come who had confidence in us, and were also ready to risk something for the sake of hearing the truth. 2. Admission being by invitation cards, given only to those who applied (a precaution quite necessary under present circumstances), previous comers were not at liberty to bring strangers with them. 3. The restriction forbidding the attendance of children between six and fourteen years of age, not only keeps away a good many children, but also adults who have the care of them. One good effect of all this has been, that the audience has been mostly composed of serious listeners and regular

attendants. About twenty-five, besides our own family, has been the average; and the number has not diminished as summer came on."

A BIBLE CLASS.

"Not long after commencing the Sabbath service, I felt moved to invite several serious minded men who were regular attendants, to form a week-day evening Bible class. Six or seven men have attended this exercise quite regularly, and it has been to me the most interesting of the week, as it gave an opportunity to communicate freely, with minds open to divine truth. Two men joined who had never owned a Bible, and felt too poor to buy one. They could not find the passages referred to, and hardly knew the names of the New Testament books. Very soon they began to perceive the value of God's Word, and each purchased a copy. Now they read it often, I think they told me daily, with their families."

A PRAYER-MEETING.

"One day they called on me. They spoke of the pleasure and profit they found in reading the Bible. I asked them whether they prayed, and was pleasantly surprised to hear that they not only used the Lord's prayer, but also had begun to pray 'out of their hearts.' I gained courage to ask whether we should pray together. They very readily assented, and their prayers showed that it was not the first time they had thus communed with God. I felt so encouraged about their spiritual state, and so desirous of having all who could pray meet together at the throne of grace, that I suggested the idea of a short season of prayer after the Tuesday evening Bible class. When the matter was talked of the next Tuesday evening, the majority were in favor of having an extra prayer-meeting on Saturday evening, as a

preparation for Sunday. I was afraid they did not quite understand what it was they were advocating, and explained, as clearly as I could, what a prayer-meeting is. I confess I also feared that they might not yet have a sufficient spirit of prayer to enable them to hold out in devoting an evening to such a meeting, as they are all hard-working men, and most of them particularly pressed on Saturday. But as they decidedly wished it, I agreed, and from four to six of us have met since, for prayer, every Saturday evening.

"A couple of Protestant Bohemian students who attended the Sabbath service brought others in. But as some of them did not know much German I invited them to form a Bohemian Bible class. Six have attended quite regularly."

CASES OF INTEREST.

"During the past four months we have been trying to gather up the tangled and torn threads of work suddenly snatched from us nearly two and a half years ago; and of that attempted in a very imperfect way during the interval, when we could only speak with individuals as opportunity offered. The Lord has owned and blessed his word and His Spirit has wrought in some hearts, in a few we hope savingly, but I would not dare try to count them up.

"Last summer a Brünn lady, a Protestant, prevailed on a Catholic acquaintance who knew us, to call on my wife and mother with her. She immediately said that she had heard from a young Catholic lady about us, and had come in the hope that she might find that peace which her whole appearance showed that she lacked. She seized every opportunity to attend family prayers, and to converse on religious themes; and it was not very long

before the Lord gave her the peace she longed for, and she has ever since seemed to grow steadily in grace and strength.

"She lets her light shine. A Catholic neighbor of hers, who suffers from a very painful and incurable disease, engaged her sympathies. She lent the suffering woman a Bible, which the latter returned, saying that she had read it all through, but had found in it nothing for her. She lent her other books, and talked with her, and at length brought her to our house. The sick woman dragged herself up stairs to our dwelling, and before she took a seat said, 'I have come with my friend to see whether I can find here what she has found. I want something for my soul. The doctors told me months ago that I must undergo a dangerous operation; but I am not ready, for I am afraid to die.' For eight years she had not been to confession, because the last

time she went a priest had asked her an improper question. Lately she had been so distressed that she went once more, but the priest treated her so rudely that she left in disgust and went home to comfort herself out of her friend's Bible. Ten days after her first visit, when she came to the service on Sunday, she had lost her despairing look, and after meeting told me that she had made up her mind to yield to the Lord, and could now go with a quiet mind to the hospital. She went. Mrs. Schaufler visited her there, and was astonished and delighted to find how sustained she was, in danger of death, by divine grace and divine truth. After the operation, when asked how she bore it, she held up the Bible, and said, 'In the strength of this book!' Her interest in and efforts for others around her in the hospital were touching; she wanted all to have what she had found."

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
31st August, 1877.*

MASSACHUSETTS.

Westborough. Mrs. Caroline Chapin.... \$10 00

CONNECTICUT.

Greenwich. Oliver Mead.....\$20 00

Hartford. J. B. Hosmer for C. W..... 5 00

\$25 00

NEW YORK.

New York City. H. L..... 15 00

Albany. Mrs. M. E. Vicle, \$5; and for C. W.,
\$1.10; A Friend, \$5 11 10

\$26 10

NEW JERSEY.

Newark. A Friend..... \$2 00

PENNSYLVANIA.

Philadelphia. 1st Pres. Church (Miss M.
H. Gano).....\$18 00

MARYLAND.

Baltimore. Graham Dukehart, \$5; and for
C. W., \$3 30..... \$8 30

MISSOURI.

St. Louis. Norman Brown, \$5; A Friend,
\$3..... \$8 00

ILLINOIS.

Chicago. Tuthill King..... 10 00

Rock Island. U. P. Church, in part..... 10 00

\$20 00

IOWA.

Frytown. Disciple's Church..... 25 00

Marion Circuit. Meth. Epis. Church 2 50

Unity. Presb. Church 10 25

Red Oak. " " 20 00

Durant. Donations for German Mission. 15 00

Tiffin. Disciples' Church..... 20 00

\$92 75

WISCONSIN.

Ontario. O. H. Millard..... \$9 35

*Received for the CHRISTIAN WORLD, in
addition to items specified above:*

Jas. Frost, Senr., \$1.10; Rev. C. W. Thompson,
\$2.20; Mrs. M. J. Myers, \$2 20;
Mrs. M. Johnston, \$4 48; H. D. Crane,
\$1.12; Rev. C. Exel, \$1 10; Jas. Purdy,
\$2.20; Rev. A. Erdman, \$1.10; Rev. F.
Widmer, \$1.10; Rev. J. Smith, \$1; J.
L. Wheat, \$2; smaller sums, 80c.....\$20 40

Total receipt for Month \$289 90

THE CHRISTIAN WORLD.

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No. 11.

EDITORIAL NOTES.

TO LIFE MEMBERS AND SUBSCRIBERS.—The United States Postage Law now in force, makes it obligatory upon Publishers to prepay the postage of all copies of periodicals sent through the mails—an arrangement that adds not a little to the expense of publication. We must, therefore, look to our subscribers, and to those who receive the CHRISTIAN WORLD as Life Members, to reimburse us for this outlay. To the former the price of subscription, postage included, will continue to be \$1.10 *per annum*, a sum barely sufficient to defray the necessary cost; while from each of the latter we shall be glad to receive, promptly, the sum of *ten cents* to cover the postage formerly paid by them at the office of delivery. At the same time we venture to suggest that we shall be much gratified if many of those who have heretofore received the magazine free of annual payment by reason of their previous donations to the treasury of the society, should voluntarily contribute to its support those sums larger or smaller according to their means and views of duty, which, in the aggregate, will be of great service in maintaining the usefulness and promoting the circulation of the only monthly specifically devoted to disseminating correct views of the duty of American Christians in reference to Romanism.

Please to remember that Postal Orders drawn upon *Station D, New York City*, constitute the most convenient and an entirely safe means of remittance.

THE PRIEST AND THE BIBLE IN THE CARS.—The hostility of the Romish priesthood to the Holy Scriptures in a language intelligible to the people has of late received a fresh illustration. Not content with endeavoring to drive the Bible from the school, they have now shown a disposition to hustle it out of the cars. Having had occasion to travel within a few months on a number of the great lines of railway communication, we have had an opportunity to observe the extent to which the copies of the New Testament, placed in racks on the sides of many of the cars are read by travellers. While it is not to be expected that they shall

be constantly in use, we have noticed that they are perused quite commonly enough to justify the expense and trouble taken by the various Bible societies in placing them within reach. As a rule we have found the copies little disfigured by marks of any kind, and never have we seen them marked in any other part than on the blank leaves, at the beginning and end. Most of them, however, were soiled from frequent handling. A few weeks since, a Roman Catholic Priest named Grogan, while travelling on the Illinois Central Railroad, was seen to take one of the Bibles or Testaments thus placed in the cars for the benefit of travellers (according to another account, it was two copies) and deliberately throw it out of the window. The incident has been widely published by the secular press, and so has also the explanation the priest gave for his outrageous deed. Having been arrested on complaint of the conductor and the indignant witnessess of the act, he defended himself by alleging before the judge that it was the result of a sudden impulse that seized him upon finding indecent words or pictures on one of the fly-leaves. On this plea we believe, he was released from arrest, though it was well urged by impartial persons that even granting the truth of his allegations, he might have answered every demand of morality by tearing out the offending leaf, and destroying that alone. But what shall we think of this Romish clergyman in view of subsequent developments. According to the *Chicago Advance* some one in the interest of truth took the pains to visit that portion of the track where the Bible must have fallen, and fortunately discovered it. But behold! an examination revealed the fact that it was disfigured in no such way as Mr. Grogan had asserted. In other words the instructive lesson taught was that the hatred of, at least, one priest against the Sacred Volume in the language of the people, impelled him not only maliciously to attempt to destroy what he knew to be the property of others to which he had no right, but also to fabricate a wilful falsehood in justification.

THE HOSTILITY OF ROME TO THE READING OF THE BIBLE by the people, which this incident recalls to our notice, has been made the subject of an extended examination in these pages (see *CHRISTIAN WORLD* for February, 1875). It is, however, a point which ought never to be forgotten, for the advocates of Rome are wont to deny it with shameless effrontery whenever they imagine they can do it safely—that is, without danger of the immediate refutation of their statements. To the clear demonstrations already given, corroborative testimony may be added. Here is a passage that recently fell under our eyes, and which we submit to our readers in translation, as indicative of the undeniable attitude which the Romish Church before the Reformation had assumed, as deliberately stated by one who spoke with

authority. On the 21st of May, 1525, Noel Beda, Syndic of the Theological Faculty of the University of Paris, the great, and in fact, the ultimate scholastic authority in the Church of Rome, wrote a letter to Erasmus of Rotterdam. The language was rough and discourteous, for the Doctors of the Sorbonne wished to make the great humanist understand that they had no sympathy with his literary efforts. He wrote: "You were clearly wrong (*falsus*), under the pretext of piety, in thinking that it would be extremely useful to the Church, that the Sacred Scriptures should be translated into the vulgar tongue. But since you have striven so often and so earnestly to persuade men of this, not noticing what great danger of souls and inconveniences arising from disturbances, the Church has too often endured on account of this thing, wherefore she has not once [*i. e.* but often] forbidden its being done (*non advertens quanta sæpius, eam ob rem, Ecclesia animarum pericula et turbationum pertulerit incommoda, propter quæ, ne id fieret non semel prohibuit*)—I now tell your charity that the Bishop of Meaux has just found out at his cost what fruit the illiterate people (*plebs illiterata*) of his diocese has gathered from the labors (*sudoribus*) of Jacques Lefevre in this matter. If indeed in Germany, the Scriptures translated into that language [*the vernacular*] have contributed to the growth of religion among rustic men and weak women (*si vero in Germaniâ rusticis viris et mulierculis religionis incrementa in eam tractatæ linguam Scripturæ contulerint*) you may know better than we do; concerning which thing would that it might please you to read over again what that most skilful Doctor, de Gerson, has left written in various places."

WHO IS RESPONSIBLE?—The journals that represent the Papal Church the world over are just now gloating over the toleration extended by the Government of Victor Emmanuel to the open denial of the existence of God. An infidel has started a paper in Leghorn, Italy, to which he has audaciously given the name of *L'Atteista*, the Atheist. Straightway the Government which suffered it to appear is held to account for not prohibiting it; and Liberalism and Liberty are charged with being the dire causes of the rapid spread of the baneful denial of all religion. We have no doubt that many of those who thus denounce the tendencies of a state in which Roman Catholicism has ceased to be supreme, are honest in all that they say in condemnation of it. But we are often amazed that any one should be so short-sighted as to place in the present or even in the recent past the springs of so deplorable a condition of things. The most sagacious of ancient philosophers had occasion to reproach his contemporaries with a similar mistake. When they looked about them and saw the indisputable marks of degeneracy, he said, they at once laid the blame upon the selfishness and corruption

of the existing race of politicians, whom they contrasted, greatly to their disadvantage, with the statesmen of a former generation. Yet, as he clearly showed, it was to the latter after all, that the evils they complained of were chiefly due. It was they that planted the seed of which Time had tardily revealed the true nature. It is very much so with the crop of infidelity which France, and Italy, and many another country are now reaping. The responsibility lies far back of the present. The religious system that strove to impose on the credulity of the people, and purposely kept that people in mental darkness, cannot reasonably complain if the natural revulsion sweeps away its inventions. The people has been educated in spite of the efforts to keep it in mental darkness. The worst of the matter is that the popular movement goes too far. Mistaking the form of religion to which it has been accustomed for the only religion possible, it boldly rejects all faith in the supernatural, and resigns itself to the coldest unbelief. Shall we hold that liberty to blame which only afforded the opportunity for the latent incredulity that previously existed, to manifest itself? Evidently not. He who from the pulpit entertained the unreflecting masses with edifying recitals of false miracles prepared his auditors to become open scoffers as soon as they discovered his impostures. It was the tyranny of the "Most Christian" Kings of France that transformed a people described in the sixteenth century as the most docile and obedient in the world, into the most turbulent and most impatient of control. Two hundred years or so were sufficient to produce the startling change. What has not the Church of Rome been able to effect by its juggleries in the long period of its supremacy over the minds and consciences of men.

ROMAN CATHOLIC EFFORTS TO SECURE THE NEGROES.—The Romish Church is not relaxing its exertions to gain over the late slave population of our Southern States. Ever since the war large sums of money have been raised, and considerable bodies of ecclesiastics have been brought in from abroad to assist in the movement. Archbishop Purcell, of Cincinnati, has exhibited unusual zeal in utilizing his position on the confines of the two great divisions of our country for this end. In a recent letter to his clergy and people he appeals for pecuniary contributions to enable him to institute and support schools "to which the children of Catholic colored children may be sent, but from which, at the same time, children of Protestants should not be excluded; that thus their salvation may be secured." The schools are also to be used as churches, on Sundays, for adult Roman Catholics, until chapels or churches can be built for them. To raise a fund to pay the teachers a society of zealous Roman Catholics exists, under the patronage of "Blessed Peter Claver." The organization has been blessed by Pope Pius IX., and has received many indulgences. All that is required to become a member is to pay

one dollar once for all. "Besides the merit of this good work, and the participation in the indulgences granted by the Holy Father, a mass is said every week in honor of St. Anne, for the temporal and spiritual welfare of the members of the Peter Claver society. Deceased members also share in the benefit of this mass." The Archbishop orders that a collection shall be taken in every church of his diocese at every service held on the Sunday after the feast of the Holy Angels, and that the proceeds of this collection shall be equally divided between this object and the parochial schools. As an incentive to liberality he says: "Our faithful people will be the more ready to heed this appeal if their pastors, in recommending the collection, tell them what efforts Protestants are making, and what sums of money they spend to attract Catholic colored children and their parents. The Lord knows how many of the emancipated slaves, who once were Catholics under Catholic masters, have since been led astray with their children from the way of salvation. This appeal, then, is not so much an appeal to the good will of Catholics as to their *conscience*. Indeed, how can we remain inactive when we behold such destruction of souls and such manœuvres on the part of Protestants?"

THE RISK RUN BY A DEVOTEE OF THE ROSARY.—The Priests in charge of Rosary Confraternities have just received a great boon. That its extent may be understood, we must first explain one or two points. The Rosary, as all know, is the name given to a series of prayers, and from that applied to the string of beads by which they are counted. The whole is thus described: "A rosary consists of fifteen decades. Each decade contains ten *Ave Marias*, marked by small beads preceded by a *Pater Noster* marked by a larger bead, and concluded by a *Gloria Patri*." It will thus be seen that the Rosary is a important appliance in the cultivation of the excessive reverence paid to the Virgin Mary; for while the Lord's Prayer is marked by the larger bead, the Angelic Salutation to the Virgin Mary recurs ten times as often as the prayer to God himself. Hence in that wonderful perversion of Christianity, which, while claiming antiquity and unchangeable practice on its side has been constantly taking new forms and running to greater lengths of impiety and absurdity as the ages have rolled around, the "devotion to the most holy Rosary," as it is styled, has been steadily gaining ground and has been studiously fostered. The Dominican Order, in particular, has made it a specialty to promote the devotion. This it has done by the institution of "Rosary Confraternities." Since the followers of St. Dominic "have commenced to give missions in this country," says the *Catholic Review*, "they have in many places established confraternities of the Rosary, or rather, branches of the great Roman confraternity, giving to pastors, with the diploma of aggregation, power to have Rosary pro-

cessions, and to give to beads the Dominican indulgences." "But these privileges," adds our Romish contemporary, "imposed one responsibility, which to pastors of large congregations was rather burdensome. *They themselves were bound to write the names of members* in a register kept for that purpose ; *otherwise the applicants would not receive the Rosary indulgences.*"

It is from this burdensome obligation that the priests have just been released, and great is their joy. The Director of the Rosary in the Dominican Church, New York, has applied to the Vicar General of the Order in Rome, and the latter has granted for Directors of the Rosary the privilege of empowering a trusty layman to write the names of members in the Rosary register ; upon the condition, however, that the Director shall write his name at the bottom of every page of the register. Otherwise, it is evident, the whole virtue of the indulgences is lost, so far as the persons seeking benefit from this source is concerned.

From the words we have italicized above, it is evident that the fate of the devotee hangs solely upon the act of another mortal, over whose actions he has no control, who may be honest or dishonest, careful or negligent. According as he is one or the other, the devotee may suffer years or ages of torture in Purgatory, or may go almost instantly to Paradise. There is in fact the same uncertainty about this as invests almost every other solemn act in the Roman Catholic Church. The devotee of the Rosary can not always know that his devotion secures him any good, because he rarely perhaps has access to the register where the entry of his name is the indispensable prerequisite for securing the benefit of the indulgence ; just as no Roman Catholic living, from the humblest villager to the "Supreme Pontiff," Pius IX. himself, knows whether he has ever been baptized, since he can never be certain whether the priest that pretended to baptize him had at the time the necessary *intention* to perform the sacred rite. The only difference is that the failure to record the name of a devotee of the Rosary only entails the loss of a certain number of years of indulgence, while from the failure to "intend" to baptize, according to the Roman Catholic view, inevitably follows the absence of that regeneration without which no man can enter the kingdom of heaven.

Blessed be God that the Bible teaches no such doctrine as this, and involves the future in no such uncertainty ! The Hand that writes our names in the Book of Life can never weary, makes no careless omissions, and needs delegate its authority to no other.

THE IMPORTANT PART PLAY'D BY THIS DEVOTION OF THE ROSARY in modern Romanism, and in its more recent pretended miraculous manifestations, appears from the final paragraph of the letter of Rev. C. H. McKenna, announcing the concession above referred to. He writes: "In conclu

sion, Rev. Fathers, permit me to entreat that you encourage Rosarians under your charge to strict fidelity in observing the Rules of the Confraternity, that you endeavor to increase the membership in your Confraternities, knowing that no devotion can be offered to our great Queen Mother more pleasing to her immaculate heart than the Rosary. It was this devotion that she recommended to her beloved children of Gietrzwald, Poland, when she appeared to them three months ago in dazzling beauty. When they asked her, 'Lady, what is your name?' She replied, 'I am the immaculate Conception,' and to their second question, 'Lady, what do you wish us to do?' she replied, 'I wish you to recite the Rosary.' When she appeared to little Bernadette, she not only showed the love she bore those who practiced the Rosary by graciously smiling on that favored child whenever she recited it, but she never appeared at Lourdes without manifesting her love for the Rosary by presenting herself with the beads suspended from her arm. Truly is she determined that we realize the truth of the prophecy she made to St. Dominic, 'You will find every grace by means of the Rosary.'"

RELATIVE DECLINE OF ROMANISM IN HOLLAND.—We have often alluded to the falsity of the claim made by the Roman Catholic journals and preachers, both in this country and in Europe, that the growth of Romanism is more rapid than that of Protestantism, and that consequently the former is steadily advancing in the direction of obtaining a controlling power in the State. We have insisted that all trustworthy statistics go to establish the very reverse. If there are any apparent gains of Rome either in England and Scotland (leaving out of consideration a comparatively small body of converts from among the Ritualistic nobility), or among ourselves, they are due only to a transfer of population from one country to another. Whatever addition has been made to the number of Romanists in Liverpool or Glasgow, within a score or two of years, has been made at the expense of Romanism in Ireland. In the same way, Ireland, Germany and, to a smaller extent, other countries of Europe, have furnished the Romish immigrants that swell the census tables of the United States. As evidence of this, we have the well-ascertained fact that the emigration from Ireland alone has been so great as not only to balance the natural growth by births, but in the course of thirty years, 1841 to 1871, actually to reduce the population from 8,175,124 souls in the former year to 5,402,759 in the latter—a positive loss of 2,782,365 souls, or more than one-third! In like manner many of the strongholds of Romanism in Germany have been depleted by the transfer of a great part of their inhabitants to our shores, etc.

Similar boasts to those made in Great Britain and in the United States have for years been uttered respecting the kingdom of the

Netherlands, or Holland. But the comparison between the statistics of 1829 and of 1869, according to the *Chrétien Belge* prove the utter falseness of the pretensions of Rome there too. For in 1829 there were 1,019,109 Roman Catholics to 1,613,498 persons of other religious faiths, chiefly Protestant; whereas forty years later they numbered only 1,313,152 to 2,266,477, having fallen from constituting about 38 $\frac{2}{3}$ per cent. of the entire population to about 36%. Their increase in the forty years was not quite 30 per cent., while the rest of the population increased over 40 per cent.

THE FULSOME PRAISES OF MARSHAL McMAHON, sung by the French Prelates are worthy of notice, as exhibiting how closely the Roman Catholic Church links its destinies to those of the pseudo-republic of M. Fourtou and the Duc De Broglie: Here is part of Cardinal Donnet's address to the Marshal President at Bordeaux: "A believing people is never cast down, but at the foot of the Cross renews its courage and derives invincible hopes. You, M. le Maréchal, are the supreme hope of such a people. France—I speak of that which prides itself on a great past and glorious traditions—is pleased to admire, personified in you, its ancient honor and its chivalric devotion to holy causes. We will not—I say it emphatically—give some an opportunity of evoking we know not what phantom of theocracy; but we wish to affirm that France and religion are inseparable, and that to proscribe or mutilate the latter is to give up the former to irreparable misfortune. Such, M. le Président de la République, is your conviction, as it is mine, that this is why God has chosen you, without, and perhaps against, your will, in a day of reparation. Fear nothing; God's hand is on you. Your pacific task will be facilitated to the end by the blessing of the head of Catholicity, of Pius IX., so full of tender solicitude for France—of Pius IX., for whom I would give the last drop of my blood if that sacrifice—too easy at the age I have reached—could hasten by an hour the end of the trials afflicting his heart and ours. May God help you worthily to crown the great work you have undertaken, for you are of the race of those by whom the Lord can and will save Israel."

MISSIONARY WORK OF THE WALDENSES.—From the *Cristiano Evangelico* we glean some facts respecting the condition of the missionary work of the Waldenses in Italy, as given in the report presented at the late Synod held at Torre Pellice, now in preparation for the press. The past year has not been one of striking growth. Indeed it has presented in some respects the semblance of retrogression; more apparent, we are glad to say, than real. Thus the number of organized churches has fallen from 40 to 39, through the secession of one church

to join another Protestant denomination ; but there are four stations, at Nizza, Trausella, Reggio di Calabria, and Caltanissetta, which are not enumerated as churches, simply because they have not yet been able to comply with certain requirements for organization. The other 16 stations referred to in the report are also expected gradually to become churches.

Forty-seven places have been "visited" by the Waldensian missionaries. But this number does not include the hundreds of cities, towns and villages in which the four colporteurs employed have sold Bibles and tracts and held religious conversions ; nor yet the places where the "Bible carriage" under Signor Turino's care, has halted for hours or even days. The number of regular attendants on Divine worship has been 3,735, somewhat less than the previous year, by reason of the persecution of the Church at Riesi, in Sicily. On the other hand, the membership of the Waldensian church has sensibly increased. There are 2,414 communicants, and 316 catechumens, while, during the year, 223 persons were received on profession of their faith. The scholars in the day schools have increased from 1,847 to 1,888 ; those in Sunday schools from 1,493, to 1,637. The contributions are also about 3,000 *lire* in advance of those of the preceding year. There are 29 ministers of the gospel, 14 lay evangelists, 51 teachers, and 4 colporteurs employed by the Waldensian church in the missionary field, without counting the 3 professors in the Theological school.

A CORRECTION.—REV. H. B. Pratt, missionary of the Southern Presbyterian Church, lately stationed at Bucaramanga, writes to us from Bogotá, under date of September 4th, 1877, requesting the correction of a statement made in the CHRISTIAN WORLD for July, 1861. On page 208 in that number, Rev. Ramon Monsalvatge, writing from Panama incidently referred to a tumult as having occurred in Bogotá in 1858, in connection with Protestant services conducted by Mr. Pratt, and stated that this disturbance had so intimidated the latter that he had not dared again to preach. Mr. Pratt assures us that this statement is altogether incorrect ; that there was no tumult in Bogotá, but only fears of one ; while the services he conducted were never interfered with, much less suspended, until his return to the United States, nearly a year after the outbreak of popular feeling referred to.

We very cheerfully make this correction in deference to the wishes of Mr. Pratt, recognising the fact that in all matters pertaining to the history of missions it is highly desirable to attain the utmost degree of accuracy, even after so long a time has elapsed as in the present instance. We feel confident that no one would have regretted more than Mr. Monsalvatge that any allusion of his, however founded on a misappre-

hension of facts, should have seemed to reflect upon the courage and self-devotion of a faithful and valued fellow-laborer in the same great field.

We may add as a matter of interest to our readers, that Rev. Mr. Pratt has been turning his press to good advantage. He has recently made an entirely new and improved translation of the Book of Psalms in Spanish, of which we have received at different times during the past year the successive parts printed under his own personal supervision at Bucaramanga. So far as we are able to judge, it constitutes an important advance upon the very faulty version of the Psalms now in use.

THE BELGIAN EVANGELICAL SOCIETY.

The *Chrétien Belge*, for September, contains some extracts from the Annual Report of the Belgian Evangelical Society, showing that this excellent organization is gradually augmenting its means of usefulness, and taking a firmer hold of the country. When it is remembered that Belgium, prior to the separation from the Kingdom of the Netherlands, in 1830, contained scarcely any Protestants, and that at the present moment, these number only a few thousands in all, it will be seen that it is of the greatest moment to maintain with vigor this, the only considerable agency for disseminating the truths of the Gospel throughout the country. We regret, therefore, to notice that the inadequacy of funds for its support has been more manifest this year than ever before. For five years the accounts have closed annually with a balance on hand, while this year there is a deficiency, or debt, of 7,619 francs, or about \$1,500. This is the result chiefly, it would seem, of the natural development of the work. New stations have been established, fresh evangelists employed, and additional expenses incurred. This has been unavoidable. It results from the very fact of the increasing access gained to Roman Catholics in every part of the kingdom. And

BELGIUM IS NO MEAN FIELD OF OPERATIONS.

On a diminutive territory of 11,373 square miles, or much less than a quarter of the extent of the State of New York, it has a population of over 5,000,000 souls, or considerably more than the entire State of New York contains. It is in fact the most densely inhabited country of Europe, and one of the most important for its manufactures and industrial pursuits. Yet its population, especially out of the cities, is ignorant and superstitious, and falls an easy prey to the ultramontane tendencies which are fully as much developed in Belgium as in any other country of Europe.

TRACT DISTRIBUTION

is one of the principal agencies employed by our Belgian brethren. The total number of copies of tracts published by the Society amounts, it is

true, only to some three millions. But this is a department of usefulness upon which more and more attention is bestowed. During the past year 232,000 tracts were distributed, or almost 100,000 more than the previous year. This was to some extent in consequence of the large distribution made in connection with the "Exposition d'Hygiène" held in Brussels, where also many copies of portions of the New Testament in various languages were placed in the hands of the people.

"ITINERANT EVANGELIZATION"

is prosecuted with great zeal and with good results. To this work the London Continental Society gives some assistance by way of a special appropriation. Bible Readers are employed, and the report comes that their field of labor is much widened and their instructions are heard with much more attention and earnestness than heretofore. Their number ought to be increased ten-fold, especially in those parts of the country where the Society has been engaged for some years.

In a few places we are told that the interest manifested gives to the work almost

THE CHARACTER OF A REVIVAL OF RELIGION.

In one place, for instance, two funerals afforded a Bible Reader from Charleroi the opportunity of proclaiming the Gospel to a large number of hearers, and the consequence has been that frequent meetings are held. In another place almost the entire village assembles, and listens with the most respectful and solemn interest to the Word of God.

THREE NEW STATIONS

have been established at Spa, Sart-Dame-Avelines, and Quaregnon, and another station is shortly to be founded at Ostend. Two new chapels have been built, at Courcelles and Sart-Dame-Avelines. Of the remarkable work of grace in the last named place, the result, humanly speaking, of the gift and the reading of a single tract, we spoke in the *CHRISTIAN WORLD* for March last (p. 71). According to the statement there reproduced, there have been congregations of not less than 1,200 persons (all Roman Catholics by birth) to hear a Protestant pastor preach.

OF THE GENERAL RESULTS

the Report speaks encouragingly. "If we remember that hundreds of thousands of copies of the Sacred Scriptures that have been disseminated in the kingdom, that our Society has distributed about three million copies of tracts, and papers, pamphlets and books in great numbers, that hundreds of thousands of souls have heard the preaching of the Gospel, that in innumerable conversations the love of the Saviour has been proclaimed, that in a multitude of places there have been conversions by which the conduct and morals of thousands of persons have been transformed, and the peace of God and the lively hope of heaven have been brightly exhibited on a great number of death-beds, we can-

not help recognising the fact that an immense preparatory labor has been accomplished, and that this abundant sowing must prepare for a rich harvest. Indeed, the harvest is already come ; but the laborers are few.

FRENCH EVANGELIZATION.

Nine months ago we gave some account of the good work in which the *Société Évangélique de France* is engaged. (CHRISTIAN WORLD for February.) We called particular attention to one feature made prominent in that organization—its catholic character. All denominations of Evangelical Christians take part in its management, for its basis is just that of the Evangelical Alliance. It is not, as many suppose, the organ of the Protestants who are free of State entanglements. In point of fact, there happen at the present time to be a larger number of members of the old Reformed Church upon its managing committee than of any other branch of the great Protestant Church.

We have just received the 44th Annual Report, bringing down the record of progress just a year later than the date to which we traced it.

We are glad to see that the year 1876-7 exhibits a considerable growth in pecuniary resources, although we need scarcely say, not commensurate with the rapid development of the work itself. The receipts amount to 140,411 francs, 50 centimes, from donations and subscriptions, and 17,850 francs, 87 centimes, from other sources, making 158,262 francs, 37 centimes (about 31,500), in the aggregate. By the use of the strictest economy the expenditures have been kept down to 144,026 francs, 27 centimes, and thus the deficit at the close of the previous year of 23,107 francs, 85 centimes, has been reduced to 8,871 francs 75 centimes. The receipts of the present year exceed those of the previous year by about \$6,500.

THE GENERAL SITUATION

is thus sketched by M. le pasteur Fisch in his report :—

“We are at this moment witnessing a gigantic contest in our country. Ultramontanism, after having completely subjected to itself the Roman Catholic Church, is aspiring to the overthrow of modern society, and flatters itself that it will be able to bring Europe back to the fine times of Innocent III. The formidable army it has recruited in Europe is equipped for contest, full of enthusiasm, and advances crying as in the times of the Crusades : “God wills it”—*Dieu le veut*. The ground it has already conquered is frightful. See, among others, these colleges in which the *élite* of our youth is learning to detest modern liberty. They overflow with pupils, and new colleges are con-

tinually being erected. See those workingmen's clubs which shut in France as with a network, and which enroll a surprising number of young men just leaving the army, attracting them by all kinds of amusements and by all the advantages secured by a powerful patronage."

THE ONLY REMEDY.

What is to be done to counteract the pernicious influences thus exerted by the new system in which modern Popery finds its strength? "Before this prodigious success the best minds become alarmed. They understand that free thought is incapable of resisting the assaults of the Ultramontane fanaticism, because it is only religion that answers the deepest wants of our being, and because the human soul cannot live upon negations. They declare that our country is lost if it does not turn to Protestantism. They energetically call for help for our menaced fatherland, and they affirm that

"IF WE WILL HAVE IT SO, FRANCE IS OURS.

"These appeals move us deeply. We must doubtless abate much from the hopes which our friends would have us conceive, but there is a symptom which we cannot mistake. What shall we do by way of answer? We shall do nothing if we look at the littleness of our own resources; but we shall be able to do all things if we recall that the strength of God is made perfect in our weakness. He left Gideon only three hundred men to destroy the Midianites. Why should we not be those three hundred men?"

THE CHARACTERISTICS OF THE FIELD AT PRESENT

are above all things, according to the statements of our French brethren, *that the door is open, that the people call for them, that they can go from city to city, and from village to village, without encountering a single obstacle from without.* Not that the Ultramontane clergy does not have recourse to measures which are represented as being even more efficacious than legal prohibitions. "All those who come to hear us are visited, watched, threatened. Wherever we preach, the ladies of the place apportion among themselves the sheep that have strayed and who must be brought back to the fold; and they display in this crusade a zeal and activity that ought to stir us to jealousy."

THE IMMENSITY OF THE FIELD.

But how can the Protestants hesitate even in view of these difficulties, when they remember that there are thirty thousand communes in France in which the Gospel has never been preached since the Revocation of the Edict of Nantes!

The Report begins with the southernmost station, Fougueure, where Divine worship is at present conducted by a convert from Romanism, a property holder and manufacturer, who while engaged in business during the week, meditates upon some passage of Scripture to expound on

the Sabbath. This lay preaching is highly valued, and a number of Romanists come to listen and have begun to read the Scriptures. In the neighborhood of

THAT OLD AND FAMOUS CITY, POITIERS,

there are several congregations that are composed of persons that have come out of Rome, and there is a glorious field of operations. So also in the former *Limousin*. Here the Society has long sustained missions, and now Villefavard, Balledent, Chateau-Ponsac, and Roussac, form a sort of green oasis in the midst of an ignorant population. As indicative of the eagerness with which the more intelligent sometimes hail the preaching of the Gospel, we are told of a commune not far from Roussac where not only did the Mayor or chief local magistrate permit the Protestant services to take place without interposing any hindrance, but

HIMSELF WROTE THE CARDS OF INVITATION

without which the holding of a public meeting of more than twenty persons would be a penal offense, according to existing French law! In fact he went even farther, and attended himself to the distribution of these cards of invitation to the persons to whom they were addressed! And he assured the Protestant evangelist, M Doussinard, that the population of the commune was not far from embracing Protestantism.

HOUSES DESERTED FOR THE PLACE OF WORSHIP.

An interesting and singular incident occurred in the same vicinity and to the same minister. M. Doussinard had occasion to go to A——, to make some visits. He went from door to door, but found them all closed. It seemed like a deserted village. He did not know what to make of it. At last he found a sick woman at home, who told him that he had been seen coming, and that everybody had hurried off to the building “in which the Protestant mass is celebrated!”

THE FEAR OF THE CLERGY

not infrequently proves a great bar to the progress of the work. At the famous manufacturing town of Aubusson for instance, regular Protestant meetings are held, and the Prefect has given the evangelist permission to make them public. But unfortunately the population of the city is almost exclusively composed of workmen who work in three or four factories under the influence of the clergy. They are poor, and for them to be turned out of the work-room means hunger and want. It is so much the more a subject of rejoicing that under such circumstances a regular and sympathetic congregation every Sunday listens to the Word of God.

ONE EVANGELIST'S LABORS.

Last winter M. Royer, stationed at Guéret, visited, from house to house, in not less than 111 towns and villages! He held 41 meetings, at

which there was an attendance of 2,266 hearers, all of them summoned by the clumsy, but necessary means of cards of invitation.

THE MACHINATIONS OF THE PRIESTS

cannot better be illustrated than by the example of the city of Alençon, formerly a strongly Protestant place, before bloody persecution drove into exile so many of the best people of the country. Now it is one of the most bigoted spots in France. The ministers who have preached there have all felt the weight of public disfavor. Very few Romanists have had the courage to cross the threshold of the Protestant chapel. The Protestants themselves have been the objects of a proselyting zeal that was generally unavailing during their lifetime, but pursued them, and often succeeded, at the hour of death. The report mentions the following incident: "There lately lived in Alençon a woman of the most interesting character, who had been the first fruits of this station. She had reached the age of 87 years, and seeing her end approaching, she was rejoicing at the thought of soon seeing her Saviour. M. Marsault visited her till the day before the last of her life. While he was speaking to her of heaven, she exclaimed: 'How beautiful it, how beautiful it is!' The next day he returned three times, but the door was closed to him. A *religieuse* (nun) had installed herself by the side of the dying woman, and *absolutely refused to let the pastor come in*. As persistence on his part was anticipated, two or three men had been called in to lend physical assistance to the good sister. It was because the last struggles had just begun. When they were ending the priest came to administer the last sacraments. All Alençon learned with astonishment that the woman who had given the fatal example of heresy

"HAD ABJURED HER ERRORS BEFORE WITNESSES.

"and had returned to the pale of the church. The priest maintained this absurd story in the local newspaper, and M. Marsault replied showing in an irrefragable manner that there had been an attack upon moral liberty followed up with a falsehood."

CROWDS ATTEND THE PUBLIC LECTURES

in preference to Divine worship, and seem to indicate the approach of a movement of a more directly religious character. During last Lent the Protestants alone held *conferences* in Alençon, much to the disgust of the Romanists who had nothing of the kind in their churches. An interesting and unforeseen event gave rise to the institution of regular services in the city of *Le Mesle*. A wealthy man of a neighboring village embraced Protestantism. The curate after many vain attempts to bring him back, resolved to produce a sensation, and promised to refute M. Marsault publicly, engaging to give 200 francs to the poor if he did not succeed in confounding him. The proposition was joyfully accept-

ed by M. Marsault, who sent the curate a draft of the topics to be discussed. Thereupon he received the answer that no discussion would be held with such persons as he was. "Thereupon our brother gathered a meeting at Le Mesle to expound the truths which the churchman refused to hear. It was well attended. He was asked to return, and so was founded this new branch station."

ONE OF THE MOST FREQUENT OBSTACLES ENCOUNTERED

appears in the following extract, having reference to the rich Department de la Cote-d'Or: "We have not yet succeeded in finding a place for holding our meetings in the *chef-lieu d'arrondissement*, Châtillon. Every time we applied to rent a room, the order had been given, and we were politely refused. The centre of our work is therefore for the time being Poinçon. The room, which may contain more than 230 persons, is often uncomfortably crowded. At one of M. Perrenoud's preachings could be seen the entire municipal council of a neighboring village, and several mayors. He celebrated a baptism in one of the rooms of the castle of L—, in the presence of more than 200 persons who were much moved. The last time he preached in Poinçon, after having expounded the doctrine of the Gospel and explained the necessary conditions for forming part of a Protestant parish, he invited all who were convinced to give in in writing their public adhesion to our faith. Eighteen persons, breaking loose from their past, and determined to brave insult, came and signed their names in the presence of the whole assembly."

IF VEXATIOUS PERSECUTION,

not long ago so prevalent, is passing away, there is great reason for gratitude. Still, some traces still remain. After referring to the Monastery of *La Pierre-qui-Vire*, with its 90 monks, the Report proceeds: "It was by the side of this monastery, at Saint-Leger-Vauban, that God had decided to create Himself a faithful church. But in like manner as this wild district is ceaselessly beaten by the winds, our work was exposed to many tempests. A year ago it seemed to be in great danger. An incessant persecution, of which we have related some examples, had discouraged some and driven others away. Nearly thirty of our converted Roman Catholics had emigrated toward Paris and its environs. Now everything has undergone a great change. The ministry of our new evangelist, M. Bouillat, has raised up the downcast minds. We have finally obtained from the authorities of the Department a special burial-ground. The mayor did all he could to oppose the concession. You remember those venerable women, servants of God, who were buried, one at the end of five days, on the edge of a field, the other after four days,

IN THE ROAD OVER WHICH CATTLE PASS.

They were both to be exhumed, and to be taken to the new cemetery the day of its inauguration. *The mayor ordered that one of the disinter-*

ments should take place at eight o'clock in the evening, the other at three in the morning, on a cold January night! This very vexatious persecution did not prevent a meeting of faithful friends from forming to be present at the sad ceremony. Well, what happened? You have heard of the cruel punishment inflicted upon two orphan girls by the nun who directed the school. This atrocious punishment raised a profound indignation in the entire district. The mayor was removed. The judge who directed the investigation invited our Evangelist to testify, inasmuch as, to use his words, he is the leader of a pretty important party. Our friends of Saint-Leger behaved in this affair with much self-control and tact. Their position in the district is an influential one, and promises well for the future. Our girls' school counts 32 pupils, of whom 20 attend Sunday school. On Christmas they sang hymns which the villagers found so ravishing, and they answered the questions put to them by M. Bouillat so well, that these good peasants asked among themselves how they had managed to learn such beautiful things. As the great business of Saint-Leger consists in receiving orphans from the asylums, and as all those who frequent our meetings are threatened with losing this means of gaining their bread, M. Bouillat is endeavoring to place Protestant orphans in these same families. He has already ten. Our various charitable institutions could find nowhere else so exceptionally favorable conditions of cheapness and salubrity."

PETTY ANNOYANCES AND THEIR RESULTS.

Another instance of the way in which the very means taken to repress, have been the occasion of the advance of the Gospel, occurred at Avallon. "A Protestant from Paris came to take up his abode here with his family. As he excelled in his branch of business he soon commanded a fine patronage. Presently it was found out that he was not a Protestant by birth, but a converted Roman Catholic, and that his son was about to be received to the communion by M. Bouillat. An attempt was made to get this young man to join the Roman Catholic Workingmen's Club, but he decidedly refused. From that moment the interdict was hurled, and every one of his patrons deserted him even to the last. This unfortunate father of a large family saw himself reduced to such straits that he had nothing to give to his children but some boiled beans. As soon as our evangelist heard of it, he made most strenuous exertions to relieve this family of its distress, and, thanks to the help of some friends, succeeded. When it was learned what had passed, fifteen members of the Roman Catholic Club deserted it, and there are eight of them who now attend M. Bouillat's lectures. Nevertheless courage is required to go and hear him. A person is almost sure to lose his work, and already several young men have left the city in order to preserve the independence of their convictions.

"YET THE GOSPEL IS AT WORK IN MEN'S HEARTS."

A man of position said to M. Bouillat : 'I can assure you that you have with you seven-tenths of our inhabitants. They love you, they offer prayers for your success, but they are afraid.' One day when our evangelist was going to visit a Roman Catholic family who do not dare to attend worship, he found them seated around the breakfast table reading the Bible. 'See,' said the head of the family, 'this is a habit we have fallen into. We read the Scriptures after the meal, and that gives us a good digestion.'"

ENCOURAGEMENTS.

At Thizy, all the men of the place have gathered around the evangelist, with three exceptions—the priest the mayor, and the schoolmaster! In the commune of M., where M. Fourneau was always unable to find a place for meeting, a property holder attracted to the truth has granted for two years the gratuitous use of a house he owns. "I give it to the Gospel," he says; "do with it whatever you will." And when M. Bouillot spoke of paying rent, "Do you wish then that we should no longer be friends!" Around Thizy there are five important communes lying ready for evangelization. "A house entirely ready for us waits for the workman of the Lord. Shall we leave it vacant? It is for you to answer."

"If one thing results clearly from this Report," M. Fisch says in conclusion, "it is that we cannot close our ears to this new appeal. Here are thousands of souls that greet us as liberators. As soon as we have caused the brightness of the Gospel to shine in their eyes, they say, 'Instruct us.' Shall we allow them to fall back again into darkness? Shall it be said that through our fault their last condition has become worse than the first?"

THE CONTINENTAL CHURCHES.

BY REV. PHILIP PELTZ, D. D.

[From the *Christian Intelligencer*.]

FRANCE.

The last General Synod honored me with an appointment as Commissioner to the "Reformed Church of France." That church has had *one* meeting of the National Synod during two or three centuries. It was during the presidency of M. Thiers. Not soon will there be another Synod. The rationalists were put on their backs. The question came up as to church discipline, and recognition of a place in the Reformed Church in favor of those who deny its faith. But the Romish powers do not want the Reformed Church to lose the weakening influences of

rationalism within its bosom. Rome represents the French government. That question of the relations of infidels or heretics to the church is not to be settled. It provoked a smile in our own church when the problem was laid before us by a very sincere, but mistaken man, 'What are you going to do with the heretics within the church?' In foreign lands the question is answered very differently from our mode. The ruling power says: "Keep them and let their bad leaven work. Make no recognition of anything being wrong." Hence, there will not be a French Synod of the Reformed (State) Church till there shall have been great governmental changes.

The Synod is embodied in a *Permanent Commission*, which acts in the interval of no action by Synod. But this Commission meets seldom. Personal conversation and correspondence showed that I need not run the risk of airing my bad and scanty French at any meeting of Synod or Commission. But my little work is not yet done, and I trust that something will be given me to report to the Synod.

The pastors of the Reformed Church of France receive a pittance from the State (1,500 francs a year for each—equal to \$300.) Their people eke out a sum sufficient to make a slender support.

The *Free Church* of France has no connection with the State, and does not suffer from its control. It has some of the noblest men of France, or of Christendom, among its ministers and members. When I name Dr. Fisch, Dr. Pressensé and others, their claim to consideration is fully established.

But the Free Church, useful as it is, does not grow. There is something in the continental mind that looks for religion in close relations with the state.

Just now the Free Church seems to be losing some prominent men who are going, or have just gone, into the Established Church. Such is Rev. Theodore Monod. Such is the wonderfully eloquent Bersier, "the most eloquent man in France." Theodore Monod is not a party man. Bersier has taken a heavy tail to his kite in the way of ritualistic tendencies, which can never be well received in France.

The Free Church does its excellent work, and all its tendencies are in favor of earnest spiritual religion. Its influence is not limited to its proportion of members.

The work of Mr. McAll in Paris has been often brought to the attention of the readers of American religious papers. It advances. It is a grand illustration of how thoroughly an earnest presentation of the Gospel commends itself to men who lack the grace of God our Saviour. The power of this work among the working classes is very marked. Every minister who loves the truth is the coadjutor of Mr. McAll.

Our brethren who conduct English services continue their good work. That of our brother, Rev. E. W. Hitchcock, is as useful and acceptable

as ever. So well known is he to the Dutch Church that I need not speak of him, except to rejoice that his bow still abides in strength.

THE POLITICAL FUTURE OF FRANCE

I refer to this in view of the religious changes which may take place. With unusual opportunities for reaching the facts, I learn that the act of May 16th, by which the Republican Chamber of Deputies was dissolved by President MacMahon has not helped the reactionists. The republicans expect a larger majority at the next election.

The policy of the government, backed by imperialists and monarchists, is to precipitate a conflict with the masses. There is now no "National Guard" in France. The conflict must be between the army and the citizens. It is easy to see that the citizens must go down.

But the republicans actually seem to be learning *how to wait*, a much needed lesson for France. M. Thiers was the recognized leader of the people. Gambetta is as prudent as Thiers himself. It is claimed, by leading republicans that these two men control the great masses of the people. May this claim prove true, or France will be drenched with blood. There is a spirit which would equal the worst days of Louis XIV. in his persecution of freemen.

Strange and sad is it to see the worst influences of the past, and the worst modes of working, active and powerful to-day. But this is according to facts. The Jesuits control the women of leading circles, who mingle in politics and control their husbands. So they "guided" Eugenie to the ruin of Napoleon III. and of France. So they have moved Madam MacMahon to influence and control her husband. She is a bright woman, he a plain soldier.

Every lover of civil and religious liberty must look upon the coming struggle in France with deepest interest and anxiety. The various parties which combine against the republicans cannot act in concert after a victory, for then the question will be "under which king?" But if God gives the people the spirit of endurance there will be no victory. There will be a day of severe reckoning for these *obstructionists*. They foresee the evil and are preparing for it. The ministers and officials are liable to prosecutions for damages which will ruin them because they have refused to let republican newspapers circulate outside of Paris. Every act of maladministration is threatened with judicial consequences. If the coming elections are unstained by bloodshed, the political future of France will be assured. The Gospel cause will not fail.

RELIGION IN GERMANY.

[From the Correspondence of the *Evangelical Christendom*.]

THE EMPEROR ON CHURCH MATTERS.

During his journey to the Rhine province for the autumn manoeuvres, the emperor received a deputation of the clergy of that province at Ben-

rath, who presented an address. In reply, his Majesty said : "As you state, things have happened of late which have obliged me to show clearly what is my own position, and this in accordance with my ancestors, and especially my late father, who first sought, and not without success, to unite together the scattered members of the Evangelical Church. My own conviction rests on the foundation which you have spoken of, and on this foundation the Church must stand. If not, then we shall come to ruin, for there is a party which desires to abolish religion. We must not deceive ourselves in this matter. Last year, on another occasion, I recalled the fact, that once (I was thinking of the French Revolution) God was rejected and again reinstated. And now we are on the same road, although a good many persons are not aware of the crossways that are leading to it." The Emperor then spoke of our Church Constitution, and remarked that it required amendment in some points, because "unsafe elements had been brought into the representation, which, perhaps unknown to themselves, were calculated to cause the destruction of religion." Still it was a step in advance to obtain the co-operation of the laity in Church matters ; though it should be shared by Christian laymen only. His Majesty concluded by saying : "We must not conceal from ourselves that we are living in serious times ; and in them you have a difficult position and a great task. I stand on the same foundation as yourselves." The deputation then took the opportunity to express their fears that 'secular' schools might be introduced, upon which the Emperor said : "You may reckon upon me."

All Christian hearts in Germany rejoice at this open confession of our Sovereign to the great truths of the Bible, and many pastors try to diffuse as widely as possible all these Imperial testimonies, which have greater influence than many a sermon. Of course the "Liberal" press is less satisfied, and tries to shew its displeasure by blaming its adversaries for what it calls an undue drawing of the person of the Sovereign into the strife of opinions. The words of

PRINCE BISMARCK,

in his long interview at Kissingen, with some pastors from Württemberg, are also much commented in the papers. While one finds the words well adapted to cool down the growing assumptions of Pietists, other Liberals regret that the great statesman does not express himself fully satisfied with the adoption of civil marriages. It is valuable information to know that Prince Bismarck does not approve of all the details of the May Laws ; this seems to open a door for a revision ; and certainly the great object of his policy, to secure the independence of Germany against Rome, will all the better be accomplished when justice is done to our Church.

In the mean time the Grand-ducal Government of Hesse is also entering into a similar

CONFLICT WITH THE PAPAL SEE.

After the death of Bishop Ketteler the Chapter elected Moufang for his successor, one of the most violent Ultramontanes, and the Pope confirmed this election. The Government, however, refuses to recognise him, as he gives no guarantee that he will obey the laws of the State. As no party will give way, the same state of things will exist at Mayence as in most of the Prussian dioceses.

In accordance with our new church constitution, all the external church matters, hitherto administered by the Ministry for Public Worship and the Government Officers, have now by royal order been transferred to the Supreme Consistory and the Consistorics.

THE PROTESTANTENTAG

will not be held this year, but instead a conference of delegates (not open to the public) is to take place. To see the Protestanten-Verein suddenly avoid the criticism of the public, seems very strange. The reason of the whole arrangement is probably that the violent expressions of unbelief in the Berlin Synods have rather compromised the tendencies of this society. The members think it safer, therefore, to keep quiet for some time, and to consult confidentially how best to resume a more prudent activity.

The thirty-first general meeting of

THE GUSTAVUS ADOLPHUS SOCIETY

was held at Frankfort-on-the-Maine from the 4th to the 6th of this month [September]. The society has done a great deal to support Protestant congregations in Roman Catholic districts, yet much remains to be done. 1,149 congregations have received assistance in the last few years. The entire receipts of the society amounted to 739,344 marks (one mark is equal to one English shilling). Since the establishment of the society, 13,474,899 marks have been distributed among 2,617 congregations, which could not have kept up their existence without this help. 34 churches, 27 schools, and 14 manses have been built; 24 churches, 11 schools, and 9 manses are being built at the present time; 179 churches, 105 schools, and 90 manses are yet required; and 350 congregations have to be liberated from heavy debts. The claims of evangelization in Spain and Italy were again brought forward at the meeting, the former by Mr. Frederick Fliedner, German agent at Madrid, and the latter by Mr. Salvino, an Italian evangelist, who has often visited Germany to plead the cause of evangelization in his native country. On the same day as the Gustavus Adolphus Society met,

THE CONFERENCE ON HOME MISSIONS

assembled at Bielefeld. A large number of home mission workers was present. Female education among the working classes was the first important subject which occupied the assembly. Then the relation of Young

Men's Christian Associations to Social Democracy were discussed. It was universally admitted that any co-operation with Socialist Democrats is impossible; but that on the contrary, it was one of the objects of home missions to preserve the people from social democracy. The second day was dedicated to the important Sunday question. It was agreed upon that the State in many respects does not what it might for Sunday rest, and that it was necessary to proceed with petitions to the Government, but that the Church also had a great work to do in aiming at the creation of better habits among the people in this respect.

THE LUTHERAN CONFERENCE.

Finally, among Conferences I have to mention that of the Lutherans within the Established Church of Prussia, which took place on the 29th and 30th of August. The Sunday question was treated, and another subject was, how to increase the usefulness of the clergy in the present day. It was especially thought necessary to have the pastors trained by believing professors of theology, and immediately upwards of 5,000 marks were subscribed to secure a salary for a truly Lutheran professor in the University of Berlin. The chief topic, however, was the relation of Lutherans to the new Church Constitution. I am sorry to say that the debates were not free from that exaggeration which sometimes strong Lutherans are guilty of. Many claims put forward have the hearty sympathy of all Evangelical men; but the Conference in reality asked for things which would involve the dissolution of the Union which exists in our Establishment between Lutherans and Calvinists. One pastor even said that decided opposition to the Church Government was now the duty of every clergyman. This sentiment, however, awakened disapproval in the assembly itself.

SECULAR FUNERALS.

Among the Liberal movements of the age there is one which tends to secularize the places of burial. It is said that our Government proposes to lay a bill before Parliament for closing all the churchyards or burial-grounds in connection with the churches, and making the burial places an affair of each civil community. In the mean time a shareholders' company is forming itself to arrange a great necropolis outside of Berlin. According to the plan, it will make funerals more expensive than hitherto, and the churches will sustain a new financial loss.

GREECE—PRESENT STATE AND PROSPECTS—EVANGELISTIC WORK AMONG THE GREEKS.

(Paper submitted by Dr. Kalopothakes to the Pan Presbyterian Convention in Edinburgh.)

[From the *Missionary*.]

In order that we may fully understand the question before us, and rightly appreciate the difficulties and obstacles which beset it, we must

glance over the present state of the Greek Church and the spiritual condition of the people, and examine briefly the causes by which it has been brought about.

The present state of the Greek Church, under the twofold aspect, viz: doctrine and practice, presents a very melancholy sight to the *Christian* observer.

Justification by Faith alone, the corner-stone of Christianity, is denounced as a Protestant heresy, and for it is substituted the meritoriousness of good works.

The Work of the Holy Spirit, the author of the new creation and the sanctifier of the heart, is limited to one channel alone—the Bishops—all grace being communicated through them only.

Christ the door, the *way* and the *life*, the only mediator between God and man, is enveloped and almost lost sight of in the midst of a host of mediators, so that the eye of the poor sinner cannot see him.

Baptism of water is taken for regeneration, and fasting, pilgrimage to holy places, and penances of various kinds are both taught and practiced as the means by which Divine justice can be satisfied and sins forgiven, the power of binding and loosing sins on earth being deposited with the Church.

And as if this were not enough, this power of binding and loosing sins extends even beyond the grave, by the creation of an intermediate state in which the souls only of such members of the Greek Church as repent at the hour of death for their sins, but have no opportunity to expiate them, by the means enjoined by the Church, are confined. After death such souls can be removed to heaven through the celebration of high mass, and prayers on the part of the Church, a doctrine most pernicious not only to the individual, but to the society wherein he lives, and to the nation to which he belongs; for it takes away the two strongest motives to virtue and holiness that can be presented to man, viz., future reward and punishment.

For *Spiritual Worship*, which is the chief characteristic of the *Christian* faith, is substituted the *materialistic*, through the introduction of pictures and the use of so many rituals, as helps to faith, that the services of the Greek Church resemble rather those of the Old Temple in Jerusalem than the *Christian* one.

Reading the Gospels consequently is a very rare thing in a Greek Church, the services chiefly consisting in reciting or chanting prayers to God and to Christ, to the Virgin Mary and to the Saints in behalf both of the living and the dead, and there is hardly a prayer offered to God or to Christ without the invocation of the mediation of the Virgin Mary or of the Saints at its close.

No wonder, then, that the effects of such teachings and practices upon the people should be very pernicious. Hence, we find among them

great ignorance of the Word of God, entire want of apprehension of spiritual things, deep-rooted superstition, carelessness, and indifference respecting religious matters, self-righteousness, pride, scepticism and infidelity.

CAUSES.—If we look into the history of Christianity among the Greeks, we find that the principle causes of this melancholy condition of the Church and people were the following :

I. *Insufficient and limited Gospel instruction* ; for, with the exception of a few parts, as for instance Antioch, Ephesus, Philippi, Thessalonica, Corinth, Crete, and a few other places where the Gospel was preached and *Christian* churches founded by Paul and his associates, we find that the generality of the Greeks stuck fast to idolatry for many centuries after the *Christian* era. Athens, for example continued to be the centre of heathen learning up to the sixth century, and some parts of the Peloponnesus, as, for instance, the Province of Laconia, held on to idolatry up to the seventh century, and it was brought over to Christianity only by the use of the sword.

II. *Worldliness, ambition, and love of power*.—The simple form of worship, and the equality of the ministers of the Gospel did not suit them, as it does not now suit the taste nor satisfy the ambition of some of them, for we find an effort made on the part of such men, even as far back as the beginning of the second century, to set themselves over and above their brethren, and they soon succeeded in their designs. . . .

It is both painful and amusing to see the infinite variety of names of church grades, which were invented and in use during the long period of the Byzantine empire, simply to meet the demand of the growing ambition of the clergy.

III. *Long and cruel oppression* under various powers, that of the Turk being the longest and worst. This instrument, with which God has often visited the sins of His Church, has been the cause of stripping both the Church and the people of the best qualities which were left them, and of fastening on them some of the worst vices of which human nature is capable. Besides, it has been the means of creating one of the most difficult obstacles which the missionary has to contend with, viz : the *union of Church and nationality*.

Deprived of their political independence as a nation, and the liberty of cultivating the literature of their ancestors, and being regarded by their conquerors *simply* as one of the tributary sects belonging to their empire, with the Patriarch of Constantinople at their head, the Greeks began to look upon him not only as a spiritual, but also as their national head, and upon the Church and the spoken Greek language as the only two bonds of national union left them by their cruel masters, and it must be admitted that both of them did their part nobly and well in this respect.

Now this association, or rather union, of church and nationality by

degrees grew so strong that it became assimilated with the Greek mind, so that even now that its services as a bond of national union are not absolutely needed, it is exceedingly difficult to disengage the mind and heart from it; hence he who leaves the Church forfeits all his claims, is looked upon as a renegade, having no part or share in the nation.

Notwithstanding all this, however, the Church of *Christ* is greatly indebted to the Greeks for the most important services which they rendered to the *Christian* faith by defending it against the attacks of Pagan and Jewish writers, through their apologetics, and preserving it from the heresies which sprang up in its own bosom, through their first three oecumenical councils and the embodiment of its cardinal doctrines in that most concise and beautiful creed, on which, as on a common platform, all true believers can meet without any scruples of conscience.

Having thus briefly stated the present state of the Church and some of the principal causes concerned in it, I will endeavor to state briefly the mission work among the Greeks and its prospects.

During the long years of spiritual darkness, of which I have been speaking, several attempts were made toward a reformation, some by individuals and one by a strong party, embracing some of the most distinguished persons both in Church and State, but the former were too feeble to produce any effect upon the Church in general. Such was the movement of John Chrysostom, the noble martyr for the truth, but it died out, like that of Savonarola in Italy, with the death of its originator; while the latter, that of the Iconoclasts, was crushed out of existence by the strong hand of the civil government.

"The Iconoclasts in the East," says one of the historians, "was like that of Luther in the West—a movement of reform in the Church, but unfortunately it was entirely suppressed, and with its suppression the Church sank deep into ignorance, superstition, and worldliness, and became a lifeless body, and from that state she never again recovered; while the movement of Luther resulted in the revival of pure religion in the West, and the creation of a new era in the world's history.

In this state of spiritual deadness the *Christian* people of England and America found the Greeks when they first sent missionaries among them about forty years ago. These missionaries went out with high hopes for success, but found their task greater than they anticipated, consequently they were disappointed. They found the Greeks too ignorant to comprehend, and too obstinate to yield to their teachings and advice, and I do not wonder at it, for with such a glorious history in the past, and such high anticipation in the future before them,—all blended together with their Church,—the Greeks could not give up at once all that was dear to them at the call of a few missionaries from abroad, no matter how good and disinterested they were. Such a thing is against human nature, and ought not to be lost sight of. Besides, errors foster-

ed in a whole nation by many centuries cannot be given up and eradicated in a moment—they require time, teaching and patience, and above all, the aid of the Holy Spirit to root them out of the heart.

Unfortunately however, those good brethern began to lose faith and be discouraged, and at last gave up the work altogether as a hopeless task, and turned their attention and efforts to other more promising fields.

Now without any intention to undervalue the zeal, the ability, and the faithfulness of those who first engaged in that missionary enterprise, with some of whom I was associated since I was a boy, and for whom I entertain the most profound esteem and affection, and whose memory will be dear to me as long as life lasts, nor to palliate the stubbornness and apathy of the Greeks, I cannot but feel that the failure of that enterprise is not to be attributed exclusively to the Greeks; for, with the exception of opening a few schools and publishing books and pamphlets, all of which of course are good and important in their places, and did no doubt a great deal of good to the people, there was little use made of preaching, while other means equally essential and effective, as, for instance, Bible classes, colportage, missionary visitations, evangelistic tours, and the publication of religious *newspapers* were left altogether untried.

And yet some of the seed which was even thus cast, as it were upon the waters, through God's blessing and in His own good time, sprang up and a few of the natives thus converted undertook to carry on the work which their American brethern had left in despair.

Divine Providence cast my lot among the foremost, and I well remember the time (twenty years ago) when, single-handed, I issued at Athens the first number of the "*Star of the East*," a weekly religious newspaper, which has ever since been in operation without interruption. It was a *time of faith* and a *trial of faith*, but by God's help faith at last triumphed, and now, thanks to our American friends, some of whom I am glad to see in this august assembly, what was tremblingly undertaken as an individual enterprise has, after various vicissitudes and sore trials, grown into an important mission, being under the auspices of one of the branches of the Presbyterian Church of America, having a chapel of its own, and a organized Church at Athens, and two other promising stations at Thessalonica and Volos (in Thessaly), and employing six lab'ers, all natives but one, superintending the Bible work of the American Bible Society (colporteurs and Bible depots), through which some two thousand copies of the Word of God are yearly disseminated; publishing two newspapers, a weekly for families, and a monthly for children, with a circulation of about five thousand paying subscribers, and publishing and disposing of some six thousand volumes of religious books, pamphlets, and tracts every year throughout Greece and Turkey.

This mission has done more than this,—it has induced the American Board and the Baptist Missionary Union to resume their work among the Greeks, the former in Turkey and the latter in Athens. The spirit of inquiry after religious truth is spreading among the Greeks also, and many appeals come to us from various parts of Turkey, where Greeks reside (and they are scattered more or less everywhere), for teachers, and preachers ; and it is interesting to see that this awakening among the Greeks comes just at a time when great and important changes are soon to take place in the East.

The Greek being the most intelligent, enlightened, enterprising, and wealthy of all the nationalities in the Turkish Empire, and their geographical centre such as to command the emporium of the East, form a most important element in relation to the eastern question, which is now in process of solution through a terrible war, and there is no doubt that they are destined to play once more a very important part in the future of the East.

Let that part then be taken in behalf of righteousness and truth, through their literature, especially through the medium of a simple and evangelical faith.

In thus briefly stating their case before the great Pan Presbyterian family, the few Presbyterian Greeks ask their sympathy and assistance in the vigorous prosecution of the work of reform which divine Providence has placed in their hands, and by so doing they hope that they will not be left alone to struggle without adequate assistance while there are so many and such important openings before them, and such encouraging signs to go in and possess the land for the Master.

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea (Boston), Mass. —Rev. M. Dwight.

Mr. Dwight states that he has visited since his last report some 594 families, of which not less than 451 were Roman Catholic. In 87 of these, Bibles, Testaments, or single books of the Holy Scriptures were distributed. 65 destitute families were supplied, all but four Roman Catholic. He was permitted to read or repeat selections from the Bible and to offer prayer in 54 families. Of these 30 were Protestant and 24 Roman Catholic. Mr. Dwight incidentally remarks; "The fundamental and vital doctrine of Regeneration by the Holy Ghost is unknown and unthought of by Romanists generally. Some few of the female portion of the Church appear to know something of its experience, but the great mass of them are as ignorant of it as was Nicodemus of old, and much less interested than he in respect to the personal attainment of that blessed state. O for a second Martin Luther to rise up in their midst and boldly proclaim, as Jesus did, 'Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God.'"

Cincinnati, O.—Miss A. B. Schiller.

MISS SCHILLER writes:

"I can render a report for but three weeks of active work during the last month, as I was disabled for one week by hoarseness. Having contracted a very severe cold, I was unable to speak above a whisper for that length of time, but have now recovered voice enough to resume missionary labors.

"I have made about one hundred family visits mostly to Germans many of whom are Roman Catho-

lic. I was very kindly received by all, and attentively listened to when engaged in reading, prayers, or conversation about the soul's welfare or in trying to bind up the broken hearts daily brought under my observation. And there are many such.

"In three visits to the City Hospital I met with much to encourage, as going from cot to cot I found opportunity to reprove some and exhort others leaving results with God, who will in His own good time cause the seed to spring up and bear fruit to His honor and glory.

"Some time and labor has been spent in obtaining good and suitable places of employment for poor girls who were much in need of such help. I have also had numerous calls at my home from persons in trouble and anxiety, several who formerly depended on Miss Purlier for aid and sympathy have found their way to my door.

"It was my intention to open the sewing school, September 22d, but I was prevented by ill health. I will now commence October 6th. Many of the little girls, even those of Roman Catholic parents, are anxious to have the class open at once.

"The tracts, cards and papers distributed in all directions, in garrets and cellars as well as among the rich and refined, have been very great in number and good in quality, laden with the truths of the Gospel."

Chicago, Ill.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. Miller, writes of his labors during the month of September:

"During the month, considerable sickness has prevailed, and I have been

called to visit those who needed my services. Many were very poor, and I obtained temporal supplies for them, but this was a difficult task, on account of some changes in the management of the charitable fund.

"I visited 150 families, some of them every week, and received a cordial welcome. In nearly every case, I was permitted to converse, read the Bible, and pray. This work has been prosecuted in a new mission field, embracing a destitute part of the city. We commenced a mission school there with a few scholars, but now over 50 are in regular attendance. From three to four o'clock we have a preaching service, and on Monday and Friday evenings prayer meetings are held. These occasions have been interesting and profitable.

"The place for these meetings is convenient for Roman Catholics to attend and many of them avail themselves of the opportunity. Some, who would not come if invited, come because they are forbidden by the priests. These pretended teachers warn their people openly against the fanatical Protestants, whom they accuse of stirring up strife and bitterness in the neighborhood and converting the weak by force.

"In addition to the Roman Catholics, there is a large element of formal Protestants, who are extremely ritualistic. They are bitterly opposed to heart religion, and it is difficult to reach them, but some have been converted, and others have requested the prayers of true Christians in their behalf.

"The work of Bible reading and tract distribution has been attended to, and in several cases has yielded visible fruit. We thank God for these evidences of His favor."

Davenport, Iowa.—Rev. C. Hoffman.

Rev. C. Hoffman, our German City Missionary in Davenport, Iowa and surrounding country, reports for the month of September:

"In the German village of Walcott, west of this city, the mission recently started is very prosperous. I visited 80 families in that vicinity, and was kindly received by the people. An aged lady, who is an earnest Christian, has greatly assisted me. Being well acquainted with the prominent German families, she has introduced me, and by her influence, removed many prejudices. She is also a valuable helper in the mission school, which is attended by 30 scholars. We need more teachers. About 25 German adults are present every Sabbath to hear me preach.

"In view of the former opposition to evangelical religion in that community, I am surprised at the growth of our mission. My exhortations in the private families have in many cases produced a marked effect, while a deep interest has also been visible in the congregation.

"In Durant and vicinity, we have 'many adversaries.' Our mission school there is not large, but its prospects are brightening. The young people love to sing, and will be attracted by that feature of the school. In my visits to 85 families, I found a few, who treated me coldly, but nearly all received the tracts, I gave them and promised to attend church. Our enemies do all they can to prevent the people from hearing the truth. It will take some time to remove prejudices, but the Lord has promised to bless the labors of His servants. Among these 165 families visited were many who have not attended a religious service for years."

St. Louis, Mo.—Rev. A. G. Scheele.

Rev. A. G. Scheele, Our German City Missionary in St. Louis, Mo., makes this report for the month of September:

"It affords me pleasure to report the organization of a new mission School. The attendance, at first, was small, but it is rapidly increasing. In my numerous visits, I have taken special pains to converse with the children and invite them to our School. Some Roman Catholic Parents would not consent, but others of them were willing.

"In distributing tracts, I have selected such as were calculated to arrest the attention and impress the heart of the deluded Romanist. Some seed may fall upon 'stony ground,' but if only a small portion is lodged in good soil, our labor is not in vain.

"There are no new features of interest to report. At present, my work is preparatory. The seed must be scattered and, in due time, the harvest will appear. Already it is appearing in some departments of our work here."

LITERARY NOTICES.

Methodist Quarterly Review. *Contents for Oct., 1877*: 1. The Atonement, in its Relations to the Moral Universe, by J. H. Dawson. 2. The Words Elohim and Jehovah in Genesis, by Rev. W. Aikman, D. D. 3. The Rise and Development of the Castes of India, by Prof. G. T. Dip-pold. 4. The System of the World: its Origin, by Rev. W. B. Slaughter, D. D. 5. Divine Origin of the Bible, by Prof. Hemenway. 6. Schöberlein on the Resurrection Body, by Prof. Lacroix. 7. Synopsis of the Quarterlies. 8. Foreign Religious Intelligence. 9. Foreign Literary Intelligence. 10. Quarterly Book-Table.

The Bibliotheca Sacra. *Contents for Oct. 1877*: 1. The Difficulties of the Concept of God, by Rev. G. T. Ladd. 2. Atonement, by John Morgan, D. D. 3. The Moral Difficulties of the Old Testament, by Rev. J. H. McIlvaine, D. D. 4. President Finney's System of Theology in its Relations to the so-called New England Theology, by Rev. G. T. Wright. 5. Identification of Succoth and Peniel, by Rev. Selah Merrill, D. D. 6. Note on Genesis XI. 26, by Rev. T. Gardiner, D. D. 7. Is *Parthenos* the correct rendering of *Almah* in Isaiah vii. 14? By

Rev. H. Ferguson. 8. The Theological Journals of Germany, translated by C. René Gregory. 9. Editorial Correspondence. 10. Notices of Recent Publications.

Publications of the American Tract Society, 150 Nassau Street: *Grace Ashleigh's Life Work*, by Mrs. Mary D. R. Boyd (Price \$1. postage 8 cts.) and *Almost a Man*, by S. Annie Frost (same price,) are two volumes of somewhat similar character; the former for girls the latter for boys, but both intended to convey the same great lesson of the important work which lies before the youth who consecrates all to the Master's service. The lesson is well taught by both, and they are well adapted to girls and boys just looking forward seriously to the duties of real life fast pressing upon their attention. *Dolly's New Shoes, and some of the Places they went to* (Price 30 cents; Post. 2 cents,) is meant for "very little folks."

Daughters of Armenia, (Price 90 cents, post. 6 cents,) is written by Mrs. S. A. Wheeler, missionary in Turkey, and is intended to instruct and interest in the work among the Armenians, especially the Woman's work. Take it all in all, it strikes us as the best of the books of this

character we have seen. It is written in simple and intelligible language, and is full of the incidents of the actual experience of missionaries and the converts. The early discouragements and the present encouragements are alike candidly set forth. Although written in the first instance for children, it is quite as well adapted for the use of grown persons. Indeed were all our church members to familiarize themselves with its contents, we are confident that the monthly concerts would be made more interesting and the contributions to at least one field of foreign missions greatly increased. The frontispiece representing some thirty-two pupils of Mrs. Wheeler does not portray the "daughters" as very beautiful, but it certainly is curious enough as giving a faithful idea of some of the ladies of this enterprising people.

Daily Light on the Daily Path is a devotional text-book for every day in the year in the very words of Scripture; a re-

print of the English edition of Samuel Bagster & Sons, (Price 60 cents, post 4 cents). This volume is for "The Evening Hour."

Messrs. Harper & Brothers' Periodicals.—Among the most valuable contributions to late issues of the *Monthly*, is a series of articles, not yet complete, on the higher academies and preparatory schools in the United States. The subject is an important one, and will repay study. In our view, there is a greater lack of good schools to get lads ready for college, than of colleges and universities in which a thorough training in the branches of a higher education is furnished. Both the *Monthly* and the *Weekly* continue to present a rich store of varied information on many departments of science and literature, and while giving considerable space to fiction, uniformly refuse to cater to a depraved public taste.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
30th September, 1877.*

NEW YORK.

Auburn. Miss Caroline Willard, \$60; Mrs. Jane F. Willard, \$30, to constitute Mrs. C. Maria Jones a L. M.; and Miss G. Willard \$10 for C. W.	100 00
Brockport. A Christian Family.....	20 00
New York City. Mrs. P. Bullard.....	20 00
	<u>\$140 00</u>

NEW JERSEY.

— Mrs. M. T. H.....	\$25 00
New Brunswick. A Friend	2 00
	<u>\$27 00</u>

MARYLAND:

Baltimore. A Friend ...	\$40 00
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MISSOURI.

St. Louis. High St. Presb. Church.....	\$8 00
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OHIO.

Cleveland. Mrs. S. B. Page.....	\$5 00
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IOWA.

Red Oak. Presb. Church.....	\$20 25
Malcolm " "	25 00
" Meth. Epis. Church.....	19 50
Durant. Various sums for German Mission... ..	15 00
Sandtown. Meth. Epis. Church.....	15 00
Hopkinton. Presb. Church.....	12 00
	<u>\$97 75</u>

*Received for the CHRISTIAN WORLD, in
addition to items specified above:*

Rev. E. E. Hall, \$1; P. N. Clapsaddle, \$1.10; W. J. McLaughlin, \$1.10; J. Polhemus, \$1.10; Rev. L. S. Johnson, \$1; Rev. T. G. Colton, 50c.....	\$5 80
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Total receipt for Month \$323 55

THE CHRISTIAN WORLD.

Vol. 28.

DECEMBER, 1877.

No. 12.

EDITORIAL NOTES.

TO LIFE MEMBERS AND SUBSCRIBERS.—The United States Postage Law now in force, makes it obligatory upon Publishers to prepay the postage of all copies of periodicals sent through the mails—an arrangement that adds not a little to the expense of publication. We must, therefore, look to our subscribers, and to those who receive the CHRISTIAN WORLD as Life Members, to reimburse us for this outlay. To the former the price of subscription, postage included, will continue to be \$1.10 *per annum*, a sum barely sufficient to defray the necessary cost; while from each of the latter we shall be glad to receive, promptly, the sum of *ten cents* to cover the postage formerly paid by them at the office of delivery. At the same time we venture to suggest that we shall be much gratified if many of those who have heretofore received the magazine free of annual payment by reason of their previous donations to the treasury of the society, should voluntarily contribute to its support those sums, larger or smaller according to their means and views of duty, which, in the aggregate, will be of great service in maintaining the usefulness and promoting the circulation of the only monthly specifically devoted to disseminating correct views of the duty of American Christians in reference to Romanism.

Please to remember that Postal Orders drawn upon *Station D, New York City*, constitute the most convenient and an entirely safe means of remittance.

INCREASE OF THE ROMAN CATHOLIC HIERARCHY.—The *New York Tablet* of November 3d, reproduces the following, which may prove interesting as a view of the progress of the Romish Church in the last thirty-one years: “The *Republique Française* gives some statistics of the increase which has been made in the hierarchy of the Roman Catholic Church during the pontificate of the present Pope. During his lengthened reign Pius IX. has founded twenty-nine metropolitan churches, 130 episcopal chairs, three chairs *nullius dioceses*, three apostolic delegations, thirty-three apostolic vicarages, and fifteen apostolic prefectures. In Europe

at the present time there are altogether 595 bishoprics and archbishoprics, either immediately subject to the Papal See or suffragans of metropolitan churches; in America, 72; in Africa, 1; in Asia, 10; and in Australia and Polynesia, 21. Of religious orders there are 53; of monastic orders, 15; and of mendicant orders, 14. Thirteen states are represented at the Vatican—namely, France, Austria, Spain, Bavaria, Belgium, Brazil, Chili, Peru, Costa Rica, Nicaragua, Portugal, Paraguay, and, finally, the principality of Monaco. On the other hand, the Pope is represented abroad by apostolic nuncios, delegates, or *chargés d'affaires*, in Paris, Vienna, Madrid, Lisbon, Munich, Brussels, the Hague; by an apostolic internuncio in Brazil, who is also delegate for the states of Paraguay, Bolivia, Chili, and the Argentine Republic, and by a single apostolic delegate for the states of San Domingo, Hayti, and Venezuela, while a similar appointment for the states of Central America, Columbia, and Peru is at the present moment vacant.”

“RETREATS” AMONG PROTESTANTS.—We should not be very much surprised if many of our readers are ignorant of the very meaning of the term that designates one of those Roman Catholic institutions which a certain party is at the present moment longing to introduce into the Protestant Church. It is sufficient for our purpose, if, without going into technical details, we describe a “retreat” as a periodical withdrawal of the Romish clergy from the scene of their active duties, in order, by meditation, prayer and the frequent use of the sacrament of the Holy Communion and of confession, to prepare themselves for a renewal of their ecclesiastical labors. So far as this time of respite is spent in accordance with the teachings of the Holy Scriptures, and is free from the intermixture of human teachings, we can find no fault with the practice. The mind and the soul, as well as the jaded body, need refreshment. The hours which the Christian, be he private believer or public teacher and pastor, takes to commune with his Saviour in prayer, with the confession of sins and unfaithfulness breathed into the ear of Him who alone is able to give strength to resist and overcome temptation, and to confer the Holy Spirit’s influences, are not lost time. Jesus himself deemed it no waste to spend long hours of his brief years of work on earth in solitary prayer to the Father upon the lonely mountains of Judea and Galilee. But the Romish “retreat” has the fatal defect that it countenances some of the worst evils in a system of error, which has been gradually built up on the Biblical foundation so far as to overlay, and, in a great measure, conceal it. And it is with the view of making as near approach to the Romish retreat as possible that some Romanizing clergymen have recently sought its introduction into the Episcopal Church of Ireland. We are not surprised that the attempt meets with derision on the part of Romanists themselves. On the other hand, the

sincerely Protestant party in the same communion denounce this sham "retreat" as a "feeble imitation" of Popery, and as the entering wedge for "monkeries and monasteries, and the whole paraphernalia" of the Romish Church.

THE ABUSE OF COSTLY FUNERALS is just now receiving some attention at the hands of the Roman Catholic priesthood. We notice in one of the "Five Minutes' Sermons for Early Masses," preached by the "Paulist Fathers," in their church of St. Paul the Apostle, 59th street and 9th avenue, in this city, and printed weekly in the *Catholic Review*, some pointed sentences directed against the lavish expenditure in outward parade. The preacher contrasts the pomp observed in the last rites in honor of an obscure person, with the simple burial of Christ himself, and denounces the practice of arraying a corpse "in garments which vie in extravagance and fashion with those of the theatre and ball-room." And he justly says that "to make a dead body an object about which to display earthly vanity and pride is to defile that which is holy and outrage that which is decent." The Paulist's idea is that the money expended in this way would far better be laid out in the *purchase of masses for the repose of the soul of the deceased!* He remarks: "Again, what an abuse it is to see a body followed to the grave by a train of carriages, which would be often more than enough for the funeral of a cardinal or a Pope. What some one has called 'the eternal fitness of things,' requires that something of public display should be made over those whom God has set in authority. But to make such display over any ordinary Christian is simply absurd. Oh, my dear friends, far better spend your money to have masses said for the soul, than for a hundred vehicles to follow the body. Alas! I fear those hundred carriages and two hundred horses soothe your pride far more than they comfort the poor soul in purgatory, who is pining and longing for the possession of God."

"Let me end with a slight paraphrase of the text, such as we may imagine our Lord, were He now on earth, might use: 'And when Jesus was come into the house of death, and saw the silks and the stuns, and the worldly display, and the multitude making a tumult, and the horses and the carriages, and the garlands and the wreaths and the feasting, He said, 'Give place, give place to Me and to My Church, and may the souls of the faithful departed rest in peace, Amen.'"

THE NAME "PROTESTANT."—It must rejoice the heart of every one who considers the vast influence exerted by names and designations, that the Protestant Episcopal Church in the United States has by so decided a majority among its representatives resolved that the abandonment

the word *Protestant* in its official title is inexpedient. There is a historic significance of no small consequence wrapped up in the time-honored adjective. It marks the Church in question as belonging to the great family of churches of the Lord Jesus Christ, which in common express their repudiation of the dreadful errors into which the church of Rome has fallen. It emphasizes the fact that the chasm between Romanism and Evangelical truth is too wide and too deep to be bridged over; that the systems which they respectively embody are as far apart as the opposite poles. It magnifies the points of union and belittles the points of difference between the various denominations of Christian believers. As pointing back so directly to the critical period of the Reformation of the sixteenth century, it connects itself naturally with the profession of the faith of Luther, Zwingle, Calvin and Latimer. A church that calls itself Protestant, could never, with the slightest consistency, countenance any doctrine opposed to that of Justification by Faith. We are not surprised, therefore, that the designation has always met with disfavor at the hands of those who have leanings, conscious or unconscious, toward Romanism. And we applaud the wisdom of the clear-sighted and outspoken men who have secured the retention of the title in the official name of their church.

A ROMAN CATHOLIC HIERARCHY FOR SCOTLAND.—For some time past there have been reports, amounting to something more than mere rumors, that it is seriously contemplated at Rome to re-institute the Romish hierarchy, abolished at the period of the Scottish Reformation. It is now stated that the beginning of the new year has been fixed upon for "conferring this great boon" on the country north of the Tweed. The occasion is, of course, the great increase in the number of adherents of the Papal Church—an increase solely due to the great exodus of Irishmen which has set in the direction of Glasgow, and the other principal manufacturing places. For it is notorious that of converts from among Protestants, save a very few in the ranks of the nobility, there has been an absolute dearth.

It is as well, perhaps, that the lapse of three centuries has obliterated from the popular mind the memory of the character and history of the Scottish hierarchy of the times preceding and contemporaneous with the Reformation. Probably no clergymen ever showed themselves more grasping and tyrannical than those whose power the preaching of John Knox and his associates destroyed. Professing to be followers of the Divine Master, who said, "My kingdom is not of this world," these unfaithful ministers had come to roll in wealth and luxury. Half of Scotland was said to be owned by them. Bishops and abbots were not so much spiritual guides, as puissant temporal princes. The people were not so much their flock, as their subjects. The very noblemen were hardly the

equals of their mitred antagonists. The retinues of churchmen rivaled their pecuniary resources surpassed, those of dukes and earls. And their dissolute manners were a match for their riches; so that when the hour came, and relief for the first time seemed possible, an almost universal popular acclaim welcomed the preachers of the purer doctrine. "Perhaps there was no country," says a recent historian (Professor Fisher), "where the church stood in greater need of reformation than Scotland. The clergy were generally illiterate. In the fifteenth century, three universities had been founded in Scotland—St. Andrews, Glasgow and Aberdeen; but they appeared to have accomplished little in elevating the character of the clergy, although they arose in time to serve effectually the cause of the Reformation. In Scotland, the Reformation was not preceded, but followed, by the revival of letters. Not only was the law of celibacy practically abolished, but the priestly order was extremely dissolute. . . . The covetousness of the lay lords and a prevalent just indignation at the profligacy of the clerical body were the moving forces of the Reformation.

THE AVIDITY OF RUSSIAN SOLDIERS FOR GOD'S WORD is one of the most striking and encouraging signs of progress we have met for many a day. When we remember that twenty years ago the Holy Scriptures were almost completely unknown to the masses of the great Russian Empire, we wonder at the marvelous change that has come over the world in so short a space of time. In the CHRISTIAN WORLD for September last, we gave a short sketch of the efforts which led, under the blessing of God, to the publication of the Bible in Modern Russ., with the express approbation of the Imperial Government, and the active participation of the "Holy Synod" of the Russian Church. We also inserted the noble sentiments expressed by the Emperor Alexander in a recent letter to the Synod, thanking the members for the part they had taken in the good work. And we then stated that the British and Foreign Bible Society was reported to have circulated by its agents *twenty thousand* copies of this version among the soldiers of the Russian army, while at Kicheneff. Later intelligence swells the number of Bibles or portions of the Holy Scriptures, *bought* by Russian soldiers since crossing the Pruth, to 60,000 copies! We append the following most interesting statements of the agent of the British and Foreign Bible Society, which we take from the *Christian Intelligencer*:

"It is a strange thing, and yet not less true, it is said, than strange, when fierce-looking Cossacks, armed to the teeth, thank you ten times over for having brought them the New Testament, and when they can scarce be restrained in the gladness of their hearts, from taking you up in their bony arms to give you a well-meant, albeit none the less

dreaded, hug of gratitude. And not only do the men buy, but they also read; for they can read, and that to an extent which has utterly surprised me. All the reports received by me agree in this particular, that there are among the Russian soldiers comparatively few unable to read; and the explanation given by the common men, as well as by some of high rank, of the glad but strange fact is, that, since the introduction of general compulsory military service a few years ago, it has been made obligatory on all the subalterns and on the younger commissioned officers to see to it, as soon as recruits enter the army, that they acquire the wholesome art of reading. Dr. Obermuller, the Grand Duke's physician, told me that the arrangement gave such satisfaction at the time, that men whose term of service had run out had asked permission, before quitting, to attend the new reading-class. In the long Russian winter, with snow all round many feet deep, drilling impossible and all out-of-door exercises impracticable, spelling and reading were welcomed as pleasant and profitable pastimes. Not only do the Russians buy, not only can they read, but they do read; and through the camp, and along the roadside, they may be seen in their spare hours, book in hand, alone or in small companies."

THE JUBILEE AND THE PONTIFICAL TREASURY.—The poor "Prisoner of the Vatican" seems to be placed, for the present year, at least, above the reach of actual want. It may not be amiss to state that the London *Ecumenist's* calculations, some time since, made the various presents to Pius IX. foot up 16,476,281 francs, or about \$3,300,000 of our money! In disposing of this considerable sum much care has been exhibited. It is divided into four nearly equal parts, of which one (\$800,000) goes to constitute a permanent endowment of the Papal chair, and secure it a greater probability of independent action by relieving it of the necessity of appeals for pecuniary aid. A second portion is a fund for the support of faithful servants of the Pope, whether in the civil or military departments. A third is consecrated to the repair of churches in Rome, etc.; while the fourth goes to the maintenance of hospitals and other eleemosynary institutions.

RITUALISM FOR CHILDREN.—The efforts made by ritualists to indoctrinate the young in the false views of religion which they hold, have by no means been abated or suspended in consequence of the publicity given to their manuals of devotion, their encouragement of Auricular Confession, and their blasphemous hymns in honor of the Virgin Mary and the Saints. The Chicago *Appeal* has an extract from "A First Catechism for Young Children," which, it is stated, has found its way from beyond the ocean into some parishes of the Church of England in Can-

ada. It will be noticed that both Transubstantiation and Penance are taught in the boldest form. The editor of the *Appeal* is quite right in asserting that the persons who publish such undisguised Romanism "are not in reality of the Church of Cranmer, Ridley, Latimer, Hooper, etc. but of Gardiner, Bonner, Tunstal, Pole, etc." Here is the precious instruction in question :—

- Q. "What did the Saviour give the apostles power to do?"
 A. "*To make bread and wine into His body and blood.*"
 Q. "Did he give this power to any one else?"
 A. "Yes ; to the bishops and priests who came afterwards."
 Q. "How can we be freed from sin after baptism?"
 A. "By absolution."
 Q. "What is absolution?"
 A. "Forgiveness of sins."
 Q. "Who can give absolution?"
 A. "The priest."
 Q. "What is necessary before we receive it?"
 A. "Penance."
 Q. "How can we ensure penance?"
 A. "By confessing our sins."
 Q. "What is it to confess our sins?"
 A. "To tell them one by one."
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THE CONGREGATIONAL COUNCIL ON OUR COMMON SCHOOLS AND THE BIBLE.—The Triennial Council of the Congregational Churches in the United States, held in Detroit, on the 17th of October last, took important and practical action on the questions that are now agitating the country in respect to our Common Schools. We commend these resolutions, embodying the principal suggestions made in a paper read by ex-President Woolsey, to the attention of all reflecting men :—

"1. Whatever system of schools is adopted by the State, there is a necessity and a duty of teaching moral duties.

"2. In the practical teaching of such duties, ethics cannot be altogether dissociated from religion. This truth can hardly be too strongly impressed.

"3. We cannot consent to a division of the school fund among various sects. The result would be disastrous."

"4. We cannot abandon our school system on account of the difficulties with infidels or Roman Catholics. Such a calamity is not called for by any just spirit of concession to conscience. Good sense will dictate what concessions may be called for in special circumstances. The use of the Douay version by Roman Catholic pupils or schools, or of a volume of selections from the Scriptures which should contain nothing obscure in meaning or archaic in style, or open to sectarian construction, or

some other possible adjustment conceived in the spirit of Dr. Woolsey's suggestions, should meet the approbation of reasonable men. But we are convinced that the safety of society requires that in our schools moral duties, the morality which is taught in the scriptures and rooted in loyalty to God, should be impressed on the pupils. It must be remembered that in those schools the great mass of our laboring classes receive all their education. If they are to be trained to honesty, to respect for the rights of property, to contented and intelligent industry, to all those virtues which are the prime condition of our order and peace and prosperity, they should be imbued in those schools with the deep and searching moral principles which are set forth nowhere else so forcibly as in the Christian Scriptures. . . . We earnestly urge all our churches to strive by all proper means so to enlighten and instruct the communities in which they do their Christian work as to prevent if possible, the demand for the exclusion of the Bible from the schools."

BIBLE BURNING IN CHILI.—We have, in the Valparaiso *Record*, notice of two interesting facts of a very different character, but both illustrative of the prospects of the truth in the Republic of Chili. One is indicative of the hostility still cherished against the word of God by many, if not most, of the priests, while the other affords good reason for hopefulness respecting the future. The former occurred at *Tongoi* about the commencement of July. A gentleman writing a few days later said: "The Catholics have had *missions* here last week, during which a blow has been struck at the Protestant work going on in our midst. On at least two occasions their anathemas were hurled against us and our books; and, after the *padres* left, a bonfire was made of the books, Testaments, etc., which the penitents had given up to them. I enclose a leaf or two of the remains." The letter contained parts of four leaves, three of which, on examination, proved to be from Spanish Bibles or Testaments, as there could still be deciphered verses from the Epistles to the Galatians and Hebrews, and the Acts of the Apostles; while the fourth was from Bunyan's *Pilgrim's Progress*."

CIRCULATION OF A ROMAN CATHOLIC VERSION.—The other fact, which we have spoken of as encouraging, is that Rev. Mr. Vaughan, an English Roman Catholic, is now actively engaged in promoting the circulation of a Spanish version of the Bible in Chili. Not only has he published a tract in which he takes the ground (untenable we are sorry to have to regard it) that the Roman Catholic Church, when rightly understood, is not opposed to the circulation of the Holy Scriptures among the people; but he has adopted measures to demonstrate that he, at any rate,

is honest in his professions. He had an edition of the New Testament prepared in London so far back as in 1874, and now, after an annoying and unexplained delay, he has at last succeeded in bringing several thousand copies to Chili. True, the translation is not all that could be desired. It is in effect a Spanish version of the Vulgate and the Douay Bible. Not only are those gross inaccuracies reproduced which disfigure the text of the English Roman Catholic Bible, but the "Index of Proof Texts" at the end of the volumes, undertakes to give passages in support of many of the erroneous doctrines of Rome. In spite of this, however, it is a proper subject for rejoicing that even so imperfect a copy of God's Word is now offered in the name of the Roman Church. We may well hope that it will enter many homes where the more correct text offered by our Protestant missionaries could not obtain a welcome. At the same time the *Record* is evidently skeptical as to the likelihood that even Mr. Vaughan's Testament will be cordially commended to the people from the pulpits of Valparaiso.

PRESENT RELIGIOUS CONDITION OF SPAIN.—We call particular attention to the very intelligent view of the religious condition of Spain, given below, in an article by Rev. Mr. Kilpatrick. It will be seen that the writer does not conceal the great difficulties attending this work, both those incident to all labors of this kind, and those peculiar to Spain. While the article consumes more space than we could well spare, the importance of the theme commends it to all thoughtful readers.

POSITION OF CHRISTIAN WORK IN SPAIN.

BY REV. D. R. KILPATRICK, GLASGOW.

(Extracts from an Article in *Times of Refreshing in Spain*.)

I spent the most part of last May in Spain. It was my fourth visit. I had in 1870 spent six months in evangelistic work in Cadiz. In 1870, I had gone on a special mission to the churches in Andalusia, and in 1873, I had visited twenty-one towns and villages, endeavoring to introduce the system of itineracy, which I believe to be of so much importance to the rapid spread of the Gospel in Spain; and now this year, though my time was limited, in addition to opportunities of personal observation of Gospel work in Cadiz, Seville, Cordova, and Madrid, I had the privilege of cordial and Christian intercourse with almost all the brethren who are engaged in that work. I feel, therefore, that I am in a position to estimate the work at different periods of its history, and to give a testimony as to its character and prospects which may be of use in setting it clearly before the minds of those who are interested in it.

I desire to bear that testimony quite independently, as a friend to Spain and a friend to all who are seeking her spiritual good. The question should be, not how am I to serve the interests of this or that Society? but how am I to bring glory to Christ by furthering the work of gathering in souls, under the saving power of His grace? Nor should the endeavor be merely to set the success of that work before the Christian public.

But an intimate personal knowledge of the facts would also bring to light the enormous difficulties by which the work of her evangelization is surrounded. It is in no spirit of despondency that I allude to this, but that the very truth should be remembered. Just think of what we have opposed to us in our endeavours to bring a purer faith to Spain. We have the Church of Rome, with all her power and discipline, strengthened in Spain by the traditions of the past, and by the influence which early training and national habits are calculated to exert upon a susceptible people. We have that Church, too, at the present time, smarting under past defeat, and fighting with all her might and with the hope which the recent reaction in political affairs has given her, to regain her ancient ascendancy; then we have the sure effects which a corrupt faith must have upon a naturally shrewd and intelligent people, wakening up to the influence of advancing knowledge, in the infidelity which is so prevalent in Spain. That infidelity is in some quarters both active and aggressive, as I had occasion to observe in several of the Republican clubs, just before the outbreak in 1873, yet, for the most part, it takes the form of indifference to all religion. They have been disgusted and deceived by one form of Christianity; they know no other, and are therefore prejudiced against everything that bears the name. Well do I remember how, at a meeting of a Republican Junta in Utrera, we were denied the opportunity of preaching the Gospel to the people, through the influence of one of the leaders, whose strong point was, "Curas are all alike; we have had enough of them, we want no more." Remembering what Popery has done in Spain, and what the human heart in its enmity to truth is, all this is intelligible enough; but the prevailing infidelity is none the less a sad barrier in the way.

Then many of our difficulties have arisen from the

WANT OF AN ORGANIZED BASIS OF CHRISTIAN INFLUENCE

among the Spaniards themselves when this movement began. We must never forget the keen and unrelenting persecution with which the Romish Church, backed by all the power of the State, struggled to keep the people in utter darkness; the imprisonment and exile which were the sure fate of those who professed the pure faith of Christ; or the bigotry which pursued the Christian Spaniard through life, and refused him a place of burial when he died; and all this continued in force until so re-

cent a period as nine years ago. There was, therefore, in all Spain, no such known and recognized witnesses for the truth as the Waldensians, for example, were in Italy. There could not be: there was no native church, and no native ministry, so that when, by the wonderful providence of God, the country was suddenly opened to the Gospel by the revolution of 1868, there was no agency adequate to take advantage of the opportunity presented.

I am well aware of

THE HEROIC EFFORTS OF SEÑOR CABRERA

and his fellow exiles, who were suffering and waiting God's time at Gibraltar. How they met—seven or eight of them—and formed themselves into a church, and went in at the open door. But it is no disparagement of them to say, What were they among so many? Few of them were trained for the ministry, though that want was in great measure made up by their earnest piety and zeal. They went into Spain not knowing whither they went, but God was with them, and the story of their first efforts to preach the Gospel to their countrymen is full of the wonderful interposition of His grace. Yet everything was to begin, and to begin too, among a people that were but newly emancipated from political bondage, and who knew absolutely nothing of saving truth. When I look back upon that time, I am astonished at the amount of good that was done in the face of such difficulties, by such inadequate means. But a mistake was committed even then. We thought that Spain was to be converted by a rush. We took the eagerness of curiosity for the tokens of a God-given faith. Churches were hastily formed, ministers were ordained, and crowds were admitted to their membership who ought to have been kept longer under teaching in the rudiments of the faith. From this, as might have been expected results have flowed which cannot be looked upon without regret. It is easy enough now to look back and see how the mistake arose. It was natural, nay, in some respects inevitable, and yet the state of things thence arising has been more or less the cause of difficulty and disappointment, which, it is to be feared, are not yet at an end.

Such are some of the difficulties under which this great enterprise must be carried on in Spain; and no one, I am persuaded, can take an intelligent view of them without the deepest feeling of sympathy with the brethren who are personally engaged in the work. They have to bear a burden of anxiety and discouragement such as ought to secure for them a large place in the brotherly consideration and heart-felt prayers of all who love the Lord Jesus. I am not sure that we fully appreciate their trials, or take time to acquaint ourselves with the tear and wear of spirit to which they are subjected. Would it not be well for us to try to do this, that we might bear them on our hearts before the Lord?

But I speak of these difficulties for another reason : I am convinced that

IT IS NOT THE PART OF WISDOM TO UNDERRATE

the power of the enemy, or to remain ignorant of it. When, however, we have searched it out to the very fullest,—when we have estimated clearly the character and extent of the opposition with which we have to contend, is it that we may give way to despondency, and cease to strive against such fearful odds? No, assuredly not. On the contrary, it is with deep and solemn joy that the Christian turns from it all, to the omnipotent love of his covenant God. “Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.” Faith can calmly wait the onset of this blaspheming Goliath; nay, in the might of an unshaken trust in her Lord, she can put the smooth stone of the brook into the sling, and run to meet the enemy, rejoicing by the way in the certainty of a glorious victory. For is it not true—is it not as sure as the promise of God and the might of our exalted God can make it, that Spain shall yet be Christian and free? This is our hope, and in the joy of that hope we labor in this enterprise. But our God has not left us to the unaided visions of hope, however cheering and sure. He has already given us the beginnings of the victory, and the droppings of the shower. Of this I am glad to have been a personal witness, and I bear my testimony this day with the greatest confidence that in all the Christian work in Spain there is no cause for despondency. The fight is an arduous one, it is true, and help is urgently needed, but important progress has been made, and the prospect is full of encouragement, if only we be faithful and true.

In order to show the ground upon which I am enabled to bear this testimony, I may be permitted rapidly to glance at some of the things I saw during my visit in May of this year. I am sorry that my time did not permit me to visit the elder Hernandez, who is laboring at Las Lineas, just beyond the British lines at Gibraltar. But my friend Mr. Coventry, who has the oversight of that station, reported that much blessing has been experienced there, and that a congregation of Christian Spaniards is beginning to be formed. The Spanish authorities have become so favorably disposed to the work that they have granted a piece of ground for a place of worship and a house for the minister. They have set aside also a portion for a Protestant cemetery, all of which has been taken possession of in the name of the Edinburgh Society.

CADIZ.

From Gibraltar I passed to ancient but still beautiful Cadiz. Here, in fellowship with my friend Don José Hernandez, and with other Christian friends whom I had known in former days, I felt truly at home. The Gospel cause has passed through many vicissitudes since I was here last

yet I am happy to say that the light is still shining in darkness, and the Spanish congregation is still giving evidence that it is animated with the life of Jesus. I had the privilege of worshiping with them at their ordinary Thursday evening service. There were upwards of a hundred present, and I felt persuaded that the earnestness of the preacher, the clear statement of the Gospel truth which his sermon contained, as well as the devout attention of the people, would have rejoiced every Christian heart.

Señor Hernandez is fighting a hard battle in Cadiz. He is in the midst of powerful enemies, whose "animus" was evinced not long ago in an attempt to silence him, because, forsooth, his voice while preaching was heard in the street. This was construed as a demonstration contrary to the religion of the State. But the accusation was too transparently false to succeed. In the meantime, the enemy has gained nothing by this attempt. The civil authorities are backing out of their share of the proceeding, and instead of showing any disposition to restrict Protestant liberty, they are sending policemen to protect it. I was interested to find, at the Thursday evening service, two municipals stationed, one on the outside of the place of worship, the other in the inside, to preserve the service from disturbance. This shows that, even in bigoted Cadiz, toleration in a very wide sense is accorded by the law to those who profess the Protestant faith.

SEVILLE.

I was longer in Seville at this time than in any other city in Spain. It is the capital of Andalusia, and the centre of her political and religious life. What a dark, terrible story has Seville to tell of the rejection of Gospel light, three hundred years ago. Her very soil is black with the charred bones of her martyred children, yet God has returned to bless her, and the truth of Christ is setting many of her children free. True, the history of the past nine years of Gospel work is not without its trials and disappointments; yet, in the midst of all, valuable experience has been gained and much blessed success realised, such as may well cause the Christian heart to sing for joy. My intercourse, both now and on my former visit, lay chiefly with the brethren of the Church of the Holy Trinity, which is under the fostering care of the Edinburgh Society. I had the privilege of worshiping twice on the Sabbath with this congregation, and was much pleased to observe the seriousness with which the people entered into the spirit of the service. Don Manrique Alonso, their minister, preaches the Gospel of the Lord Jesus with much simplicity and power, and is much beloved by his people. After the forenoon service the Sabbath school was held in the church, and I was delighted to see that before the teachers commenced their work in the separate classes, the minister catechised the children himself on the lesson of the day. This is a practice well worthy of imi-

tation; and no one could witness the intelligent manner in which these bright Andalusian boys and girls answered the questions put to them, without auguring well for the future. Surely the generation thus grounded in the truth will prove a seed from which Spain shall yet reap a blessed harvest.

One thing that interested me much in Seville was the Young Men's Christian Association, of which Señor Alonso is president. I had the pleasure of attending one of its meetings, and was struck with the thoroughly practical way in which they carry on their work. Their meetings are opened and closed with prayer, papers are read on literary and theological subjects, and remarks made by the members, with a summing up by the president, all very much as is done in similar societies at home. But think of all this amid the gross darkness of such a city as Seville. What a power it must be for good to these dear youths themselves, and to all around them! That it is bearing good fruit is evidenced by the fact that they have associated themselves together for evangelistic work in the city. They have received grants of tracts from the Committee of the London Tract Society in Madrid. These they distribute in the streets and work places as they have opportunity, reporting to the society weekly what success they have met with. What Christian heart can refrain from breathing the prayer that these young men may be blessed and upheld in their work. I counted it an honor to be made a member of their society, and since my return I have received a letter from them to the young men of my own congregation, which, with the reply, will be found in another part of this paper. Señor Abaza, my dear old friend and fellow laborer in itineracy, I was glad to find abounding in his quiet and unostentatious, but most important work.

Though it is not formally connected with the Edinburgh Society, I cannot refrain from noticing the important educational work carried on by the Misses Butcher in Seville. The superiority of their teaching is acknowledged by all, even by the government authorities themselves, while the spirit of earnest piety which breathes through all their work, makes it an evangelistic agency of a very valuable kind.

Altogether, I could not help coming to the conclusion that the work in Seville, though prosecuted in the face of many difficulties, and needing extension in ways that I shall afterwards specify, is yet full of encouragement and full of hope.

CORDOVA.

My next visit was to Cordova. Here my friend, the Rev. Henry B. Duncan, is engaged in a most important, and, in the circumstances, a most chivalrous work. Poor Cordova has been most unfortunate in the character of her Spanish Protestant ministers. One after another has turned out badly, and the injury done to the cause of truth has thereby

been very great. A crisis of this kind has lately occurred, and although Mr. Duncan was in the midst of usefulness in Seville, he volunteered to go to Cordova and do what he could to build up the shattered cause. He has but lately begun his work there, but I am glad to say that his courage and zeal are likely to be blessed in no ordinary degree. The importance of Cordova as a centre of Gospel influence can scarcely be over-stated. As the capital of the ancient Moorish kingdom, it has traditions which must ever make it interesting to the traveller; while the surrounding country is so rich in minerals, and so full of population, that, if there were only a settled government, it would be sure to rise in commercial importance. The wisdom of Mr. Duncan's movement must, therefore, be apparent to all. Already he has fitted up a place of worship in his own house, in which he ministers to a small congregation. He preaches also in a school house, kindly lent for that purpose by the teacher, who is in connection with the Irish Presbyterian Church. This school I had the pleasure of visiting. The order and discipline maintained, the thoroughness of the teaching, and the taste and cleanliness of the whole premises, are truly admirable. Let us hope that the day for Cordova's revival is near at hand.

MADRID.

From Cordova my next journey was taken to Madrid. Here, of course, we are at the heart of the Gospel movement in Spain. But time would fail me to tell of all that I saw and heard at this time of the labors of the pastors, Fliedner and Jamieson, of the brethren, Fen and Faithful, of the Spanish ministers, Cabrera and Ruet and Tornes, and last, though not least, of Mr. Corfield, the devoted superintendent of the Bible Society's work in Spain. They have their differences of sentiment and practice as to the best methods of carrying on the Lord's work, but my heart warms to every one of them, because I know they love the Lord Jesus Christ in sincerity, and are devoting themselves to His cause with a zeal and self-denial which are worthy of all praise. They are not looking for the praise of men, neither mine nor any other. They would not need, for if they were not sustained by the gracious presence of their Lord, they would utterly fail. Yet they are sustained, and, in the midst of very peculiar trials, are cheered with the conviction "that their labor is not in vain in the Lord." Naturally I was much interested in the congregation of Madera Baja, with whom I worshiped twice on the Sabbath I was at Madrid. This congregation has passed through many trials—trials which make it almost a wonder that it has any existence at all. Yet I am glad to learn that under the ministry of my friend Señor Cabrera, it is beginning to rise both in numbers and in usefulness. The schools in connection with it are of a superior order; I noticed that they have a drawing class, which seems

to have made considerable progress. The influence for good of Señor Cabrera is not, however, confined to his congregation. He is the editor and conductor of the fortnightly periodical *La Luz*, the only Protestant journal in Spain.

I want, however, to rise above my own testimony. Such as it is I give it freely, yet I have not seen the whole of the Gospel work in Spain. Of Mr. Tugwell's work I know little, of brother Lawrence's work at Barcelona and that of the brothers Gulick in Galicia, I know no more than has been published, yet I want to take it all in, and to present it to the Christians of this land. My object is to draw attention to it as a whole, and to ask what impression ought this view of the whole of this enterprise to make upon our minds? Is there cause for fear or despondency regarding it? I have already said there is not; so far from that, I think that when we compare the amount of success achieved with the great and peculiar difficulties in the way, we shall find that there is abundant reason both for thankfulness and for hope. The Lord has done great things for us; He has, by the evident tokens of His grace, been beckoning us onward, and giving us the promise of a glorious day for Spain. Nor is there the slightest ground for a feeling which I heard a good man express, and which I fear others may entertain, that in present circumstances little can be done in Spain, and that we must wait for better times before attempting much in the way of extending our Gospel work in that country. In the first place I submit that such a feeling is scarcely in accordance with the courage and enthusiasm which ought to animate the people of God in view of the coming of Christ. By our loyalty to our King, by our love to His person and cause, we *must* labor and put forth all our strength in Spain, as in all the earth. Are millions of souls to perish because to our eye, the circumstances for reaching them with the Gospel may not be favorable? Surely not. The circumstances of Spain, politically, socially, every way, are just the conditions under which our work is to be done. These conditions may, to our apprehension, be more or less favorable; they are in the Lord's hands, and they may modify the manner of our working; but work we must if we are to carry out his great commission, and therefore to hold our hand and wait for any other conditions is to mistake at once our greatest duty and our highest honor.

But I have to call attention to the fact, that the conditions are not so formidable as has been supposed. No doubt the change from republican to monarchical government, especially when the monarch was the son of the infamous Isabella, was the cause of much alarm to the friends of the Gospel. It was felt to be the triumph of reaction and the ascendancy of Rome. Everywhere the priests proclaimed that Protestantism would now be proscribed, and that the foreign preachers would be sent out of the country; nay, their leaders went the length of saying that

Spain would never prosper till the Inquisition was again established in all its power. No wonder the poor Spaniards were agitated and that some went back from fear. But the stubborn fact remained that we are in the nineteenth century, and not in the sixteenth, and that even upon the reactionary government of King Alphonso the public opinion of Europe had a restraining power. True, there is an extreme party of politicians willing to go all the lengths that the priests desire, but the situation is against them. The policy of government, it is felt, must be shaped so as to have respect to the principles, on the one hand, of the liberals in Spain itself, and on the other, to the opinions of England, and Germany, and the United States. Hence it is that the ministers find it expedient to be even more tolerant than their supporters, and, hence, too, the fact that an amount of liberty is enjoyed by Protestants which puts but a very limited check upon the most zealous propaganda.

By the eleventh article of the Constitution it is provided that the religion of the Church of Rome is the religion of the State, and that no public manifestation contrary to that religion shall be permitted, and this has been construed to mean that no sign boards or public intimation of Protestant worship shall be allowed. It is also provided that no meeting of any kind, including, of course, Protestant religious meetings, shall be lawful if they are attended by more than twenty persons, unless they have received the sanction of the alcalde, or civil governor of the province. This has in many cases been found vexatious. But then meetings of nineteen persons can be held without any such sanction, and it is also true that if you can procure a permanent "locade," and set up a regular religious service, all you have to do is to send intimation thereof to the authorities, who have no power to prevent it.

Colportage is also quite legal, and no restriction can be lawfully placed on the sale or possession of the Word of God. The law against foreigners being teachers of schools is undoubtedly a great evil, but to properly qualified Spaniards there is no hindrance. These, then, are the conditions, so far as law and government are concerned, under which our work at present is to be carried on, and surely there is nothing in them so alarming after all. You can go anywhere and hold small meetings of nineteen persons, and if you can keep up permanent worship, you can have as many persons present as you can get to attend; in that case there is no restriction at all. Under such conditions, I submit, we can do almost all that is required, and instead of looking upon them as effectually barring our way, we should thank God that they are so free.

THE FREE ITALIAN CHURCH.

We are gratified to hear good accounts of the continued prosperity of this excellent Church, in the founding of about one-half of the congregations of which the AMERICAN AND FOREIGN CHRISTIAN UNION was directly concerned. The tens of thousands of dollars which the liberality of American Christians enabled us to expend in the support of evangelists, colporteurs, teachers, stations, etc., have already borne a glorious fruit, and we heartily believe will be still more productive of good in the future. Our readers who must have perused with pain the account in the CHRISTIAN WORLD for July last, of the shameful slanders published by one Borgia in the *Osservatore Romano*, will be gratified to learn that the Free Italian Church has been completely vindicated in the courts, while the author of the calumny, and the editor who inserted his article, Signor Gaudini, have been sentenced, the first to *three months' imprisonment, and a fine of 150 francs*, the latter to *six months' imprisonment, and a fine of 100 francs!* The severity of these sentences, for severe they certainly are, was not uncalled for. It may prove a warning to those who feel inclined from motives of party spirit or religious enmity, to indulge in such attacks.

We are glad to be able to insert some details of the work of this Church—a noble conjutor of the Waldensian and other Evangelical Churches now laboring for the regeneration of Italy. It must be borne in mind that the Evangelist Signor Borgia, of Milan, is *not* the calumniator above referred to. *The hopeful conversion of several of the "Pilgrims" who had come to Rome, doubtless firm upholders of the Papacy*, is not the least interesting incident in Signor Conti's letter.—(Editor of the CHRISTIAN WORLD.)

LETTER OF SIGNOR LUDOVICO CONTI, OF ROME.

Rome, 25th September, 1877.

In giving you a rapid bird's eye view of our work in the Eternal City, I begin by noticing the immense advantages we derive from the new place of worship. Situated at so central and populous a part of the city, close by the Vatican, in a great thoroughfare, and far from every other centre of evangelization, it supplies us with a splendid and successful field of gospel labor.

We greatly feared that the crowds who thronged the inaugural services of Signor Gavazzi would melt away when the powerful orator had left, and the popular curiosity had been satisfied, and the excessive heat of summer had set in.

But the blessing of the Lord has been with us, for not only have the meetings been very full, but the people have listened to the preaching of the Word with great earnestness. Nor have fruits been wanting, for, in May, 9 persons were gained to Christ, and registered among the Catechumens.

When the papal pilgrimages commenced, disorders and breaches of the peace were created on the part of fanatics. The authorities called for me, and *begged that I would suspend our services*, in order to avoid provocation. Although I refused, I promised moderation on our part,

avoiding for the time all exposure of papal error, and preaching only the grace and truth that are in Christ Jesus. The Government promised their protection, the meetings were full to overflowing, and no disorder occurred.

One Sabbath forenoon, *several pilgrims entered the Church*, and heard me from Matthew ii. 2, discoursing of Christ's work from Bethlehem to the right hand of the Father. One of them was much impressed, and begged me, in my own house and with tears, to give him a copy of the sermon which had touched his heart. *Soon other three pilgrims professed their faith in Christ.* One of them is a Tyrolese proprietor, another an Austrian priest, who was resolved to return to Brück, his own country, and preach the gospel; the third is a French layman and country gentleman, while the fourth is a French priest, who was immediately suspended from his vocation, the Bishop, who was at the head of the expedition, having heard of his conversion, and denounced him to the holy office. I saw these four young brethren in Christ off at the railway station. They were calm, and resolved to follow Christ. Their countenances were joyful, notwithstanding the persecutions which they well knew would fall upon them. They were so grateful to God for bringing them to Rome, the better to detach from Rome, which they had thought Christian and now found to be Babylon. Their last words to me were, "Pray to God for us."

In June and July our hearts were gladdened by other 7 conversions, so that, at the Lord's Supper dispensed this month, 11 of the 22 Catechumens on our list were admitted.

I am also happy to say that although commerce is bad, and there is little work and our people are poor, yet they are used to make sacrifices for the cause of the Redeemer. From January to August I find that the Church and Schools have sent to our esteemed treasurer, Mr. McDougall, lire 147 45, and have given for all other local objects lire 588 99, so that in 8 months lire 736 44 have been contributed (£29 sterling).

During the last 4 months one dear brother has fallen asleep in Jesus, while 2 marriages have been celebrated in Church.

The Schools alongside the Church are a great joy to us, not only because of the progress of the 200 children by whom they are regularly frequented, but because two of our pupils, truly converted girls, lately passed most successfully the Government examinations, and are now certificated teachers.

During the summer I have continued, personally and through various assistance, our evangelistic excursions in the neighborhood of Rome.

In the young Church of Ariccia, in Old Latium, there are 18 Catechumens under instruction and inspection, and the Christian Day School is prosperous. Albano and Genzano have likewise responded with much

sympathy to our efforts to spread the gospel in these districts, so that I cherish high hopes with regard to them.

I wish to commend this whole work, all these results, and those of other departments to which I have not referred, to the sympathy of Christian hearts, that it may be upheld by their fervent prayers at the Throne of Grace, and that the Giver of all good may vivify it all by the presence and power of his Holy Spirit.

LETTER OF SIGNOR BORGIA, OF MILAN.

Milan, July 28, 1877.

DEAR SIR AND BROTHER.—I am happy to communicate comforting information, which will be pleasing to all who love the progress of the Lord's work. I wish to say that this month we have had twelve new communicants. They are Mr. John B. Ferrari, architect, and his wife ? Amelia Menotti ; Luigi Bardelli, formerly financial secretary of the Municipality ; then Angelo Maroni, Adamo Motti, Biagio Spaggiari, Carlo Pellegatto, Alberto Cancri, Antonio Pollitti, Venceslao Cattaneo, Angelo Niccoli, and Teresa Fornasari. At the Church meeting at which the first seven of these were admitted, we had an hour and a half of real jubilee ; being asked one by one, they answered most satisfactorily. How delightful to hear from their own lips how the Lord had called them out of error to the knowledge of the truth ! What diverse conditions and dispositions among men, and yet how many ways and means God can dispose of for calling His creatures to Himself.

On Wednesday last, July 25, when an extraordinary meeting was held to receive the other five to the Lord's Supper, the same joys were renewed in each one of us, because of the faithful testimony borne by each one publicly, as to the Lord's work carried on in each heart. Indeed, one said to us : " Brethren, I regret to be unable to say all I feel in my heart of hearts since I believed ; but one thing I can assure you of, and that is, that formerly when any one so far forgot himself as to say an insolent thing to me, I felt the blood flowing quick in my veins, and my nerves got so excited that it was hard for my enemy to escape from me, without a dose of heavy blows. Now people may say what they like, it produces no irritation ; I remain calm and peaceful. I am also on better terms with my wife. In fact, I see that I am another man, and I ask myself, who has wrought this thing in me ? I feel that it is the work of our Lord Jesus. I feel the pardon of my sins. I feel that he has called me to Himself, and therefore I ask to be admitted among brethren in Christ, and to the commemoration of His death."

Another said : " Brethren, I rejoice to have this occasion of telling you what the Lord has done for me. From the doctrines of Roman

Catholics, and because of the bad example of so-called priests, I felt driven to believe in nothing, and at times I said to others that even God did not exist. My conduct, naturally, was no better than the principles professed by me. I was at the mercy of every passion. And yet I had no true comfort or rest in my heart. One night, by chance, I came into this church, and lo, I suddenly felt myself seized by a hidden force. I felt the need of believing in something. I took to reading the Gospel. I came habitually to church, and my soul has been raised more and more to heaven. In short, I feel as if I had been dead, and now raised to a new life—to a new life, I say, because that which before was my delight is now my shame. Christ has taken the first place in my heart, and I thank Him for it. If you will receive me, brethren, among you, I shall be so glad; if you have difficulties, I shall wait as long as you please, but I shall never cease to read the Bible and worship in this church, where Christ is spoken of, who has by his death obtained for me eternal life.”

How could we refuse persons who made such confessions? It would make too long a report were I to tell what all the twelve new communicants said. Thus much I have thought it well to say, that you might see how powerfully God has been working in many hearts.

The future of this work is assured. The Lord is with us.

SIGNOR BORGIA, writing from Milan, August 28, says:—

“The twelve new communicants give proof of surprising fidelity and zeal. Some of them live at Borgo C——, outside the Porta Q——. On the evenings when there is no meeting, they assemble at one another's houses and talk and pray, and invite their friends, neighbors and relations to join them. Then, having found an entrance to their hearts, they take the first opportunity of bringing these friends with them to the chapel.”

UNCERTAINTIES OF ROMISH ORDINATION.

We have more than once spoken of the uncertainties surrounding the most solemn and important points in the Roman Catholic system by which we mean not only the Papal Church itself, but equally the faith of those in different branches of nominally Protestant denominations who accept the fundamental principles of Romanism. What is unessential to him who believes that the *spiritual* element in Christianity alone is all-important, and the *external* and *material* is of moment only so far as it ministers to the spiritual, becomes of prime consequence to those who hold the opposite view. If no man can be saved without baptism; if valid baptism can be administered only by a priest who was ordained in a certain manner and by another whose “orders” were unimpeachable; if

neither baptism nor ordination are of the slightest effect, even though faultless in their forms, unless the person performing the rite had at the time the "intention" to perform it—a fact known to no one but the Omniscient God—evidently the whole matter of salvation is open to the most harrowing doubt, not to say the most blank despair. Who shall be certain of the baptism, ordination, or intention of a priest or bishop who constitutes a necessary link in the chain, but who lived thousands of miles away, and fifteen hundred years ago?

We intend to corroborate the view we have more than once presented by the reproduction of the greater part of an interesting article entitled, "Ordination and Confession," in a recent number of the London *Christian World*.

The writer first states the case as follows: Among all who hold to the essential character of "orders," whether in the Greek, Roman, or Protestant Church, no one is regarded as competent to act as God's minister, whose "orders" are not supposed to be able to bear the scrutiny of a clerical expert as to their source, manner of being conferred, and historical antecedents from the time of the apostles down to the present day. "The most saintly piety may be possessed, the highest intellectual culture attained to, the rarest wisdom and capacity for sympathy that can qualify for the pastoral office be manifested, the grandest oratorical powers give such wings to words as to bear the hearers, as it were, into the very presence of the Highest; but all will go for nothing if the slightest flaw exist in the title of the ordaining bishop, if an error should have crept into the consecrating service, though the error be so technical that only the clerical archaeologist, or the theological jurist, can detect it—nay, all will go for nothing if but the faintest mark of a crack be discerned in one of the many links of the chain which, it is affirmed, connects the present with the past—Dr. Pusey with St. Peter."

Even in the Free Church of England this belief has been humored, the writer states, so far as that it was thought well to obtain bishops who can confer orders which shall be as valid as those of the clergy of the establishment. But he is careful to add:—"This, however, we are glad to know has not been done with the view of discrediting the ministers of other communions, or from superstitious motives, but for the sake of maintaining that propriety which the custom of ages has sanctioned; and, to some extent it may be in order to satisfy the scruples and prejudices of weaker brethren."

Not so with the Roman Catholic nor with the Protestant, if Protestant he can be styled with any degree of propriety, who exalts the notion that "orders" transmitted without break from the apostles are essential. "The question of orders is with them vital, for in the solemn moment when a man ceases to be a layman and becomes a priest, awful functions are in their eyes entrusted to him. He is no longer of the

company of ordinary mortals; for the Church has invested him with stupendous sacrificial powers and absolving authority. At the altar, by a species of spiritual legerdemain, the elements change at his words, whilst the bell tolls and the people prostrate themselves, into the real body and blood of Christ. In the confessional box, he can command the burden of sin—be it ever so heavy—to roll off from the back of the penitent, and it is gone. So runs the superstition. But if the priest has been ordained by a bishop suffering under any ecclesiastical disqualification, however imperceptible to lay eyes, or if but one in the long roll of bishops connecting the latter by ordination with the apostles was either defective in his title to consecrate or erred in the manner of consecration, there has been no true sacrifice, no true absolution. Of what vast moment, then, is ordination in the eyes of a Catholic, Roman or Anglican—and, consequently, how fearful becomes the risk that no sacramental grace has been received, and no forgiveness of sins obtained; that all is a dread deception, a hollow show, and an impious mockery. For there is not a priest in the world who can so trace up his ecclesiastical genealogy, his spiritual pedigree, as to prove that the succession which he claims from the apostles is a true and unbroken one. And with the priests rests the burden of proof. In the face of this fact, were we spell-bound by the faith of Rome, we should be crushed by despair, as the old Ritualists of Russia were two hundred years ago, and fear that the channels of grace had all become polluted, the sacraments defiled, the priesthood false, and our salvation imperilled.

“But this negative position is far from being the only one which can be taken up by the Protestant controversialist. Beyond the immense probability of a false ordination occurring in the long and often dark ages of the Church’s history, when she was rent by schism or ruled by corrupt pontiffs and worldly bishops, or when she tossed like a bark with every timber straining upon the waves of war and national convulsion, there remains the historical certainty that whilst at one period the voice of an infallible Pope or Council has declared certain words and acts to be essential to valid ordination, at another the voice of an equally infallible Pope or Council has pronounced in favor of something quite different, leaving centuries during which orders

“MUST HAVE BEEN CONFERRED IN A DEFECTIVE FORM

to break any and every line of priestly succession in the Western Church, whilst the orders of the Greek Church are invalid when tried by any Romish standard whatsoever. Anglican orders, of course, stand or fall with those of the Western Church, from which they were derived. In an article in the October number of the *Quarterly Review* the subject of ordination in relation to confession, based mainly upon the researches in the seventeenth century of Morinus, one of the most eminent of the

Galic clergy, is discussed in a temperate, but scholarly and conclusive manner. We would especially direct the attention of our readers to the conflicting utterances of Rome at different periods in reference to ordination. At the Council of Florence, Pope Eugenius IV., in 1439, issued a Bull to the Armenian Christians, containing an "instruction" as to the Sacrament of Orders, according to which priests' orders are conferred by the delivery of the eucharistic vessels, with the words, "Receive the power of offering sacrifice in the Church for the living and the dead in the name of the Father," &c. But when we come to the Council of Trent (1545-1563), we meet with the declaration that the awful power of the priesthood is conferred by the imposition of the bishop's hands *alone*, accompanied by the recital of the words of our Lord in John xxi. 22-23. Morinus, however, on examining the older Latin ordinals, found that neither the form of Eugenius nor that decreed by the Council of Trent existed in the Latin Church in the earlier ages of her history. The importance of this is at once apparent; for if either the "instruction" of Eugenius or the declaration of the Council of Trent be accepted as authoritative, then for centuries after Christ there was

NOT A PRIEST IN CHRISTENDOM WHO HAD VALID ORDERS,

and, as a necessary consequence, there can be none now. These, therefore, among us who base their claim to hear confessions and to absolve penitents upon the power conferred in ordination upon that ordination being valid, and upon their possessing a true apostolical succession, have to learn that Pope and Council alike may be called as witnesses to the fact that there are no orders in existence which are valid according to their own definition of validity. The ground which the Ritualist has chosen to stand upon

IS CUT FROM UNDER HIM

by those Catholic fools which he has so fondly played with. We can only give the conclusions arrived at by the *Quarterly* reviewer in reference to that aspect of Anglican orders which is connected with the practice of confession. In 1863 Dr. Pusey wrote to the *Times* "so long as those words of our Lord 'whose sins thou dost forgive, they are forgiven,' are repeated over us when we are ordained, so long will there be confession in the Church of England." As a matter of fact, these words are not our Lord's words, as the plural in the original is changed into the singular, a very important alteration. But passing that by, it appears that

THE WORDS HAVE NEVER BEEN USED

in the ordination form of the Eastern Church, that they were never used in the Western Church in ordaining presbyters, until the end of the thirteenth century, that even in the Latin Church they have never been used in *consecrating* orders, and that the Anglican Communion is the only

one in Christendom which does so employ them. So much, then, for the vaunted authority of this formula, which Bishop Andrews in 1616, as Dr. Pusey to-day, relied upon as essential to the consecration of a priest. We have not the claim which is now raised in so many Anglican churches to the possession of a power to absolve in virtue of ordination upon purely 'Catholic' grounds, and shown even upon these how baseless that is. But, as we have said, Nonconformists have as little sympathy with the idea of 'valid' ordination as they have with that of confession. The man whose heart is filled with love and pity for the sinful and the ignorant, whose spirit has comprehended the Divine mystery of life, and whose lips have been touched with the altar-fire of heaven, is, in their eyes, a priest of God's own making. Credentials and title lie in himself and in his work."

MISSIONARY INTELLIGENCE.

HOME WORK.

Louisville, Ky.—Mr. J. M. Sadd.

Our excellent missionary in Louisville reports the continued prosecution of her work among the poor of the city. During the past two months there have been 284 calls upon her for help in some shape or other, and she has herself made 126 calls upon the sick, etc. In no case have the members of families visited refused to hear the words of Jesus, and in many cases they distinctly requested prayer. Among other incidents exhibiting the Providential care of God, Mrs. S. mentions the story of a family, where the father was a Roman Catholic, while his wife was a pious Protestant. On his deathbed he was plied by the priests, one of whom endeavored in vain to persuade him to force his wife to enter their church. When he declined, his spiritual adviser bluntly told him that he would suffer for it in another world, when "the devil would come leading the wife to hell, and she dragging the children after her." The poor man refused to believe that so consistent a Christian woman could be

finally lost. The priest went his way, only to return after the man's death and seek, partly by promises, partly by threats to gain possession of the children. The widow remained firm and the family are leading a quiet life under Protestant influences.

Cincinnati, O.—Miss A. B. Schiller.

Miss Schiller gives a pretty full account of her labors. She says:—

"During the past month I have made about one hundred and fifteen family visits, and have made it a special object to get scholars to attend the sewing school. In this I met with good success, the number in attendance now being greater than last year. One half hour of each session is devoted strictly to religious exercises, that is, we open with Scripture reading, which is repeated in concert by the children. We close with prayer and singing. All the children attending this class are German, with one exception, that being a little Irish girl. Many Roman Catholic mothers have promised to send their little girls to sewing school, and in some cases have fulfilled their promises. The

one visit made to the County Jail was made profitable to some, by the distribution of religious reading, but nothing of unusual interest was brought to my notice.

"Some time since on one of the principal streets of this city an apparently strong brick building tottered and fell, without a moment's warning, burying in its ruins several inmates of the dwelling, which proves to have been a house of ill-repute. One soul was called away to its Maker in a twinkling. Others were taken from the debris more dead than alive. It is of one of these that I must speak. She is now a patient in the Cincinnati Hospital. Hers is an usually sad history. Led so gradually into vice, that its fetters were unnoticed until too strong to be broken, they had to be endured. But *now*, how penitent she seems! She is willing to do anything, so that she may live a virtuous life. At her own request I gave her a Catechism and a Bible which I doubt not will be diligently studied, and, may she find eternal life through Him of whom the Scriptures testify.

The Roman Catholics of this City are awaking to greater activity in behalf of their religion. I understand they have organized an association composed of ladies of their Church, who are sent forth in committees of four, to visit the Hospitals, etc. In one of the four visits which I made to this institution during the month, I met with one of these bands, at work among the patients. Being personally acquainted with one of the ladies, I said to her that I thought all this work was left to the sisterhood and priests? 'Oh no, indeed,' she said earnestly, 'it cannot be left to them. There is too much which needs to be done, and not enough of sisters to do it. We *want* five hundred more sisters to engage in this work.' And no doubt they

will soon have that want supplied. Their movements, as far as I could observe, are of that insidious kind so characteristic of the Church of Rome.

I have been very successful in bringing scholars into the Sabbath Schools. Nearly, if not all, the young girls living in the street where I do, have been influenced to attend, and consequently I have a large and interesting class."

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., writes concerning his labors for the month of October :

"The past month was unusually wet and disagreeable, making mission work unpleasant, yet notwithstanding the difficulty of reaching the neglected portions of the city, I visited 100 families. The people received me kindly and listened attentively to my instructions. In nearly every family, Roman Catholic and infidel, I was permitted to converse on the subject of religion and to pray. In many cases, the truth evidently made a deep impression.

"In conversation with Roman Catholics, I have learned that many desire to attend our meetings, but the priests threaten them with exclusion from the privileges of the mass, and, after death, refusal of burial in the consecrated cemetery. Hence fear prevents them from asserting their independence; yet, while the majority are thus restrained, I thank God some are seeking the truth.

"Our missionary prayer meetings on Monday and Friday evenings are largely attended. My own heart has been greatly strengthened by these services. After preaching on Sabbath afternoon I invite all Christians to remain and speak for Christ, and afford serious minded persons an opportunity to seek

instruction and consolation from God's people. It is with joy that I report the condition of the mission school. The room is full, and yet the children continue to come.

"I have commenced a new mission in a German section in the suburbs. A Christian brother has given me the largest and best room in his house for the meetings. He said that he did not care how much the room would be injured, provided souls were saved."

—
Davenport, Ohio.—Rev. C. Hoffmann.

Our German City Missionary in Davenport, Iowa, and surrounding country, Rev. C. Hoffmann, reports for the month of October :

"The large number of rainy days prevented me from making as many visits as usual in the country. Hence I spent considerable time in calling upon families in Davenport.

"In the German village of Durant and vicinity, I visited 64 families, and found several interesting cases, one being of a merchant and another a blacksmith. We were compelled to suspend the mission school there for a few weeks on account of an epidemic among the children.

"The work at Walcott is very promising. During the month, I conversed with 68 families. The Lord has been moving upon the hearts of some. One man who was in the habit of playing cards and attending saloons, has reformed, and now the voice of prayer is heard where revelry and profanity once were heard.

"The mission school is in a flourishing condition. The muddy roads interfered with the attendance of the children, but the exercises were interesting and profitable. In order to reach the adults, I give the young people illustrated papers to take home with them. The Lord has made the work

of tract distribution very effectual in awakening and saving souls."

—
Muscoda, Wis.—Rev. J. Zvolanek.

Our Bohemian missionary in Muscoda, Wis., and vicinity, Rev. J. Zvolanek, makes this report for the month of October :

"The unfavorable weather diminished the attendance at our public services, but the Lord was manifestly present in His Word. If I should depend upon large congregations, I would be discouraged. Only a few of my countrymen have the courage to come out upon the Lord's side, yet I believe that the 'little one shall become a thousand.'

"It is a source of pleasure to me that I can almost every day in my professional visits speak in behalf of the religion of Christ to the sick and dying. How eagerly men in distress will listen to the tender words of Jesus. It seems to me that I more fully appreciate the importance of the healing ministry of Christ. In my work, I can remove prejudices and awaken sympathy by medical treatment.

"It would be difficult for me to have access to many Roman Catholics, if I went simply as a Protestant missionary. Now they will converse with me, and I avail myself of the privilege to show them the way of faith. It makes me sad to find so much ignorance among those professing to be Christians.

"Among the nominal Christians, I endeavor to enforce the necessity of a spiritual religion. Many parents send for me to baptize their children. On these occasions, I preach plainly, and urge the claims of the true faith, which saves.

"Hence I enter every open door, and employ various means: and not in vain, because the Lord has promised to give the increase."

LITERARY NOTICES.

Publications of Messrs. Harper & Brothers.

The Origin of the World, according to Revelation and Science. By J. W. Dawson, LL.D., F. R. S., F. G. S. (438 pp., 12mo.) Principal Dawson occupies a pre-eminence among scientific men which is so well recognized, that everything he writes on questions pertaining to geology must be read and respectfully considered. Himself a firm believer in the accuracy of the Mosaic record of the Creation, he exhibits a clear and consistent method of reconciling the physical facts, so far as definitely ascertained, with the revealed facts, still more fully demonstrated, for which we are indebted to the Holy Scriptures. If persons having a leaning for skepticism would be more honest, and candidly read such books as this, their doubts would soon disappear.

School History of Greece. By George W. Cox, M. A. (349 pp., 16mo.) Mr. Cox's larger volume, published last year in the "Student's Series," is here compressed into much smaller space. Both are thorough and scholarly, and very readable withal. As the volumes of this "Smaller Student's Series" are now reduced to the low price of 60 cents, they are within every one's reach.

University Life in Ancient Athens. Being the substance of four Oxford Lectures. By W. W. Capes, M. A., Reader in Ancient History in Oxford University (171 pp., 24mo). In this tiny volume, belonging to "Harper's Half-Hour Series," we have a great deal of curious as well as valuable information, and the contrasts, as well as the similarities of the ancient and modern methods of higher education will be noted with interest.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st October, 1877.

MASSACHUSETTS

Great Barrington, Bequest of Mary and Nancy Kellogg, per H. Crittenden, Esq., Ex \$500 01
Boston, Perry Trust Fund 100 00
\$600 00

CONNECTICUT

Middletown, Miss. L. C. Eirdsey \$ 5 00
Fair Haven, 2d Cong. Church 19 15
\$24 15

NEW YORK.

Red Hook, Bequest of Rev. Jos. Scudder, D D \$100 00
Albany, Wm McElroy 5 00
Jamaica, Reformed Church 27 35
N. Y. City, J. D. Vermilye, Esq. 20 00
\$152 35

NEW JERSEY.

Springfield, Presb. Church in part \$ 18 00
Bloomfield, First Presb. Church 30 93
Morristown, " " 1 90
" South Street Presb. Church. 106 00
Mendham, First Presb. Church, Rev. E. R. Fairchild, D. D., and family 25 00
\$181 83

PENNSYLVANIA.

Philadelphia, First Presb. Church, Rev. Dr. Wyhe \$46 04

OHIO.

Rome, Mr Henry Farwell \$ 5 00

MISSOURI.

St. Louis, Friends of German Mission... \$8 00

IOWA.

Pleasant Plains. U. Presbyterian Church, which constitutes Rev. H. Ferguson, D. D. \$31 00
Durant, Friends of German Mission. 15 00
Brooklyn, Presb. Church 15 00
" Meth. Epis. Church 8 00
Cedar Valley Pres. Church in part. 5 00
Iowa City. Various sums 25 00
\$98 00

Received for the CHRISTIAN WORLD, in addition to those specified above:

Rev. R. S. Green, \$1 10; Dr. J. Discomb, \$2.20; Katie A. Smitzer, \$1; David Maul, \$1.10; J. W. Gray, \$1.10; Rev. W. Aikman, D. D., \$3; Jas. Ginn, \$1; Rev. G. Hatt, \$1.50; Smaller sums, 20 cts \$12 20

Total for the Month \$1,117 57

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